Church Life.

TORONTO, ONTARIO

THURSDAY, OCTOBER 7, 1915

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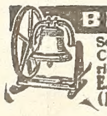
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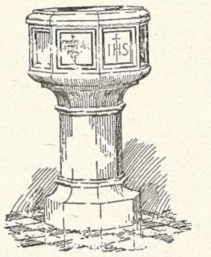
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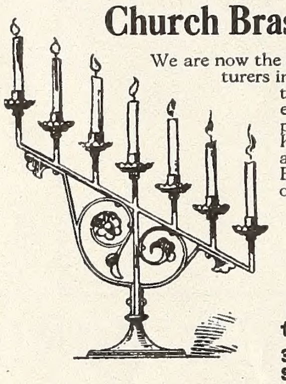
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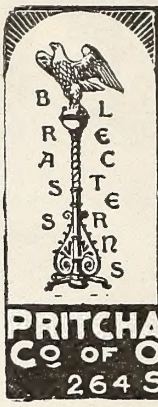

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Church Life.

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The Week

A Social Service Commission

THERE need be no objection to the constitution of a committee or commission to represent the Church in movements looking for the improvement of social and moral conditions, so long as the body appointed realizes that it has no right to speak as for the Church when its members are merely advocating their own views and opinions. In other words, individual views must not be mistaken for the voice of the Church. Another evil to be avoided is the creation of unnecessary offices for professional vice-hunters. It is a great public evil when exaggerated and perverted accounts are given out as to the existence of any form of vice.

The Social Service Commission should gather and sift information and be the adviser of the Church as to conditions actually existing, but action thereon should be taken by the Church and not by the Commission.

Deputations composed of the members of various Churches and religious bodies wait upon the authorities and are courteously received and patiently heard, but they frequently fail to obtain any real satisfaction because the gentlemen who hear them are well aware that the deputation is made up of a number of enthusiastic persons, who really care about the subject; while the majority of their fellow members in the Church are entirely indifferent or actually hostile. When the Church speaks it should be through the Synod, and if public men recognize the voice of the Church they will be slow to disregard it.

The Commission will have a splendid field in supplying accurate information to the Synods, arousing intelligent interest and quickening public opinion on questions which have a tremendous effect on our national life.

Churchmen and Recruiting

THE Toronto *Daily Star* is inclined to question the accuracy of the statement that seventy per cent. of the First Contingent were Anglicans. Speaking from personal observation at Valcartier and in Toronto it was very obvious that a large majority of the troops were, nominally at least, churchmen. There were several reasons for this. In the first place a very large proportion of those enlisting were English born and came from classes of the population who are generally loyal to the Church of England. Then the troops were largely drawn from the cities and towns, where the Church of England is usually strong in numbers. There are other reasons contributing to the result which we will leave the *Star* to think out. In the meantime we believe it to be the fact that the Church of England, although in numbers ranking behind both of the two great Protestant denominations, has furnished more troops to both contingents than those two bodies together. This speaks well for the type of manhood trained and encouraged by the Church of England in Canada.

The Fear of Pain

IN that very beautiful little book "The Roadmender," is a passage which may well be pondered by those who are shrinking from the cup of suffering as God's Angel of Pain presses it to their lips.

"There is growing up among us a great fear; it stares at us white, wide-eyed, from the faces of men and women alike—the fear of pain, mental and bodily pain.

. . . .

"It is the fear which should not be, rather than the 'hope which is in us' that leads men in these days to drape Death in a flowery mantle, to lay stress on the shortness of parting, the speedy re-union, to postpone their good-byes until the last moment or avoid saying them altogether; and this fear is a poor, ignoble thing, unworthy of those who are as gods, knowing good and evil. We are still paying the price of that knowledge; suffering in both kinds is a substantial part of it, and brings its own healing. Let us pay like men, our face to the open heaven, neither whimpering like children in the dark, nor killed to unnecessary oblivion by some lethal drug; for it is manly, not morbid, to dare to taste the pungent savour of pain, the lingering sadness of farewell which emphasises the aftermath of life; it should have its place in all our preparation, as a part of our inheritance we dare not be without."

The Danger of Over Organization

CHRIST founded one great society, the Holy Catholic Church, Catholic because it is for all and is to fill all needs, Holy because its Head is holy and its purpose is holy. The one society authorized by Christ with a visible means of entrance and visible means of grace is the Holy Catholic Church.

We look around to-day and what do we see? Literally societies and organizations by the dozen, both in the Church and outside the Church, societies for the old and for the young, for boys and for girls, and even for babies. Most churches have several of these associations connected with them, with varying membership and many officials. The meetings are well attended, often excellent work is done, and we hear that such and such a church is a "live church," all its people are interested in some organization. Then we go to the 8 o'clock service in one of these "live churches" and what do we find? A mere handful of worshippers with not more than four or five communicants. What is the matter? The church is over-organized. What is the result? Too often the services for God's glory are neglected and the home is neglected. If the Catholic Church is a divine organism, even so is the home of divine origin. Formed by God, blessed by God, protected by God, and safeguarded by means of His commandments, it has the stamp upon it of God's approval.

But how is the home treated now? The father cannot be at home much because he has this or that club meeting to attend, the mother is out attending the sessions of some league or society,—all doubtless organized for excellent purposes,—then something must be done for the children. So they join the Junior Branch of the W. A., or the Boy Scouts, or the Girl Guides or some other organization, all according to their constitution formed for the very highest ends. But where is family life? When do the members of the household meet? What is the inevitable result? Just as a member of the body is atrophied by non-use, so the home becomes dead and lifeless by non-use. It is no longer the vital centre of our civiliztion, it is merely an alternative for living in a hotel. When the children grow up, what kind of homes will they form themselves? As soon as family life dies, the nation is doomed, such has been the case all through history.

Christ's society is the Church. It is one to which old and young may belong, it is as much for the helpless infant as for the grey-haired old man. Far from dividing the family and weakening the home, it strengthens and uplifts both. We enter this society in infancy never to leave it. Its officials are divinely appointed, its constitution is given by our Lord Himself. Let us be assured that any tendency to neglect the Divine Society for the sake of joining man-made organizations is a downward one and will result in nothing but ruin and disaster, and that anything which tends to weaken the home is contrary to the will of God, Who said, "Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee."

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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Mr. Carver	.25
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Total for week	34.50
Previously acknowledged	348.17
Total	$384.67

We shall be pleased to acknowledge and forward other amounts as they come in.

Comforts for Our Soldiers

Letters from Canadian Chaplains

Cairo, Egypt,
September 12th, 1915.

To the Editor CHURCH LIFE:

Dear Sir,—I have to thank you very heartily for the £25 you so kindly sent me for comforts for our men. Will you please thank the subscribers. The money just came in the nick of time for I needed $50 to fill an order—the letter enclosed, from the Rev. G. A. Kuhring, explains itself—you can see for yourself that this was a pressing case. There are many such.

To-day I held seven services and spoke to probably ten thousand men—hundreds of whom received the Holy Communion at my hands just before leaving for the front.

I find, however, that the strain is too great for me, and have asked to be relieved as soon as possible. It is thirteen months to-day since I donned uniform. We are justly proud of our Canadian hospitals and the wounded are pleased to enter them for they are so home-like.

Again thanking you for your kindness,
I remain, Yours faithfully,
FRED. C. PIPER.

(ENCLOSURE)

Official. West Mudros, Limnos Is.„
31st August, 1915.

My Dear Major Piper,—

Let me first say that rough as it has been and at times almost unbearable on this island, yet one rejoices to have had a real share in the hard things so many are undergoing. I have been overdoing it in the sun—felt I was all right but knocked under—I am up again and really fit now.

There are some great and pressing needs here now:—

1. I have no large communion set and only able to get one bottle of wine which Capt. —— gave me. We had a most delightful service. Will you see if I can be supplied with vessels and wine?

2. No books or magazines can be had here. Can you induce some of the English people anywhere to send some on to *me*.

3. Supplies are short and meagre, as Dysentery has laid 27 of our men low and they are sending us these cases from the front. Soups and broths such as one can make up hurriedly—Oxo, turtle, chicken. Magi soups are invaluable if they can be got to us. (Can the ladies of churches send us some?)

Water is at present scarce and the heat and flies prevail, but a fellow can get used to anything. I find I am getting on well with the clergy and the Church of England predominate by a great number.

We live from day to day uncertain as to future and awaiting developments. I hope you are well.

When you see the chief medical chaplain at Alexandria you might vouch on the strength of the Archbishop of Rupert's Land's letter for me. You have sent my letters.

Hope you are well.

Send me a line of a *newspaper* for this is like St. John's stay on the Isle of Patmos, without his character and visions. One fellow had the temerity to pass by our tent last week whistling "No place like home."

Take care of yourself. I am wondering if they have recalled you to England.

Remember me to Major Thompson.

Yours as ever,
CAPT. G. A. KUHRING,
3rd Can. P. Hospital.

The Peacemakers

Sermon by the Rev. Canon H. Scott Holland, D.D., preached before the men of the Oxford Yeomanry, and the Oxford and Bucks Regiment, in Christ Church Cathedral, during September, 1914.

"*Blessed are the peace-makers.*"—St. Matt., v. 9.

A GALLANT soldier, Colonel Lovelace, long ago, when called to the wars, flung out in a song to his lady the words that the world has never forgotten, the words that go so far. He is defending himself against the charge of inconstancy to her, because he is leaving love and peace and home, leaving the "nunnery of her chaste heart and quiet mind" for a life of storm and stress, of arms and adventures. It is as if he had thrown her aside to pursue another mistress, "the first foe in the field," and had given all his heart and soul away from the tenderness of home to the rougher joys of "horse and sword and shield." And yet, he pleads, it is out of his love for her that he has laid that love aside. For that love of his for her has its source in a law of life higher than itself. It is not first, but second. And it can only be what it is by confessing this. Its own force flows to it out of the honour in which it is rooted. It draws out the deep springs of pure and honourable manhood. Cut off from them it would wither and die. The very secret of its strength and of its joy would be gone from out of it. At all costs, therefore, it must keep its honour. It must surrender to the claims that honour makes upon it. It is for its own sake that it must lose all that it values, all its delights, all its boons. Everything must go, if honour is at stake: for without honour its own life is lost. Therefore he pleads with his lady that his inconstancy to her is such "as she too must adore" for indeed

"I could not love thee, dear, so much,
Loved I not honour more."

Well, we are all guilty of the same inconstancy. We have thrown aside our dear and fair lady, Peace. We have embraced another fate. We are committed to "horse and sword and shield." We are at dreadful war. What does this mean? Are we false to all that we have hitherto professed? Was it a sham, this devotion of ours to the Prince of Peace, the Lord of goodwill to all mankind? Have we given over one Master that we may serve another? Have we ourselves taken on a strange and alien character? Do we love what once we hated, or have we burned what we adored? No! by the Name of Jesus, who is the same yesterday, to-day and forever, we are true to the same service that we have always served. We are loyal to the same Head. We are the same men that we ever were. And we love but one thing, that which we have ever loved with every fibre of our being. Peace! We loathe war, as we have ever loathed it. Peace is our one and only aim, our one joy, our one hope. And it is only out of the passion of our love for peace that we can force ourselves to do the thing we hate, and go to war. We war for the sake of peace; we war to preserve peace; we war to secure for peace that which gives it its supreme value.

For the peace which we love has a special quality without which it would not be *our* peace. For not every peace is worth fighting for; not for every kind of peace would we die. There is a peace which is worthless, a peace which is death. Our Lord told us of such a peace. "When a strong man armed keepeth his palace, his goods are in peace." When evil is in possession, when its supremacy is accepted, when it sits in its dark fortresses, armed and strong, looking out over a weak and fallen world that has ceased to hope for anything better, ceased to strive against its sin, then "its goods are in peace." The multitudes, who have become its own, find an easy and quiet life under its rule. Believe me, you can always have peace by coming to terms with the devil. You can always have your conscience at rest, if you abandon the effort to be better. Accept the world's standard, and the world will be very kind to you. You will fit in. You will find yourself at home. It is quite easy to do it. And then every protest in you will slowly die down. Every restless fit of regret at sinning will be less troublesome than the last. You will cease to worry over your sins. You will take the verdict of the flesh and of the world lying down. You will be quite happy. The devil never vexes them who are already his own. There is a peace which everyone of us can have for the asking. It is the peace of the stagnant pool, in which no life stirs; the peace of surrender, of defeat, of slaves, of dying things; the peace of those who have betrayed their King, have lost their souls.

Therefore, not all peace is the peace that we love, but only a certain kind of peace, the peace which has that in it which makes it worth our love, the peace which is clean and fair and honourable. It was this peace, the peace of Jesus Christ's own fashioning, to which we have given our whole heart. And therefore if that which gave it all its value is menaced, or is in peril of being taken from us, if its soul of honour is at stake, then for the sake of peace itself we must lose our peace in order to keep its true secret. Out of our very love for its peace, we ride out to war. For we could not hold it to be worth our life's blood if it had once let its honour go. To our lady we sing, as the knight sang to his:

"We could not love thee, dear, so much,
Loved we not honour more."

It is because the soul of Christ's promised peace was outraged that we sprang to arms to secure its honour. We must keep Christ's gift of peace untainted and undishonoured, for His sake Who is our Peace. Even as He Who lay in Mary's bosom as a little child, and gave us His last boon the gift of peace, yet is also He who "rides on a white horse, and is called Faithful and True, and in righteousness He doth judge and make war."

We are, then, still just what we always were, men who love peace. We hold by peace. We believe that human life was made for peace, and for nothing else. In peace it finds its norm, its standard, its reality, its joy. It has no other ultimate aim, or purpose, or thought, or interest. We live for peace, as the goal of all human effort and all human desire. We hold by this, because we believe that Christ, the King of Peace, is the sole interpretation and consummation of humanity.

And this at once gives us a test by which to justify war. That war can only be justified which is waged solely on behalf of peace. A war is a righteous war when without it the honour and joy and glory of peace would be lost. War, when it is just, has no other object but the rescue and security of peace. And tried by this test we are surely vindicated. Over against us is a foe who proclaims, by his intellectual exponents, that real life is meant to be war, that life only comes to itself in war, that a nation needs war for its evolution, that war is the normal and permanent condition of human existence at its best. "God will always see to it that there are wars." That is the verdict of the head offender in this intellectual ruffianism. Now, we are at war to say that this is the Gospel of the devil. It is a blasphemy against the Holy Spirit. It is betrayal of humanity. It is the denial of the Cross of Christ. A nation that arms itself for the sake of asserting such a Gospel is the enemy of the human race, and the peril of its peace. We can have no peace while that Gospel remains operative in Europe. It is then in the name of peace, and believing peace to be the law of our innermost nature, and the soul of our human brotherhood, that we will die the death rather than yield to such an inhuman and godless creed.

But if we so stand for the sacred honour of peace, then we are laid under severe obligations. For it means this, that we must never, in the heat of war, lose our character as men shown to believe in peace. The very character which we built up in peace is the only one which will stand us in good stead when we are at war. This honour, for which in noble chivalry we would die, is not the honour created by war, but by peace. It is the honour of simple human living, in quiet homes, amid the blessed hedgerows of our English country-side. It is the honour of clean and chaste affection, such as the soldier-poet found in the white nunnery of his lady's heart. There are no warlike virtues that do not spring out of the heart of peace. The courage that nerves the brave man to stand and dare and die is that which comes to him from all that he knows of tenderness and purity in the peace of home. There lies its root. He is brave in the thought of the mother of his child. As Tennyson sang to us long ago:

"Thy voice is heard through rolling drums
That beat to battle where he stands.
Thy face across his fancy comes,
And gives the battle to his hands."

And "The Happy Warrior" of Wordsworth's immortal poem we read:

". . . though thus endued as with a sense
And faculty for storm and turbulence,
Is yet a soul whole master-bias leans
To home-felt pleasures and to gentle scenes;
Sweet images! which, wheresoe'er he be,
Are at his heart; and such fidelity
It is his darling passion to approve;
More brave for this, that he hath much to love."

We have lately had a cardinal instance of this. The Bulgarians, who proved themselves such gallant soldiers in the first onset against Turkey, had qualified for that splendid fighting, which drove the Turk into ruin, by years of unbroken peace. They had never, since their existence as a people, been at war before. They had displayed for long years the patient virtues of industrious peasants: and it was these virtues which stood them in good stead in the evil hour of battle. The patience and the stubbornness and the steady devotion which belong to all country labour, gave such power to their soldiery.

Believe me, it is the virtues of peace that we put forth in war. War does not release passions which were prohibited by peace. That is its fatal blunder. When it does this, it begins to degrade itself. In its true form, war only verifies how deeply honour had already entered into the quiet days of home.

Therefore you, my brothers, must show yourselves to be the same men that you were in peace. Whatever has made you a good and honourable citizen, whatever made your father proud of you and your mother love you, whatever made your best friend rely upon you, whatever made your girl believe in you, whatever made you a pure and true man, that very thing will, now, make you a good soldier. Not something different, but just that. Back we come to our first faith. It is the honour of peace that is at stake. You fight only to recover and recapture the blessed boon of peace. You fight to show what good men peace can produce. You fight in order to release the weary and tormented earth from all the insolence and stupidity of the qualities that belong to mere fighting, from the odious tyranny of militarism. We must all keep this in mind, or the brutality inevitable to war sweeps over us. The noblest soldier I know, as he tells his tale of strange adventure in the South African War, is always breaking off, with a sudden cloud in his face, to say, in a note of apology, "You don't know how brutal we are in war." One can feel this savage temper invading one, even here and now, as one gloats over the slaughter that we have inflicted, as we revel in the horrible bayonet charge, as the passion of rage rises, and the terrible desire to revenge. To let this temper get hold of us is to give way to the devilry of war. This is to be false to our lady of peace. You, who are soldiers bound for the war, pray God, will not be so. You, whatever fate be in store for you in the days to come, will keep your manhood clean, and sweet, and still. You will remember things of peace, how dear and fair they are. Sir Francis Doyle's famous Ranker, facing the foe who challenged him to forswear his home or die, was strong to stand because he remembered how the cherry orchards blossomed in his own Kentish home far away. Those who would be worthy of England in the day of tumult must carry with them, as the salve against the savage hours, the memory of a country-side in peace, the memory of some pathway through the fields which they trod as children, of the dappled sunlight in an English lane, of the red-roofed homestead under the brooding elms, of the blackbird's hurried whistle over an English lawn in May. Nurse such visions as these in your heart, to sweeten your souls under storm and stress. And pray always that, when you have to take your place in the fighting ranks, you may still be the men that you would wish to be if ever you were back again in the fields of England, and in the peace of home.

THANKSGIVING DAY

IN the midst of war and strife, political upheaval and national convulsion, the Great Giver of all good gifts has once more manifested His goodness to us by sending down a blessing on our flocks and herds, our gardens and our fields. Our wants are bountifully supplied for the coming year and from East to West our garners are full with all manner of store. Our country calls us to observe Monday, October 11th, as a day of general thanksgiving to Almighty God for His love and care. Sunday, October 10th, will be marked, no doubt, by special services, yet honesty makes us pause to ask how far the offering of special thanks to Almighty God marks the observance of Thanksgiving Day. It is true that one or more services to mark the day will be held in many Anglican churches, but as a rule people are too busy making holiday to "enter then His courts with praise."

Is it not sometimes felt that where a Harvest Festival has been held, there is some repetition in thanking God again for the fruits of the earth on the day appointed to be observed in this manner. Yet, when we ask our Heavenly Father on 365 days, "Give us this day our daily bread," it is surely not over much on two special occasions to uplift our hearts in praise for the marvellous provision made to feed so bountifully His children of the human family.

Besides, when we think of National Thanksgiving, how innumerable are the causes for which it should be offered! "Yes, usually," perhaps we reply, with hearts oppressed with "the sorrows surging round." May we not do well to recall what has been named the saddest verse in Holy Scripture:—"Ephraim is joined to idols, *let him alone.*" Our conscience is awakened to the danger we were in of making idols to ourselves of the love of riches, the pursuit of pleasure, the indulgence in soft ways of ease and self-pleasing. But God in His mercy did not let us alone. Through a clarion call of duty to our Empire and our brother men He awakened us from self-seeking and indolence. Now every day brings to light fresh instances of the sacrifice made of the things that had been sought after to follow the path that is worth while.

We see the courage of those who go, of those who willingly agree to separation from their dearest. We see, too, the equal courage of those who face the possibility of being misunderstood because they know their duty is to stay at their own posts, and as we dwell on these things we find deep cause for thankfulness. Where bereavement has come with its sharp pain and long ache, or the knowledge that the ones returning come maimed for the rest of their sojourn on earth, let us not seek a spirit only of resignment. It is "a grudging soul" that "for its crowning grace desires a spirit well resigned," so truly has it been said,—

"Be thankful for thy joys, but most be thankful for
thy woe,
For he, who ne'er felt grief on earth, ne'er joy in
Heaven can know."

We are reminded in our Thanksgiving Services of the Psalmist's words, "yea, a joyful and pleasant thing it is to be thankful." True thanksgiving is the expression of that joy which is the second named fruit of the Spirit. Let us remember the teaching of one, whose words are still a power in the Church at the present day, when he said years ago,—"And yet already the hollowness of culture, and the emptiness of mere civilization" make men feel that "joylessness is a good deal more than a scratch on the varnished surface of pleasure." —"An age which parades its pessimism is surely preparing for the time when there will be taken from him that hath not even that which he seemeth to have."—"Joy is a sign of harmonious working within."

Then let us thank God that He has not left us alone, but even through severe suffering and loss, He is bringing us to a new capacity for joy, a truer understanding of our causes for thanksgiving. We thank God then for blessings received, for creation, preservation, redemption, sanctification. We thank Him for what He has given, for what He has done, and for what He is in Himself as our Father-God. We thank Him for what He has denied us, for the pain He has brought us to arouse us from lethargy, carelessness and sin. We thank Him for our nation, for its ideals, its sincerity, its honesty and its truth. We thank Him for our men and women, who offer themselves and their gifts to defend those principles for which His Son laid down His life. Never have we had greater reason for thanking Him than at this time of dripping blood and bleeding hearts.

"Let us give thanks unto our Lord God.
It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen."

Sunday School Work

THE approach of Children's Day, October 17th, reminds us of the admirable work of the Sunday School Commission of the Church of England in Canada. Frequently the Commission is severely criticized, but we wonder how many of these critics realize the difficulty of the work and the noble way in which the S. S. Commission is endeavouring to cope with the same.

In the first place the Commission puts forth with a great deal of trouble and labour an excellent 6 year cycle for the Main School in both Prayer Book and Bible lessons, and also a 3 year cycle for the Primary Department. The traveling secretary, a living bundle of activity and information, goes from end to end of the Dominion and visits the leading churches and deaneries in the interests of S. S. work. His lectures in the Divinity Colleges on Psychology and Sunday School methods aid the men training for the ministry.

Through the efforts of the Commission Summer Schools have been organized with most helpful results and Teachers' Training Classes have been formed, where young people are properly prepared for the work of teaching.

Then again through the Teachers' and Scholars' Examinations the Commission makes a most earnest effort to learn how far the Lesson Scheme is successful, with a view to modifying it as required.

Now Children's Day is drawing near and we ask the question, "What can the Churches do to further this most excellent work?" Every church can support the work by utilizing this special Sunday to its fullest extent. This great educational festival has a three-fold purpose:—

1.—To bring definitely before our Church the importance of the religious training of the young, and the value of the work of the Sunday School in connection therewith.

2.—To call forth the united prayers of our people that God's blessing may rest upon this work.

3.—To provide an opportunity to give freely and generously for the support of the organized Sunday School work of our Church as represented by the S. S. Commission.

Let us hope that this year every congregation will make an earnest effort to meet its due apportionment and to show a real interest in and regard for the self-sacrificing work of those who are striving to bring up the little ones of the flock "in the nurture and admonition of the Lord."

Our Old Country Letter

September 21st, 1915.

THE President of the British Association adds his voice to the many who decry material success as the chief ambition of strong men. He sees what it has done in Germany, and, like many other scientists, he finds in the scientific method exclusively followed without regard to other and higher interests, the path to disappointment and disillusion. "We are still at the beginning of things. Faith and knowledge, heart and head, have all their part to play in the growth of humanity as a whole and in the flowering of all that is best in man." Dr. Schuster holds that the right to live, the duty to work, and the leisure to think, are the three prime necessities of life. "But what is life if it be not lived well; what is work unless it be directed to a high ideal with a true sense of duty, and what is thought unless it be directed to right ends in a worthy way? Such generalities are delightful but when they are connected with living, the ethical aspect intervenes and colours everything. In spite of the paralysing influence of this war, and the acute suffering it has brought by forcing many to meet the gravest fundamental conflicts, between what we see and what we believe, no possible substitute has been discovered for faith in Christ. He still stands supreme as the true touchstsone of right living; and in the President's fine delineation of the true scientific temper, we miss just that touch of the eternal which would have made it applicable to the toilers who feel the darkness and yearn for that light which is touched with heart, and will give them the vision that will take them out of themselves and sanctify their labour. Humanity without God is as truncated as an organism without an end. The bread alone of science will never satisfy the soul that is eternal."

* * *

The Archbishop of Dublin's enforced resignation of his See through a complete break up of strength, calls for the rather complicated machinery of an episcopal election in Ireland. The method has been described before in this "Letter," so I will not now enter into it. But, though in some respects open to grave exception, it is an interesting device of a disestablished church and may be of special interest just now that the future of the Church in Wales may so soon cffer an analogue. Your readers can find a instructive article upon it in "The Church Family Newspaper," of last week.

* * *

In his Diocesan Magazine, the Bishop of Chelmsford writes:—"Services must be decreased, rather than increased, that clergy may have more time to go about doing good." He refers to the new conditions that are sure to arise in England when the wounded return in great numbers, billeting ceases, and the consequent wave of prosperity in many homes and districts fails. It is strange to find a Bishop declaring that services must decrease in number, for the whole tendency of our modern Church life is in the direction of the endless multiplication of Church services, even though occasionally attended only by clergy and sextons. "The excellency of work done is frequently judged by the number of times entries are made in the vestry service-book. Is it now being realized that not in entries of ill-attended services, but in practical sympathy and house to house visitation the best work of the clergy is seen? Are we going to return to the state of affairs of twenty-five years ago, when a good week-night service, well-attended Bible class, and one or two parochial gatherings managed to attract a far larger proportion of parishioners than all the services we now see held in the Church, and out of it in halls? It is too soon to say, but there are currents of opinion making themselves evident, and changes may be expected. Some time ago criticism was made on the effort to extend the observance of family prayer, on the ground that its success would keep people from the daily services of the Church. Without saying one word against the principle of daily service, even war intercession services, when held daily, have failed to gather the people together. There is no incompatibility between the two ideals." I have given you this—as a quotation—because it is what many people feel. But I think myself that those who truly value and use prayer at home do the same in church, and I don't believe any amount of well-meant visiting and sympathetic gossip, should or could take the place of Church ministration, but only supplement it. "These ought ye to have done, and not to leave the other undone." Unsettlement of faith is what is really wrong, and what this most awful time must touch, one way or the other. It is its influence which makes apathetic services and uncertain sermons, and how not, then, dwindling congregations? They don't dwindle everywhere, or without cause.

* * *

"No feature in the war," says the Annual Report of the British and Foreign Bible Society, "has been more grievous to English Christians than the hostility which it has created between the religious and theological life of England and Germany. It is the more encouraging to receive from Berlin the following letter from one of the best known directors of German Foreign Missions: 'I ask to be allowed to join your work by a yearly contribution, which for this year you will find enclosed. The deeper the gulf is which now separates England and Germany, the less we, German Christians, will and may forget God's blessings bestowed on us by the work of English Christians, and quite particularly by your Bible Society. God grant that soon the day may come on which we, purified by the Lord's holy judgment, may again join hands like brothers, to do His works according to His will.'"

I am sure your readers will appreciate so noble a point of view. It is pleasant also to note that the Kaiser himself contributed £25 to the Society's work during the year.

* * *

Pardon a dull letter. There is so little of any special interest in Church matters this week.

A Glimpse of Western Pioneer Work

Rev. R. W. W. Alexander, Ponoka, Alberta

I STARTED on my quarterly visit, to hold service at Buck Lake, 74 miles west of this, on Monday, May 17th. My first stop was at Bluff Centre, 37 miles out, where I spent the night. Next day I made another 37 miles, taking nine hours in the saddle without food. The trails were very bad and the mud holes detestable. I reached Buck Lake splashed all over with mud. Next morning I rode 20 miles further to visit a settler on the Wolf River and on the way my horse got into difficulties at a spring hole, and falling sideways, I got a bath, but dried up soon after. The scenery was magnificent, all the beautiful new green foliage of poplar and Jack Pine and the darker spruce among it, terrace after terrace of trees stretching for miles, one vast amphitheatre of emerald, the blue sky above, the golden sunshine, the rushing sound from the waters of the winding Wolf River, all was majestic and grand. I carried with me from Buck Lake a supply of stores for the little camp. I passed through seemingly interminable avenues of Jack Pine and brush, and through a decidedly creepy wood of dark pine where no light penetrated and where one might meet a bear at any moment, and came at last to wide flats near the river. Shortly after, having forded the dashing stream twice, I arrived at my friend's shack perched on its banks. He was very pleased to see me again. In the evening his father and a friend came up, and at bedtime they asked me to read prayers for them, for God is not forgotten in that lonely outpost nearly 100 miles west of this. Next morning I took a walk some miles down the river towards the Saskatchewan into which it flows. I climbed some high cut banks to where the woods disappeared and the country opened up grandly. Here I saw a black fishing eagle rising with his silvery prey in his talons and shortly after a golden eagle majestically soaring aloft on wide pinions in all the joy of unrestrained strength and freedom. Here, too, was a colony of beavers, who had felled trees and built a dam, stemming the rush of the waters. I viewed the scene for some time, just catchiing a glimpse of the top of one of the Rockies in the far distance, a humming bird moth in all its magnificence of colour hovered in a kind of aerial dance over some wild flowers, while large, yellow, swallowtail butterflies flitted here and there. When turning back towards camp, suddenly and silently a cow moose walked out into my path and stood browsing on the poplar leaves and then catching sight of me disappeared in the brush. The men at the camp were surprised at my meeting with the moose. In the evening we had supper on morells, a species of edible fungus very like in taste to mushrooms, and huge pannikins of tea which we laughingly nicknamed after the various lakes. Next morning I returned to Buck Lake. At the post office I found an Indian woman in great distress. My friends said to me, "Mary is in trouble; her husband struck her and all the tribe went away and left her alone." I spoke to her and she said in Cree: "Bad William, William no good, he say go away Mary, go back to Wabamum, I want you no more." William is her husband. She also told me her history, how all her children were dead and one killed by a bear. She showed me a number of charms which she carried in a bag beautifully worked with beads and hung with tiny bells. On Sunday I held service, and my friends walked down 20 miles for it. Another family drove 18 miles through awful mud and some others came across the lake. We had a hearty service, singing the chants and hymns to the music of stringed instruments. I celebrated the Holy Communion and baptized a baby which a woman brought five miles. The Indian woman was also present. These people appreciate the services and one feels rewarded for the dangers of the way.

Unauthorized Ritualism in the Church

IT is, perhaps, unfortunate that the term ritual has largely taken the place of the more correct expression ceremonial. In this article we are using the term, however, in its popular sense, and wish to speak of some of the vagaries, the excrescences and the omissions which without authority have crept into the services of some of our churches. We are of opinion that in the conduct of public worship the rubrics of the Church interpreted by ancient custom and by common sense must be our main guide. Because of a failure to recognize this principle the clergy have sometimes adopted fancy ceremonial of their own which we venture to assert is neither edifying, correct, or in reality, legal.

Let us first take the ornaments of the Church and of the ministers thereof. The rubric provides that such ornaments of the Church and of the ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England by the authority of parliament in the second year of the reign of King Edward VI. We have no intention or desire to go fully into the vexed question of the meaning and history of this rubric; but whatever it may mean or may not mean, we think it certainly cannot be stretched to include the wearing by the minister over his surplice of such ecclesiastically unauthorized ornaments as a Masonic apron or the badges or collars of any of the various Friendly Societies. With regard to the ornaments of the Church, a curious, and to our minds a very unseemly custom, has arisen in some churches of placing a large brass alms basin, standing erect, above the centre of the Holy Table, where traditionally at least the symbol of our redemption has been placed. Certainly with the sunlight falling upon a large orb of brass thus placed, the effect is striking, but possibly to a heathen visitor more suggestive of sun-worship than of anything else. Both the alms basin and the collection have their place in the worship of the Church, but we venture to suggest that that place should not be unduly emphasized and made to appear as centrally important.

Another curious custom which we have occasionally noted obtains at the time of the celebration of the Holy Communion. It consists in a somewhat extraordinary piece of ritual by which all the communion plate of which the Church is the happy possessor is displayed at the time of communion on the Lord's Table. We have seen such a display consisting of two large patens, two small patens, two large chalices, two small chalices and two large flagons, all artistically grouped upon the Holy Table, whereas surely only such portions of the Communion plate of the Church as are actually to be used in the service should be placed upon the Holy Table. This unfortunate custom uses the Table of the Lord as an opportunity for an interesting, but to our minds somewhat vulgar, display of the silver plate owned by the Church. Such an exhibition should surely be made, if at all, for the benefit of those interested, in a glass case in the vestry. Reverence, simplicity and convenience all require that only the chalice and paten to be used, or if a very large number of communicants is expected, two patens and chalices should be placed upon the Holy Table.

In connection with the above it may be well to draw attention to the fact that the rubric provides that the Bread and Wine for the communion are to be placed by the priest upon the Table after the reading of the offertory sentences and immediately before the Prayer for the Church Militant. The performance of this ceremony either by the priest or as is sometimes done by the sexton or other lay person at any time previous to this is an unauthorized and unrubrical piece of ritualism. In this connection it may be pointed out that the rubric would seem to require a small side table upon which the Bread and Wine may be placed previous to their being thus solemnly placed by the priest upon the Holy Table. We once witnessed an interesting custom which is quite in accordance with the rubric by which the Church Wardens, after reverently bringing the alms to the priest, for him to present and place upon the Holy Table, did so in like manner with the Bread and Wine.

Before leaving the discussion of the ritual at the Supper of the Lord, we feel that reference should be made to the illegal way in which the service for the Holy Communion is sometimes mutilated; for instance, when at the end of Evening Prayer the Communion Office is commenced with "Ye that do truly and earnestly repent of your sins," all that precedes this being omitted. We are not discussing the desirability of evening Communion, but we venture to assert that the mutilation of the Communion Office is so serious and so illegal, that the attention of the Ordinaries should in all cases be called to it wherever it is noticed to occur, and that by lodging of a formal protest.

An old custom prevails in many churches by which those who do not intend to communicate withdraw from the church after the prayer for the Church Militant. We see no reason why at this time a short pause should not be made by the officiating priest to allow the unbaptized, the excommunicate (whether by proper authority or by their own act), and such as the exigencies of home duties require it, to withdraw quietly and unobtrusively. The provision sometimes made that this should be done ceremoniously and joyfully to the singing of a hymn is as undesirable as it is unrubrical, while the custom we have sometimes seen by which the choir which according to the rubrics should be prepared, one would imagine to lead in the singing of at least the Ter Sanctus and Gloria in Excelsis, at this point solemnly leave the church to the singing of a processional hymn, as if to emphasize the bad example they were setting the congregation, is even worse.

The giving out of notices occupies a prominent place in most of our services. Under modern conditions we deem it quite right that the varied activities of the church should be thus referred to; but we do not think the rubric which requires that "The curate shall declare unto the people what Holy Days or Fasting Days are in the week following to be observed," should be widely disregarded as it is. Even if that particular church finds it impossible to make provision for the adequate observance as a congregation of such days, due notice should surely be given so that the faithful may at least observe them in their private devotions.

While there are many other ceremonial irregularities to which reference might be made, we will content ourselves with drawing attention to one which is sometimes to be met with, and which is due to want of thought more than anything else. We refer to the custom adopted occasionally by the clergy of saying the "Amen" at the end of the prayers said by the clergy alone. A reference to the Prayer Book will show that these "Amens" are printed in italics and are therefore to be said by the congregation alone, as expressing their agreement in the petitions which the officiating clergyman has just offered upon their behalf.

—From *Church Work.*

TO THE ALMIGHTY

LORD God, we pray for peace! We lift our plea
That to these shores the red tide shall not roll,
Yet first we ask this greater boon of Thee,
This greater boon, still dearer to our soul;

That peace shall not be ours if peace be base;
That ease shall not be ours if ease be shame;
That Thou wilt teach us, if we must, to face
The wrath and wrack, the fury and the flame.

Point us the way of service, mighty Lord!
Make us to see the high thing we must do,
And if, to serve, we needs must bear the sword,
Nerve heart and arm to see the dread task through.

Dear God, we pray for peace, but first we pray
That this, our country, loved by us so well,
Shall not from duty turn her face away—
Shall not lose hope of Heaven for fear of Hell.

—*H. S.* (*New York Times*).

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

CHURCH SERVICES

To the Editor, Church Life:

Dear Sir,—There is apparently a growing tendency in the Church of England to deprive the people as a congregation of the opportunity of joining in public worship. In some city churches there is so much elaborate music rendered by the choir, that the members of the congregation feel that they have no part in it except as listeners.

The great purpose in going to church surely is to offer praise, thanksgiving and worship to Almighty God. But with a highly trained and frequently supercilious, non-kneeling choir singing difficult hymns, chants and anthems, how can the people offer the devotion of their voices? They go to Church not to be entertained, but to give something. It is sometimes said that the Church of England does not reach at all the submerged class. She never will reach them so long as her services are led by choirs, which have ceased to be guides to worship and have become competitors for success as public entertainers.

Church Goer.

PRAYER BOOK REVISION

To the Editor Church Life:

Sir,—Whilst we are enriching the old Prayer Book would it not be possible to add some explanatory notes, such as are found in "The Communicants' Prayer Book," published by Henry Frowde?

I believe a cheap edition placed in the churches for general use would be found helpful.

A. B. C.

A CORRECTION

To the Editor Church Life:

Sir,—Kindly allow me to make a correction in my letter of last week. General Synod has made it no longer obligatory to recite three verses (not four) of the Athanasian Creed. With the exception of half a dozen lines in the second paragraph, this fact does not alter the points raised in my letter.

A. R. Kelley.

Quebec, Oct. 4, 1915.

THE ATHANASIAN CREED

To the Editor Church Life:

I am not satisfied with the action of the late General Synod, but for a different reason from that of Mr. Kelley.

I think the Creed ought to be more frequently read than it is, and to cut it out altogether, as the American Church has done, would be a mistake. The chief obstacle to its being more frequently read is the existence of the minatory clauses. To leave them in the Creed and to leave it to the discretion of the minister whether they shall be recited or not, is throwing upon the minister a responsibility which the Church, in its corporate capacity, should assume. The action of the Synod was in the nature of a compromise, justified by the Lord Bishop of Ottawa as being in accordance with what has been done for hundreds of years in regard to the anathemas originally appended to the Nicene Creed. According to Theodorep b. i. cxii., this anathema was as follows:—"The Holy Catholic and Apostolic Church condemns those who say there was a period in which the Son of God did not exist; that before He was begotten he had no existence; that he was called out of nothing into being; that He is of a different nature and of a different substance from the Father; and that He is susceptible of variation or change." This anathema, from the newspaper report, I gather from what His Lordship said, has never been used in the public recitation of the Creed; but does not this circumstance lead to the conclusion that if the clauses are not to be recited neither should they be included in the version intended to be used in public worship?

I am not one of those who think that a right faith is not a necessary thing. On the contrary, I think it is a very important and fundamental thing, because right action is hardly possible without a right faith. But the trouble with the Athanasian Creed is that it sets forth the true Faith, but with certain unessential additions which can only be accepted as true with many mental reservations, and which have the effect of casting doubt on the really essential articles of the Creed. Can Mr. Kelley, or anyone else, pretend to say that the salvation of any man depends on whether or not he believes that all who do not faithfully believe in the Athanasian Creed will be lost? Let us suppose for an instant that we do believe that without any qualification all who do not receive the Creed will perish everlastingly, is that in any shape or way going to be the cause or means of our salvation? I should say clearly not. And on the other hand, let us suppose that we are mistaken in the belief, is that going in any shape or way to affect our own salvation? I should say clearly not. So that whether we believe or whether we reject the bald and unqualified statements of the Creed as to the fate of those who do not confess the Faith therein set forth, it is manifest these statements are unessential matters. But this cannot be said of the other articles of the Creed, because they manifestly are matters of essence and if we reject them it involves a withholding of prayer, worship and obedience from the Three Divine Persons.

If I might be pardoned for making a suggestion I would like to offer the following plan:—To permit the Creed in extenso in an appendix, with a note to the minatory clauses to the following effect: "These clauses are to be interpreted in accordance with the parallel passages of Scripture on which they are founded and are subject to certain obvious and necessary reservations without which they are liable to be misunderstood. And as it would be difficult and perhaps impossible to print all such possible reservatories, it is deemed wiser to omit these clauses altogether in the public recitation of this Creed, but the Church does not thereby intend in any way to question the necessity and absolute importance of a true and lively Faith in the doctrine of the Trinity and the Incarnation."

In the body of the Prayer Book, in the place where the Creed is to be found for the purpose of recitation, I would suggest that it be printed, without any of the minatory clauses, and framed in that respect on the same lines as the Apostles and the Nicene Creeds, both of which state the Faith without any such clauses.

Geo. S. Holmsted.

Toronto, October 1, 1915.

To the Editor, Church Life:

Dear Sir,—The General Synod must be well aware that the Athanasian Creed is disliked by the majority of the laity, and that many of those who understand its value and prize it for its historical associations object very strongly to its recitation as part of an Act of Public Worship. With regard to the "minatory clauses," whatever meaning they may have to trained theologians, to the ordinary layman they are taken in their plain sense, and in that sense they have no warrant whatever in Holy Scripture.

The retention of the Creed in the Prayer Book might be desirable, but to insist upon its use in public worship comes pretty near to lading men with burdens grievous to be borne.

Yours truly,
Allan M. Dymond.

A LARGE PARISH

Sydney, Cape Breton,
September 14, 1915.

To the Editor, Church Life:

Dear Sir,—In a number I received a couple of weeks ago, a correspondent quotes a letter from the Rev. D. Convers in another paper, in which he speaks of the rector of Port Saundees as the only Anglican priest from there to St. Anthony. A slight mistake, as the rural dean, Mr. Richards, comes in between, his parish extending from Old Ferrole, with headquarters at Flower's Cove, to Eddies Cove on the Newfoundland side of the Strait, and on the Labrador side from Forteau to West St. Modeste, in all 150 miles of coast with 1,100 parishoners. If you suggest the parish is a hard one, he rejoins that it is quite easy now, eleven years ago the parish included St. Anthony, and he used to have to walk there, almost the whole length of the Strait, from Flower's Cove—and he had also much further to go on the Labrador side.

Isabel M. Leonard.

OPEN CHURCHES

Toronto, September 28, 1915.

To the Editor, Church Life:

Sir,—On my first and recent visit to New York City I noticed that a very large number of churches, including some Presbyterian, were open *daily* to the public. I also noticed that men—more so than women—formed the larger part of those worshippers who accepted the invitations to "enter, rest and pray." I think our Toronto churches, particularly in these days of stress and trial, would do well to follow New York's example.

F. D. F.

NEWS ITEMS FROM THE M.S.C.C:

THE Rt. Rev. Heber J. Hamilton, D.D., Bishop in Mid-Japan, begins a deputation tour through the diocese next week.

Miss E. F. Jones, who is leaving the M.S.C.C. after three years of faithful service in charge of the literary department, to enter the Church of England Deaconess and Missionary Training House, was presented by the M.S.C.C. office staff with a handsome writing case on Monday.

Miss E. M. Trent sailed from Vancouver on October 1st for Japan, returning to her field of work at Nagoya.

The Rev. J. Macqueen Baldwin and Mrs. Baldwin have taken a house at 51 Foxbar road, Toronto. Mrs. Baldwin is remaining in Canada while Mr. Baldwin sails for the foreign field in December.

Miss Margaret Young, of the Japan staff of the M.S.C.C., is visiting friends in Toronto.

Dr. Thwaites, in charge of St. Helena's Hospital, in Jerusalem, is at present serving in one of the hospitals in Flanders.

Miss Katherine Robbins, home on furlough, from Kaifeng, China, is visiting relatives at Wapella, Sask.

The Rev. G. E. Simmons is doing deputation work in the Diocese of Ottawa.

News has come from Kweiteh, China, of the arrival of a son to Dr. P. V. Helliwell, M.B., and Mrs. Helliwell.

Our Mission Fields

From Mission Board's Report

I. Canadian Dioceses

OF these there are eleven, counting Cariboo, though only ten are mentioned below:—

(*a*) Algoma reports an advance in total population of 10,925 and in Church population of 8,447, in clergy of 15, a decrease in paid lay workers of 2, and an advance of 4 self-supporting parishes and of 10 missions.

(*b*) Athabasca: An advance in total population of 6,689, in Church populaton of 740 and in clergy of 2, a decrease of paid lay workers of 3, a gain of 1 self-supporting parish, no increase in the number of missions, but a gain of 21 congregations since 1908.

(*c*) Caledonia: An advance in total population of 12,750, in Church population of 1,389, and in clergy of 11, a decrease in paid lay workers of 3, no self-supporting congregation, an increase of 15 missions and of 23 congregations.

(*d*) Keewatin: An increase in total population of 7,500, in Church population of 3,000 and in clergy of 5, a decrease of 8 paid lay workers, one self-supporting congregation, a decrease of 11 missions and of 2 congregations.

(*e*) Kootenay: A total population of 50,000 and a Church population of 7,397, being an increase in the latter from 1905 to 1911 of 3,844, an increase of 19 clergy, of 2 paid lay workers, of 2 self-supporting parishes, of 11 missions and of 35 congregations.

(*f*) MacKenzie River: A decrease in total population of 116, in Church population of 60, in clergy of 1, in paid lay workers of 6, an increase in missions of 1, and a decrease in congregations in 1911 of 6.

(*g*) Moosonee: An increase in total population of 17,000, in Church population of 3,502, in clergy of 4, in paid lay workers of 1, in self-supporting parishes of 1, in missions of 3, and in congregations of 22.

(*h*) Qu'Appelle: An increase since 1911 in total population of 135,000, and in Church population for the whole period of 26,600, in clergy of 82, in paid lay workers since 1908 of 18, in self-supporting parishes of 17, in missions of 62, and in congregations since 1911 of 100.

(*i*) Saskatchewan: A total population, 1914, of 258,000; a total Church population of 28,000, being a gain since 1911 of 8,830; an increase for the whole period of 51 clergy, of 26 paid lay workers, of 14 self-supporting parishes, of 80 missions, and, since 1908, of 168 congregations.

(*j*) Yukon: A total population, in 1908, of 11,250; a Church population at the same date of 1,280, decreasing in 1914 to 1,037, a loss of 243; an increase in clergy of 1, in paid lay workers of 4, no self-supporting congregations, an increase in missions of 2, and in congregations, to 1908, of 3.

The immigration figures for 1914 fell to 384,878; made up of 142,622 from the United Kingdom, 107,530 from the United States, and 137,726 from other countries. The effects of the war, added to conditions of business depression, have brought the movement, practically, to a standstill. These facts are not cited as a suggestion that the subject has become of less interest, or that it should be given a place of lesser importance in the counsels of the Church. On the contrary, the present position should be seized upon as a great opportunity for making a thorough examination into the whole subject, for strengthening the weak places in the Church's organization, and for making preparation against the time when the numbers entering the Dominion will again undergo a very large increase. The construction of vast public works demanded and attracted a great mass of unskilled labour. The practical completion of those works was one of the immediate causes of the fall in immigration, and will probably exercise a permanent influence upon its character for the future. The immigration of the future will be of a type which responds to the demands of the permanent conditions of the country, and, though possibly less in volume, of even greater interest and concern to the Church.

II. Immigration Chaplains

No branch of the Church has shown a more careful effort to adjust itself to the conditions or a more conscientious adherence to duty than that of the Port Chaplains. Their work has occupied and must continue to occupy a place of vital importance in the Church's care for the immigrant. The Board of Management earnestly commends this work to the sympathetic and hearty support of the clergy throughout the country, and quotes from the report of the Senior Chaplain, the Rev. M. LaTouche Thompson, as follows:

"Our Immigration Chaplaincy has continued to work steadily and systematically in the interests of the members of our communion as they pass into Canada.

"The senior and junior port chaplains co-operate at Quebec during the season of summer navigation, and separate for the winter—one going to Halifax and the other to St. John, N.B. At each of these two ports assistance is provided, when necessary, by one of the local clergy. This plan provides for the thorough performance of every branch of the work.

"The foundation of our work among immigrants is laid by the chaplains of the British ports of departure and those clergy who act as voyage chaplains during the crossing of the Atlantic. Our port chaplains take up the work as it leaves the hands of the others, continue it to the limit of their opportunities, and pass it on to the parish clergy throughout Canada.

"The plan of providing every member of the Church with an introduction to the Canadian parish clergy is still followed—at the English ports of departure, on the ship, and at the Canadian ports—and the Canadian clergy are notified, whenever possible, of the names and destinations of those who pass through to their parishes.

"The old plan of obtaining the names and addresses of our incoming Church people by personal solicitation has been discontinued. For many reasons it was very often unsatisfactory, the information frequently being inaccurate and inadequate. The importance of accurate information may be understood from the fact that not five per cent. of those who receive letters of introduction ever present them to the clergy, though they are always urged to do so. The clergy must be enabled to find those who fail to report themselves.

"The chaplains now get their information from the interrogatory forms which the purser turns over to the immigration officials when the ship reaches port. The work of transcribing all this information is done by a lay assistant, the chaplains—both ashore and afloat—being left free to devote almost their entire time to definitely pastoral work and the care of those especially commended to them.

"Last year (1913) the chaplaincy came into personal touch with 48,640 persons who claimed to be members of the Church of England. This is the greatest number recorded for any one year. This year the number will be less than half that, but the proportion of Anglicans is certainly greater, fully 70 per cent. of British immigrants claiming adherence to the Church of England.

"During the three years (1911-13) covered by this report, the chaplains met 871 ships and gave 87,838 introductions, covering 144,549 persons. The names and addresses of more than 80 per cent. of these people were sent on to the parish clergy, this information being furnished in every instance where it appeared likely to be sufficient to enable the parish clergy to locate the incomers. Every attention is paid to the people during the trying process of the various inspections at the immigration buildings, the chaplains cooperating with the various Government and transportation officials in the effort to facilitate the entry of those who are eligible, and ameliorate the lot of those who are barred. The detention quarters are visited regularly and frequently, and regular Sunday services maintained there.

"The primary object in establishing the chaplaincy was the shepherding of the sons and daughters of the Church by the Motherland during their migration to new lands overseas; and the chaplaincy has, up to the present, restricted its efforts to the performance of this duty. But the time has come when we should do something for those immigrants from Europe who are *not* of our race or language, though allied with us in matters of faith. It is only when the Christian—but non-Roman—foreigner is suffering from some calamity that our chaplains are able to be of service, and then their efforts are heavily handicapped by the necessity of working through the medium of an interpreter. The immigration chaplain of the Church of Rome is a linguist of exceptional ability, capable of ministering to the spiritual and temporal needs of those of his communion, no matter from what land they come. But there are thousands of members of the Eastern Churches who pass into Canada without any pastoral interest being taken in them. In many parts of Canada we are receiving these people at our altars, and granting them the use of our churches for their services. Could we not begin our work among them at the port of entry by securing the services of an assistant chaplain who would have the necessary linguistic ability? If such a man were employed with the consent and authority of the Eastern Churches, an immense field of usefulness would be opened up. This is the plan followed by the American Church in their immigration work at Ellis Island, New York.

"With a view to ascertaining what special work is being done in the cities and larger towns throughout Canada, and the effect of the influx of new people on Canadian parochial life, a circular letter was issued requesting information on seven specific points. Copies were sent to certain clergy at 32 places in Canada, 21 of whom have responded at the time of this writing. There is no doubt that throughout Canada the parish clergy generally are putting forth every effort on behalf of our incoming people, and the replies to the above-mentioned questions indicate a most cordial appreciation of the work of the chaplains at the ports. Two weaknesses, however, are indicated. There is a lack of concerted effort by the Church as a whole, and much more systematic and energetic work should be done in the larger distributing centres. The post of immigration chaplain in one of our larger cities—Toronto, Winnipeg, Montreal, Hamilton or Vancouver—is no sinecure.

"Our best city work is, undoubtedly, done in Montreal, where we have the inestimable advantage of a Church Hostel for transients, with a resident chaplain. Every immigrant train is met, and Church people who have come out on 'spec' are housed and fed at a moderate cost and advised as to their plans for the future. In Winnipeg and Vancouver there are Government immigration halls for the accommodation of transients, where our chaplains can easily keep in touch with Church people during their stay, and have them followed up afterwards.

"Winnipeg and Vancouver have chaplains, whose first duty is the care of immigrants, Hamilton also being in the same class. The situation in Toronto is, however, far from satisfactory. There is no Church Hostel and no Government immigration hall. Transients are accommodated in three of four different hostels under independent control. A Government hall is planned for the new Union Station, but it will be some time before it will be ready for occupancy. Meanwhile the vitally important duty of keeping in touch with these transients is complicated by being scattered among three or four different institutions. Even when the new Government hall is completed, the work will tax the entire time and strength of any one man, for 25 per cent. of our British immigrants are booked to Toronto, which means that at least 15,000 Anglican immigrants detrained there last year (1913).

"The city immigration chaplain should be absolutely free from all other responsibilities, if he is to do anything like satisfactory work in this field. He should be on hand for the arrival of all immigrant trains, and keep in touch with all immigration halls, general hostels, hostels for women, employment officers, etc. These places have thousands passing through them every year whose final destination is determined during this short stay. Unless the necessary information is acquired at once and acted upon while the trail is still hot, the Church must inevitably lose touch with these transients.

"One of the most important branches of our work among immigrants is that among young women who come out to domestic service. The majority of these are Church girls, and the duty of caring for them brings to us a heavy problem. Their isolation and loneliness create a situation fraught with grave perils. Too much importance cannot be attached to the necessity for keeping in constant touch with these girls, and surrounding them with the safeguards of wholesome religious and social influences. Deaconesses are employed in this work in Toronto, Montreal, Calgary, Moose Jaw, Hamilton and Edmonton. In many other places the Girls' Friendly Society is doing good service, but there still remains much to be done. There is a splendid field here for voluntary workers.

"Of equal importance is the work among the children. Many clergy report the most discouraging experiences with English people of a certain class, stating that they are often grossly indifferent to religious matters, and absolutely unresponsive to every effort for their spiritual welfare. Our Sunday Schools have the solution of this problem very largely in their hands. Even though the parents may not be shaken out of their indifference, a great deal can be done to insure to the children a thorough grounding in the faith, and an influence in their lives that will counteract the spiritual sloth of the homes.

"The distribution of Anglican immigration throughout Canada has proceeded on very much the same lines as we indicated in the last Triennial Report. The Province of Ontario continues to absorb about 50%; Quebec gets 6%; Manitoba, 15%; Saskatchewan, 12%; Alberta, 9%; British Columbia, 8%. As to the chief cities, Toronto receives over 20%; Winnipeg, 9%; Montreal, 5%; Hamilton, 5%, and Vancouver, 3%. The Maritime Provinces, which for many years received little or no immigration, are now steadily improving, and will this year probably receive more than British Columbia."

III. The Coast Missions of B. C.

The General Secretary, during the summer of 1912, paid a visit to the coast of British Columbia, spending (1) a week on board the Mission boat "Columbia," and (2), in company with Bishop DuVernet, going as far north as the head of Portland Inlet. The following extracts are from his report to the Board of Management, at the meeting held in Montreal, October 15th, 1912:—

"The Mission boat 'Columbia' is a new and splendid successor to the boat which was launched in April, 1905. The 'Columbia' is equipped with a chapel, also dispensary and operating appliances. On the Sunday which I spent on board there were two services, with attendance of about forty at each, and twenty-two communicants at the mid-day celebration of the Holy Communion.

"The three hospitals are:—1. At Van Anda, on Texada Island; 2. At Rock Bay, on the east coast of Vancouver Island; 3. At Alert Bay.

"The Mission has now a medical staff of four doctors and six nurses. Of the hospitals, I visited two—the one at Van Anda and that at Rock Bay. The Van Anda Hospital is a building which has been converted to hospital purposes, and, in consequence, suffers from some defects; nevertheless, being a long building, with a central corridor running from end to end with rooms on each side, it lends itself better than most to the end in view, and excellent work is being done. The hospital at Rock Bay I considered to be quite a model, and I doubt, with the single exception of the need of an increased supply of surgical instruments, whether it would be possible to find a brighter, more convenient and more useful institution of its kind.

"It is necessary to remember, however, when we describe the work and territory of the Columbia Coast Mission that we are dealing with only a comparatively limited part of the coast line of the Province of British Columbia. The activities of the Columbia Coast Mission are confined within an area bounded on the south by a line drawn from Nanaimo across to the mainland, and on the north by a similar line drawn from Alert Bay. In addition to this area, we must bear in mind the existence of the whole of the coast of the west side and north end of Vancouver Island. This lies, of course, within the Diocese of Columbia. Away to the north stretches the Diocese of Caledonia, with an estimated coast line, including islands, of about four thousand miles. In both these directions the conditions which called for the establishment of the Columbia Coast Mission are to be found, and the need must be met along the same lines. That is, by founding missions, the members of which are able to visit scattered settlements, lumber camps, fishing stations and canneries by some method of water transport.

"The Bishop of Caledonia has established the Prince Rupert Coast Mission, for which a staunch forty-five foot motor boat, 'The Northern Cross,' has been built in Vancouver. This boat is now upon her route—north, west and south of Prince Rupert. The rapid increaase of means of communication, due to the building of the G.T.Pacific and the founding of the city of Prince Rupert, has modified the need in this region for a medical service such as that provided by the 'Columbia,' and the Bishop of Caledonia is establishing the Prince Rupert Coast Mission upon an evangelistic basis. The Superintendent is an experienced missionary, the Rev. W. H. Rushbrook. It is not possible to visit the many islands, the deep inlets, the capes and bays of this coast, without feeling impressed with both the needs and the difficulties presented by the situation.

"My conviction is strong that this is a work which the whole Canadian Church should share and the Missionary Society do its best to encourage and support."

The Board, at the meeting noted, increased its grant to the Columbia Coast Mission by $1,000—that is, to $2,000 per annum.

IV. The Church Camp Mission

The Superintendent reports as follows:

"The Church Camp Mission is the Church's agent in seeking to reach out with the Gospel to the construction, lumber and mining camps in every part of the Dominion.

"These camps, for the most part, are situated outside the parochial systems. The growth of the Mission has been in keeping with the demands of the Church to go into the 'highways and hedges.'

"During 1911 the Mission operated in the Dioceses of Calgary, Fredericton, Moosonee and Quebec, and employed six permanent men and seven students during the summer months.

"During 1912 the Mission worked in the Dioceses of Quebec, Calgary, New Westminster, Fredericton, Algoma, Moosonee, Columbia and Caledonia, employing 12 permanent men and 11 students during the long vacation.

"In the year 1913 the camps in the dioceses of Fredericton, Algoma, Moosonee, Rupert's Land, Saskatchewan, Qu'Appelle, Calgary, New Westminster and Columbia were missioned by 10 permanent men and 12 summer students.

"The expenditure from March, 1911, to December, 1913, was $29,562.95, the Navvy Mission Society contributing $25,613.04 and the M.S.C.C. $4,499.35; in addition, Canada, $1,597.12.

"The colleges and universities supplying men were Huron, Lennoxville, Trinity, Wycliffe, Latimer, McGill, Western and Toronto.

"It has been the privilege of the Mission to send missionaries not only to the construction and lumber camps all over the Dominion, from New Brunswick to Vancouver, but to gold mining and coal mining camps as well.

"The camps are composed of men of many races, which makes the work difficult; for instance, the missionary in the Brazeau coal mining region of Alberta says:

"'The distance from my headquarters to the Brazeau Mines was 10 miles, and there were altogether about 1,000 men of all nationalities in the camp. In one camp of 160 men there were 24 different nationalities represented, and the only way to get a service was to pick out a few of the English-speaking men and commence singing in the open air outside of the camps. Soon others gathered round, and, although some may not have understood, others joined heartily in the singing, and seemed to drink in every word of the talk and thoroughly appreciated the service.'

"As regards the number of men living in camps, one can only make a rough guess, as the great army of men are transients, going and coming all the time. A safe estimate, as far as the Mission is concerned, is 1,000 men to each missionary,

(*Continued on page 512*)

Personal Mention

FROM all who know her sympathy goes out to Mrs. Sweeny, of the See House, Toronto, on the death of her brother, Mr. Boomer.

* * *

Miss Ianthe W. Constantinides, M.A. (Trin. Coll.), who up till last spring had been on the staff of the Bishop Strachan School, is nursing in a military hospital in the west end of London.

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Mr. R. A. Carman, B.A., B.C.L. (Trin. Coll.), is Lieut.-Colonel commanding the 10th Overseas C.M.R. at Camp Hughes, Manitoba.

* * *

The Rev. W. L. Archer, M.A. (Trin. Coll.), of Thorold, has been appointed chaplain to the 81st Battalion. He is an old Ridleian. His predecessor, Canon Piper, is already in England on chaplain's duty.

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The Rev. P. A. Paris, of Powassan, was a guest at Trinity College over the week end on his way from New York, whither he had gone as escort to his sister, who has been recalled to England by the serious illness of their mother.

* * *

Miss Mary R. Graham, B.A. (Trin. Coll.), daughter of the Rev. W. A. Graham, of Toronto, who completed her course at the Faculty of Education in the University of Toronto last spring, is modern language mistress in the High School at Dutton, Ont.

* * *

The Hon. Mr. Justice Hodgins has been appointed by the Ontario Government a commissioner to enquire into the practice of medicine within the province and into allied activities such as Christian Science, osteopathy, chiropractics, and poticians' operations.

* * *

Mrs. Plumptre, of Toronto, is writing a history of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada. To all W.A. diocesan boards throughout Canada she has sent out notices asking for detailed information and interesting anecdotes.

* * *

The Provost of Trinity College represented the College at the dedication ceremonies at Knox College last week. Archdeacon Cody, who received the degree of D.D., *honoris causa*, represented Wycliffe; the Rev. Canon Powell, King's College, Windsor; and Professor G. Oswald Smith, Bishop's College, Lennoxville. The new building, which is most dignified, is a great addition to the architecture of Toronto and the province at large. Both Archdeacon Cody and the Provost advocated some measure of co-operation in theological teaching.

* * *

The *Mail and Empire* of September 30th contains a number of letters relating to Church affairs. One of these is from the Bishop of Kingston on "The National Anthem"; one from Mr. W. V. Onslow, of Toronto, on "A Church Name"; one from *Presbyter in Rurse* entitled "Hands off the Prayer Book," and one from the Rev. John F. Millbank, who writes from the Rectory at Freehold, N.Y., on "More Tinkering" (with the Prayer Book). Mr. Onslow concludes: "The Church of England has stood the test of ages and will still endure, if its members are true to her and let her keep her name, her services, and her hymnal from the hands of the spoilers."

* * *

A daughter was born to the Rev. and Mrs. N. J. Thompson, L. Th. (Trin. Coll.), of Lynn Valley, B.C., on Monday, September 20th.

* * *

Lieut. Hugh S. Calverley, 12th Battalion, Essex Regiment, has sailed for the Dardanelles, according to a cable to his mother, who is living in Oakville.

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The Rev. Dr. Symonds, of Christ Church Cathedral, Montreal, lectured in the parish house of St. James's Cathedral, Toronto, on Tuesday night of this week on "The Reconstruction of Religion after the War." At the close opportunity for discussion was given and light refreshments were served.

* * *

The Rev. F. J. Moore is extending to all men a hearty welcome to the Bible Class for men which is held for one hour on Sundays at 3 o'clock in the club room of the parish house of St. James's Cathedral.

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Mr. H. P. Rossiter, B.A., late of Appleby School, has been given a commission in the 76th Regiment, which is shortly to leave Niagara-on-the-Lake to go into winter quarters in Barrie.

* * *

Trooper Smith, before enlisting a student at Huron College, is reported, in a letter from Private Fred. Douglas to friends in Colborne, to have been thrown from his horse and killed. Mr. Smith's father is said to be a missionary in the Punjaub.

* * *

From London came, on Wednesday, September 30th, the following special cable to the Toronto *Star*:—"Intimation of the first Canadian killed in the new Flanders advance was made to-day by relatives of Second Lieutenant Martin Cortland De Budé Young, who died of wounds received in France on Sunday, September 26th. He was aged 21, and was educated in Trinity College, Toronto. He gave up his university career on the outbreak of the war, coming home to enlist in the Sportsman's Royal Fusiliers, subsequently receiving a commission in the King's Own Scottish Borderers. He was the eldest son of Lieutenant-Colonel Young, now serving in the Dardanelles."

Lieut. Young was also an "Old Boy" of Trinity College School, Port Hope, and, prior to the war, was studying with a view to entering the British consular service.

* * *

From Kingston comes news of the death of the Ven. Archdeacon William Yate Daykin, at the family home in Ellerbeck street, at the age of 83 years. He was born in London, England, and graduated from Jesus College, Cambridge, in 1858. He was made Archdeacon of Durban, South Africa, in 1875. In 1877 he was stricken down with fever and was obliged to come to Canada. After recuperating, his first charge in Canada was given him by the Bishop of Ontario, as missionary at Madoc, where he remained from 1884 to 1887. He was afterwards rector of Pembroke and All Saints', Kingston. From 1891 until 1900 he held charges at Clarendon, Mattawa, Janeville and Vankleek Hill. A wife and three sons survive.

After only a week's illness, which necessitated an operation on Friday, Mrs. Sutherland Macklem died at her home, Interbrücken, Rosedale. Married to her cousin, Mrs. Macklem was the sister of the Provost of Trinity College, Mr. Oliver Macklem, Mrs. Fred. C. Denison, and Mrs. Charles Fleming. There were two other sisters, who died many years ago, Mrs. George T. Denison and Mrs. Frank Hodgins. Besides her husband, two sons survive, one of whom, Mr. Frank Macklem, is married and lives at Grimsby. At the old homestead overlooking the rapids above Niagara Falls, in London, Paris and Toronto, Mrs. Macklem was a charming hostess and a devoted wife and mother. Interested in many things she was ever ready to give with liberal hand toward the support of the Church and of charitable objects. She will be greatly missed by a large circle of friends and acquaintances. The funeral service was held at St. Simon's Church and the committal at St. James' Cemetery.

* * *

On Wednesday, the 22nd ult., Miss Elizabeth Veals, for twenty-five years principal of Glen Mawr School, Toronto, died at her home in Spadina avenue. During that period she trained a great many women who are now occupying high positions in society and are wielding a strong, beneficent influence.

Miss Veals, who was a thorough gentlewoman, came to Canada as governess to Lord Dufferin's children, among them being Lady Helen Fergusson, who takes a prominent place in political society and in educational work in England and Scotland. At the close of Lord Dufferin's term of office as Governor-General of Canada, Miss Veals set up a school for girls in Peterborough, where she remained for some ten years. In 1887, on the retirement of Mrs. Nixon, who died only a few months ago at a good old age, Miss Veals succeeded her in Peter street, at first requiring only one house but soon adding a second. As a result of the uptown movement she, after some eight years, acquired the house and grounds of Mr. W. J. McMaster in Spadina avenue, where the school is still carried on by Miss Stuart.

Thorough herself, Miss Veals insisted on thoroughness in her staff and in her pupils. The former was composed more and more of graduates of universities as time wore on and the latter were encouraged to make matriculation their goal. Parents came to understand that Miss Veals was mistress in her own house and they ceased to ask for special arrangements for their daughters. With whims and fancies she had no patience, and she believed strongly in the performance of duty. In the earlier days she and her girls who were Anglicans attended St. James' Cathedral, but, after removal to Spadina avenue, they went to St. Stephen's.

On Miss Veals' retirement from the principalship her "old girls" presented her with a life annuity, some of her investments having turned out unfortunately. Since the war they have been banded together as the Glen Mawr Association to help provide supplies and comforts for the soldiers.

* * *

Another lady who had established herself firmly in the affections and respect of her pupils was Miss Esther How, sister of Mr. Thomas How, general manager of the Bank of Toronto, who died on the same day as Miss Veals. She was known in "the ward" as "Aunt Hessie." There, as a teacher on the staff of one of the Toronto public schools, she tried to do her duty by the rough boys and untrained girls who crowded into her school, or who played truant from it. By degrees her work increased in volume and complexity to such an extent that she needed help in the form of money and workers. The result was the Toronto Mission Union, in which the late Mr. W. H. Howland interested himself. Miss How, seeing the needs of the people round about her and the possibility of bringing out the best that was in her pupils and their fathers and mothers, became the first social worker in Toronto.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Athabasca, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Atha.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D., D.C.L.	Toronto, Ont
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

FORT WILLIAM

The inaugural meeting of the reorganized A.Y.P.A. of St. Paul's Church, will be held on Thursday, October 14, and the opening social of the season will be on the evening of October 21. The officers of the new executive are: Patron, Rev. E. Pierce-Goulding; president, J. Hillyard Luff; vice-presidents, Mrs. Frank Birch and R. Judge; secretary, Mr. Eckert; conveners, Mrs. J. H. Luff, social; Miss Gladys Carter, musical: Mr. Woodman, literary, and Miss Smith, missionary.

Intercessory services will be held in St. Paul's Church on each Thursday morning for all those who have left the city and parish for the front. It is hoped that these services will be largely attended.

PORT ARTHUR

Canon Hedley has returned to Port Arthur and occupied the pulpit at St. John's Church on Sunday, both morning and evening.

Harvest festival services will be held on Sunday, October 10, in St. John's Church.

FREDERICTON

The Synod of the diocese will meet in February

The Bishop held a Confirmation Service at Woodstock last week.

ST. JOHN

The trustees of the Mission Church have appointed Rev. John V. Young as priest-in-charge of the Mission Church. He is at present rector of Marbleton, P.Q., and has been at the Church of St. John the Evangelist, Montreal, and immigration chaplain at Quebec and Halifax.

Mrs. Young will be no stranger to St. John, as she was born there, a daughter of Dr. J. P. Hannington, of Montreal, but who lived here and was an attendant and trustee of the Mission Church. Mr. Young will arrive in St. John to take up his duties the middle of November.

The Kingston Deanery

The members of this deanery held their quarterly meeting at Clifton. Rev. F. Marshall, of Gagetown, read a very helpful paper on "The Spiritual Armour," the Rev. J. A. Holmes of Hammond River, and Rev. Gordon Lawrence, of Kingston, followed with papers on the "Moral Aspect of War," and on the "Church After the War." In place of the usual service at night, special addresses were delivered on the general subject of the "Church in the War," the Rev. F. J. Leroy dealt with the past, the Rev. Mansel Shewen spoke of the part which the Church is playing in the present, and the Rev. A. H. Crowfoot concluded with a few words on the problems which will confront the Church at the end of the war. In the absence of the rural dean, the Rev. C. A. S. Warneford presided. The deanery library has recently been enriched by a very handsome present of books from Messrs. W. M. Jarvis and R. B. Emerson of St. John. A resolution thanking these two gentlemen for their gift was passed unanimously.

HURON

INGERSOLL

A meeting of unusual interest will be held in St. James' church on Wednesday evening, October 27th, in connection with the Sunday School Association of the Rural Deanery of Oxford. There will be sessions of the Association in the morning and afternoon, and in the evening a public meeting will be held, which will be addressed by the Bishop of Michigan, who is one of the strong speakers of the American Church. The Bishop of Huron will also be present and will preside at this meeting.

ST. THOMAS

The September meeting of the Woman's Auxiliary of Trinity Church was held in Trinity Hall on Monday afternoon, 27th ult. A barrel of fruit has been sent from here for many seasons to Dynevor Hospital, Man. Donations of jam and jelly were received as usual, as, although much has been and will be sent to our wounded soldiers, our Indian dependents must not be forgotten. Delegates were selected at this meeting for the semi-annual meeting to be held in Sarnia, and arrangements made for the Deanery meeting in St. John's Church, October 14.

On Sunday morning, October 3rd, the Bishop of the diocese consecrated St. John's Church, which was recently freed of debt. His lordship was assisted by the Ven. Archdeacon Hill, D.D., Rev. W. A. Graham, B.A., and Rev. Wm. Hinde, the latter two being former rectors of the parish, and the present rector, the Rev. W. F. Brownlee. A grand rally of the Sunday School, Bible Class and parents was held in the afternoon, addressed by the former rectors. The Bishop preached at the evening service.

On Monday evening a reunion of all parishioners and friends was held in the school room.

STRATFORD

Canon Gunn, of Christ Church, London, was the special preacher for the annual harvest thanksgiving service at St. James' on Sunday the 26th ult. There was special music and the church was decorated in keeping with the occasion.

WATFORD

On Sunday, September 26th, Thanksgiving services were held. The rector, Rev. S. P. Irwin, preached to young people in the morning and Rev. Mr. Ferguson, of Port Dalhousie, gave an instructive address in the evening. His text was "The Battle is the Lord's," and from this he developed an impressive patriotic sermon. The church was suitably decorated with autumn fruits and flowers.

KEEWATIN

SIOUX LOOKOUT

The annual Harvest Festival Services were held at St. Mary's on Thurday, Sept. 23rd, and continued on Sunday, September 26th, the preacher on both occasions being the incumbent, Rev. A. A. Adams. Thursday eve the service was largely of a musical character, with special organ voluntaries and vocal solos. Well-known hymns were heartily sung by the choir and congregation.

On Sunday the day began with a celebration of the Holy Communion, which was well attended and matins and evensong were hearty and inspiring services. The subject of the mornung sermon was "What mean ye by this service?" and of the evening, "The Spirit of Thankfulness." At the close of the evening service the National Anthem was sung with the second verse as authorized by General Synod. The church was most attractively decorated, a screen being built across the chancel and covered with oats, while pulpit, lectern and choir pews were adorned with wheat. A splendid collection of vegetables, plants and cut flowers was in evidence and the retable of the altar was adorned with small sheaves of wheat and a "cottage" loaf of generous weight. Altogether it was a happy day in the parish.

The members of W. A. held a bale sale and Harvest home cafeteria supper on Tuesday afternoon and evening which netted a goodly sum for the treasury.

Mr. V. G. Lewis, who has been in charge of the missions of Redditt, Minaki and Malachi, returned to Wycliffe College on September 20th. Mr. Lewis' work has been earnest and painstaking and he was very popular with the residents of the various missions. Their hearty good wishes go with him to his college life and studies. The above missions will be supervised during the winter by the incumbent of Sioux Lookout.

MONTREAL

MONTREAL

The opening meeting of the Diocesan Woman's Auxiliary will be held to-day, October 7th, with a celebration of the Corporate Communion at ten o'clock, and the usual business meeting afterwards in the library of the Synod building. There will be an interval from one to two o'clock for luncheon. A large attendance of W.A. members and those interested in mission work is hoped for, in this beginning of the season's work.

Trinity Church

Some old familiar figures were missing in the ranks of the Army and Navy Veterans in their annual parade on Sunday, the 26th ult. Some fifty of them are winning new honours in Flanders or on the sea. Those who were present, the older men, bore the ribbons of campaigns that are now little more than memories.

The veterans were escorted to Trinity Church by the Highland Cadets, the St. George Cadets and several units of Church Cadets and Boy Scouts. Capt. B. T. Sellers, Capt. G. Hoar, and Lieut. A. Hirst were in charge of the parade with Sergt.-Major A. H. Hill in immediate command of the veterans' unit.

The chancel and pulpit of Trinity Church were hung with flags.

"This historic church," said the Rev. Canon Almond, "has many times welcomed you veterans, but never before have I realized how much you have done to keep the old flag flying. In these times of war we appreciate that your association is a recruiting centre for the younger generation, many of them your own sons, who are going forward to carry on your work—as is shown by the young men of the Boys' Brigade with you to-day.

"It must not be supposed that all the brave men were at the front and all the cowards at home," he said. "He had seen cowards at the front, men too cowardly to stay at home. There were many men at home doing as brave work for the Empire as those in the fighting line.

"It is," he said, "a serious thing to go to the front and a serious thing to stay at home. But you must remember that the gallant men who are at the front are entirely dependent upon the gallantry and resources of those who remain behind and work. The real slacker is the man who, without family responsibilities does not assume his duties, and those men we should drive to the front in some way."

Trinity Church also celebrated the seventy-fifth anniversary of its establishment. Bishop Farthing gave an address at the morning service in which he spoke of the historic work done by Trinity Church and especially referred to the progress made in the parish under the rectorate of Canon Almond.

MOOSONEE

Mission of Waswanapy

A correspondent writes:—

As early as possible in the spring a catechist was sent by the Bishop to this mission, it being the second year that any one has been stationed at this post. The mission is a difficult one to reach and the journey takes a great deal of time, for one has to travel 180 miles east of Cochrane on the G.T. P.Ry. and then 200 miles north-east by canoe.

It is a purely Indian mission, for the Hudson's Bay Co. manager is the only white man residing at the post, and so far the Indians have not come into contact with the English people.

Unfortunately there is no church built at present and our services were conducted in a building kindly lent to us by the H. B. C. manager. When all the men are home from their voyaging services are conducted every night and three each Sunday, but while the men are away and only the women and children remain at the post the services are not quite so frequent.

Every service is well attended and no one would ever think of not coming to it. If people could only attend some of these mission services and see how keen and anxious the northern Indian is to learn the "good tidings of our Saviour, Jesus Christ" and then to watch how they try to practice the things that they have been taught, I feel sure that our Church people at large would be more zealous for the cause of missions both at home and abroad.

The rest of the time is spent in teaching the day school, which this summer had a daily attendance of twenty, where the children follow much the same course as is used in our public schools, plus regular religious instruction.

The sick take up a certain amount of one's time. Minor ailments are common and it is mostly to the missionary that the Indian turns in time of trouble. A knowledge of the simple medicines and first aid work is very useful on any Indian mission. Then there is another important part of the work which takes up much time—visits from the Indians. There is nothing that the Indian likes better than to find his way to your room and to talk; and one may almost say that the success of the "work" depends upon these conversations, which generally commence upon common subjects and end in things "pertaining unto the Kingdom of God."

In the winter the Indians with the families are scattered on their hunting lands, where they remain trapping until the spring. As soon as the ice breaks up again they return to the post to trade their furs and to join in their summer mission again.

It is to be hoped that next summer a suitable building can be erected to serve as a church and school.

NIAGARA

HAMILTON

Canon Owen conducted a quiet day for W.A. members in Christ Church Cathedral last Wednesday.

The Bishop held a Confirmation Service in Holy Trinity Church, Upper Hamilton, on Sunday, the 26th ult., eight candidates being presented by the rector, Rev. George Pugsley. The church was crowded, the service being of a particularly hearty and impressive character. The Bishop, in a most earnest address, impressed on the candidates the importance of the step they had taken and urged them to be true.

At a largely attended meeting of St. Luke's Church vestry on September 27th, it was decided to proceed with the erection of the proposed new Sunday School, and the building committee were instructed to go ahead and build in keeping with the plans prepared by Architect Wardrope. The meeting unanimously decided that the new hall should be a memorial to the late rector of the church, Rev. E. N. R. Burns. The new building will be modern and complete in every way. It will cost in the neighbourhood of $5,500 when completed and will fill a long felt want. Rev. C. E. Riley, rector of the church, presided at the meeting.

The Very Rev. William McCormack, D.D., Dean of Los Angeles, is visiting Canada and is staying with his father on Wentworth street for a few days. Dean McCormack is one of the numerous band of Canadians who have become famous in the Episcopal Church in the United States. Bishop Brent of the Phillipines, Bishop Rowe of Alaska, Bishop Anderson of Chicago, Dean Abbott of Cleveland and Dean McCormack have done much to raise the fame of Canada across the line. Dean McCormack preached on Sunday morning in the Church of the Ascension.

NELSON

Harvest Home services were held on Sunday, October 3rd.

ST. CATHARINES

Lieut.-Col. the Ven. Archdeacon Armitage followed General Synod by a visit to his old St. Catharines home, and preached at St. Thomas'.

St. Thomas' Church has an honour roll of seventy-two. One has already laid down his life, while others have been wounded. Most of the list are already in France or England, but some are at Niagara camp and St. Catharines, in training for service abroad.

STAMFORD

The Rev. E. J. Harper, rector of St. Barnabas', St. Catharines, was the preacher at the annual harvest thanksgiving service in the Church of St. John the Evangelist on Sunday morning.

GUELPH

The Harvest Festival Service at St. George's Church last Thursday evening was a very bright one, and was largely attended. The church was very prettily decorated for the occasion, the combination of grain, berries and flowers having a beautiful effect. Venerable Archdeacon Davidson, Rev. P. Mayes and Rev. C. H. Buckland, of St. James' Church, assisted in the service, and Rev. Canon Plumptre, of St. James' Cathedral, Toronto, preached a powerful and able sermon.

OAKVILLE

The annual Harvest Thanksgiving Services of St. Jude's Church were held on Sunday, September 26th. The church was decorated as usual with the fruits of the orchard and field. The rector, Rev. H. F. D. Woodcock, M.A., preached in the morning and in the evening his father, Rev. F. Dealtry Woodcock, of Brockville.

CAYUGA

The Harvest Thanksgiving Service on Thursday evening, September 30th, was rendered specially interesting by the kind and friendly visit of Rev. A. G. Emmett, rector of St. Paul's Church, Dunnville, and his organist and choir, who came over in automobiles and took charge of the musical part of the service. The Rev. A. B. Farney, of Simcoe, was special preacher.

A new carpet—heavy Brussels—of ecclesiastical design, a great improvement, has recently been put down in the sanctuary, paid for by the offerings of the monthly early service. Earlier in the year the Sunday School provided a cement walk from the street to the door of the Sunday School room. At the rectory window screens have been given, a cement walk to the back door provided and the W.A. have paid for partitioning off compartments in the cellar for coal and provisions.

NOVA SCOTIA

Rev. J. P. Hogan, who has been rector of the Church at Pugwash for the past eight or ten years, has enlisted as a private for overseas' service. Mrs. Hogan and family will remove to Great Britain during Mr. Hogan's term of service at the front.

ONTARIO

BELLEVILLE

Harvest Festival Services were held in Christ Church on Sunday the 26th. The Rev. Prof. O. W. Howard, D.D., of Montreal Diocesan College was special preacher, and gave two able sermons, which were greatly appreciated by the congregation, and will not soon be forgotten by them. On the same day the rector, Rev. R. C. Blagrave, celebrated the completion of ten years' service and ministry in Christ Church. During that period considerable progress has been made in the material and spiritual interests of the church. A mortgage of $3,200 has been paid off, lots have been purchased upon which a new parish house has been built. The church has been painted, several new windows put in, new furnaces installed, also electric lighting and motor power for the organ, and the church building has been entirely renovated and decorated inside. A total of not less than $13,000 has been raised and invested in renovation and equipment in that time, and what is more important than all, the number of Easter communicants has doubled.

Very Rev. Dean Starr, of St. George's Cathedral, Kingston, was in Belleville on Sunday, the guest of Rev. Canon Beamish, and preached harvest sermons in St. Thomas' church.

DESERONTO

The Rev. A. H. Creegan was made an honorary member of the council of Indian tribes at their thirtieth annual convention held on September 29th.

ATHENS AND LANSDOWNE REAR

The annual Harvest Thanksgiving Services for the parish of Athens and Lansdowne Rear were held on Sunday, September 26th. There was a celebration of the Holy Eucharist at Delta at 10.30, evening prayer at Oak Leaf at 3 p.m., and evening prayer at Athens at 7 p.m. Rev. Walter Cox, rector of Gananoque, preached at all services.

OTTAWA

OTTAWA

Special Thanksgiving Services were held at St. Matthew's Church on Wednesday last and were continued on Sunday. Special music was rendered and the preachers were Rev. Rural Dean Anderson, M.A., at the Wednesday evening service; the Right Rev. Dr. Roper, Lord Bishop of Ottawa, at the morning service on Sunday, and Rev. Canon Murrell-Wright, M.A., of Lethbridge, Alta., Sunday evening.

QUEBEC

QUEBEC

The Bishop is to spend All Saints' Day in Ottawa.

The Rev. A. W. Reeves, of Sawyerville, was ordained to the priesthood at the Cathedral on October 4th, the Dean of Quebec preaching the ordination sermon.

A letter was read out in St. Matthew's Church on October 4th from Canon Scott, the rector. Canon Scott is now senior chaplain to the First Canadian Division.

BERGERVILLE

St. Michael's observed their patronal festival on St. Michael and All Angels' Day, the Dean of Quebec being the special preacher.

RUPERT'S LAND

Rural Deanery of Dufferin

Meetings of the Ruridecanal Chapter of the rural deanery of Dufferin were held at Belmont on Tuesday and Wednesday, 28th and 29th ult. The following clergy were present: Rev. W. W. H. Thomas, M.A., general missionary, Winnipeg; Rev. W. A. Fyles, M.A., field secretary for Sunday Schools, Portage-la-Prairie; Rev. J. A. Maggrah, Holland; Rev. D. Pierce-Jones, Belmont; Rev. C. H. Bristoll, Glenboro; Rev. W. H. Boyd, Roland; and Rev. Robert Martin, secretary-treasurer, Somerset.

The appointment of a rural dean to succeed Rev. J. Anderson, B.A., who has gone to Stonewall, was the first business brought before the chapter, and the Rev. J. A. Maggrah was unanimously elected. Divine service was held in Christ Church on Tuesday evening when an eloquent sermon was preached by the Rev. W. A. Fyles, M.A. On Wednesday there was an early celebration of Holy Communion, followed after a short interval by matins, and the remainder of the morning was occupied by a conference in the rectory. The field secretary gave an interesting account of Sunday School work throughout the diocese, and his information and suggestions should prove most helpful and encouraging. In the afternoon the general missionary gave details of a scheme of campaign similar to that of the year 1914, with regard to raising funds for the Home Mission, and M.S.C.C., and it was unanimously adopted for the present year. He referred to the serious state of the Church's finance brought about by the war, and indicated that it will be necessary to abandon various branches of important work unless a well organized and successful effort is carried through. Several eminent divines from the city will occupy pulpits throughout the deanery on the Sundays when the appeal will be made, and a personal canvass will be conducted afterwards.

The next meetings of the deanery are to be held (D.V.) at Holland on 7th and 8th, December next. The clergy are requested to attend and report as to the results of the campaign in their different parishes.

Hospitality for all visitors was kindly provided by the parishioners at Belmont, and a most enjoyable and profitable time was spent.

TORONTO

The Bishop's fund for Prayer Books for the overseas' force amounts to $466.75. The first thousand Prayer Books have been sent to the camp. The objective is $1,000 to supply 5,000 copies.

The Bishop preached the harvest festival thanksgiving sermon and celebrated the Holy Communion in St. George's Church, Georgina, at 11 o'clock on Sunday morning. The Bishop again preached in St. James', Sutton, at 7 p.m., after having dedicated the restored rectory at half past six, when there was a goodly number present.

TORONTO

The Rev. C. A. Seager, of St. Mark's Hall, Vancouver, will be the preacher at the Church of St. Thomas on Sunday evening.

Mrs. Hamilton, wife of the Bishop in Mid-Japan, addressed the Girls' Auxiliary of St. Thomas' Church on Monday evening.

The annual service of the Mothers' Union was held in St. James' Cathedral on Tuesday afternoon. The Rev. T. S. Boyle delivered the address.

The Church of the Holy Trinity

In connection with the presentation made by the A.Y.P.A. of the parish on Tuesday evening last to Mr. Hodgkinson, the following address was read by the rector, Rev. Dr. Powell:

To The Rev. John Hodgkinson, B.A.,
The Church of the Holy Trinity,
Toronto.

Dear Mr. Hodgkinson,—The members of the Holy Trinity branch of the A.Y.P.A., in which you have taken so great an interest and of which you have been president, ask you to accept the accompanying little present with their good wishes for you on the eve of your embarkation on the matrimonial sea, assuring you of their hope that you and your wife may have good health and many other blessings from the All-Father here, with perpetual felicity in the life which is to come.

Toronto, September 28th, 1915.

Mr. Osborne made the presentation on behalf of the members and the recipient tendered his thanks.

The S. S. teachers and officers made their gift in the form of an electric light table lamp on Sunday afternoon, Mr. Thos. Hopkins, superintendent, making

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the presentation and Canon Powell saying a few words of appreciation of the work of Mr. Hodgkinson, who expressed his thanks.

St. Clement's

Sunday, September 26th, the annual Harvest Festival was celebrated. The services were very bright and heartily rendered. At 8 and 11 a.m. large numbers of communicants received. At 3.15 the church was crowded with children and a splendid service was offered; the rector made the address. Rev. Charles Owen, dean of Glencoe, was the preacher at 11, and Rev. Canon Powell delivered the address in the evening, when church chapel and half of parish hall were crowded. The music was well rendered and the decoration chaste and beautiful.

FAIRBANK

A Red Cross League has been inaugurated in connection with St. Hilda's Church, Fairbank, of which Mrs. H. R. Young is president. The ladies are carrying on the work energetically.

RUNNYMEDE

A handsome stone font, presented by the Adult Bible class, has been installed in St. Paul's Church. The presentation ceremony took place on Sunday the 26th ult. Rev. T. Beverley Smith, rector of St. John's Church, making the presentation on behalf of the Bible Class. After the ceremony the infant daughter of Rev. E. Morley, rector of the church, was baptized by Mr. Smith.

BOBCAYGEON

The Rev. E. Greaves, former rector of Bobcaygeon, has been appointed Vicar of St. Mary's Church, Wolverton, Buckingham.

WYCHWOOD

Last Wednesday being the Feast of St. Michael and All Angels, two special services were held in St. Michael and All Angels' Church, Wychwood. Rev. W. J. Brain, the rector, conducted the morning service and Rev. T. G. Wallace, of St. Stephen's Church, preached at the evening service.

MOUNT DENNIS

Rev. Gore M. Barrow, rector of the Church of the Good Shepherd, has been appointed chaplain of the 84th Battalion, Canadian Expeditionary Forces, with the rank of captain.

YORK MILLS

There was a large congregation at St. John's Church on Sunday evening on the occasion of the Harvest Thanksgiving Services. The church was beautifully decorated, and special interest was aroused by the unveiling of a roll of honour containing the names of members of the congregation who are on active service. There were over twenty names on the roll, including three colonels. At the morning service the rector, the Rev. J. Ashcroft, officiated, and in the evening the sermon was preached by the Rev. Canon Powell.

PETERBORO

St. Alban's Mission was filled on September 24th, the occasion of the Harvest Thanksgiving. The room was very tastefully decorated and the service was conducted by the missionary, Mr. C. Spence, assisted by the Rev. James Price, rector of St. George's, while Rev. Canon Allen, of Millbrook, gave a most inspiring address.

The Rev. F. J. Sawers, of Cobourg, former rector of the parish, was the preacher at the annual Harvest Thanksgiving Service at St. Luke's.

BARRIE

Mothers' Meeting of Trinity Church, on Monday last, presented their late vicar with a mission communion set, consisting of a large sized silver chalice, silver paten, and glass cruet with silver-mounted stopper, all suitably boxed in a leather traveling case. The following paper was enclosed:—"Presented to Captain E. R. J. Biggs, vicar of Trinity Church, Barrie, Ontario, Canada, on his leaving to become chaplain of the 76th Battalion, C.E.F. This communion set is given by the members of 'Mothers' Meeting' in loving appreciation and gratitude for his many kindnesses and labours on their behalf, with the prayer to God that He will bless and crown this new service of this His servant for Jesus' sake."

Mr. Biggs has also been the recipient of a wrist watch from the teachers of the Sunday School with whom he has had the most cordial relationship.

NEWFOUNDLAND

Two hundred of our Naval Reserve men, who had been on the Niobe have left for England to join the Royal Navy.

The new parsonage at Trinity is now ready for occupation.

November 4th is the day appointed for a vote on prohibition for the Island.

Arrangements are now being made all through the diocese for the annual missionary deputations and meetings.

Rev. A. B. S. Stirling, of Twillingate, is spending his holiday in Conception Bay.

Miss Hollands, graduate nurse of New York, will spend the winter with her parents at the Parsonage, Carbonnear.

The Bishop of Newfoundland has given the following pronouncement to the public, "as regards my own action, I may say that I intend to vote for prohibition."

Rev. Frank Smart, Rural Dean of Trinity Bay, has declared: "I have had to make a decision and my decision is to vote for total prohibition and to do what I can to persuade others to do the same."

James D. Lockyer, Esq., J.P., of Trinity, recently offered the Church High School a Union Jack on condition that it should be flown on the school house daily throughout the school session. The condition was accepted. "Loyal Trinity!"

The Naval Reservists belonging to Trinity, who were on leave of absence from the "Niobe," visited their respective homes and during their stay they were given the time of their lives by Church and State.

Hons. Robert Watson and John Harvey, Sir Joseph Outerbridge and Mr. John Browning, of St. John's, say:—"We are not total abstainers, but we will vote for prohibition."

The fifth biennial conference of the Avalon Deanery Sunday School teachers was held in the Synod Hall, St. John's, on September 20th. The conference closed with a celebration of Holy Communion and an address by the Bishop.

A Question of Mission

Dr. Woolf, the great missionary, was once travelling in some out-of-the-way place in the East, and fell in with the Eastern prelate in whose diocese he happened to be.

"Who are you?" said his lordship, looking at him suspiciously.

"A poor missionary," said Dr. Woolf, pulling out his Bible, and looking up a passage. "I am come to preach salvation to these poor people. 'How shall they call on Him on Whom they have not believed, or how shall they believe in Him of Whom they have not heard, or how shall they hear without a preacher?' "

"That is all very well," said the Bishop, "but why don't you finish the passage? 'How shall they preach except they be sent?' Who sent you?"

"Sent?" said Woolf.

"Yes, sent," said the Bishop. "My Metropolitan sent me, and his predecessors sent him, and I send my priests and deacons. Now, who sent you?"

"The Spirit of the Lord," said Woolf, boldly, for he was not a man to be put out of countenance. "I hope that you do not deny that Christ is able to send His own messengers without human intervention?"

"God forbid that I should doubt it for one moment," said the Bishop. "I know that He can. I know that He sent Moses and Aaron without human intervention to establish the Aaronic priesthood, and I know that He superseded this very priesthood of His own ordination by sending, also without human intervention, the apostolic priesthood; and what He did once of course He can do again. God forbid that I should doubt that, I should be a Jew if I did. Still, I observe that whenever God sends anyone directly from Himself and without human intervention, He is always graciously pleased to confirm His own appointment to the minds of His faithful servants by signs and wonders. Moses called down bread from heaven. He and Aaron brought forth water from the rock. And also when God was pleased to supersede their priesthood, many signs and wonders were wrought by the hands of the Apostles. They did not go upon their own testimony, but appealed to these as witnesses, as in the case of their Master Himself, the works that they did testified of them. Now," continued the Bishop, "without at all doubting the possibility that your mission supersedes that of the Apostles and their successors, of whom I, unworthy, am appointed for this region, where are your witnesses? I suppose you will not expect us to take your word for it; what supernatural powers do you appeal to in proof of your mission?"

This was a puzzler. It had puzzled Mahommed several years before. The prophet, however, got out of it by saying that he had written the Koran, which, as everyone could see, was a miracle in itself. But Woolf could not say that he had written the Bible. So he fell a-thinking. —*Newland.—Lectures on Tractarianism.*

Our Mission Fields

(*Continued from page 508*)

and some, indeed, have had to deal with a series of camps with over 3,000 men.

"To estimate with any degree of accuracy the varying proportion of foreigners the missionary meets is well nigh impossible, for in different parts of Canada the proportions reverse and change; for instance, in the lumber camps in Eastern Canada the major proportion is French, among whom we conduct services in their native tongue.

"In Western Canada the largest proportion is about equally divided between Swedes and Galicians.

"The aim of the Mission is a service every night. Tracts and Gospels are distributed continually throughout the camps in ten languages or more. During 1913, 50,000 of such were distributed, and during 1911 and 1912 proportionate numbers.

"The Mission has been enabled to build and hand over a $2,500 church in the gold mining region of the diocese, and at McBride we have obtained a church site, built a rectory, and handed over to the diocese a thriving church.

"As the new towns spring up along the new line of railway, the Mission has been enabled to render 'first aid' to the dioceses, in being first on the ground and getting together the nucleus of a church ready for a priest.

"Who can measure the blessing to the battalion of men toiling on the lonely frontiers, from the humble, though faithful, labours of the Church's 'sky pilot,' walking from camp to camp, with his sweet message of God's love? The Church has an increasing duty to fulfil to the men whose work keeps them from the means of grace in the settled places. 'How can they hear without a preacher and how can they preach except they be sent?'

"The Board of Management at its meeting in Fort William, April 15th last, voted a special grant of $500 towards the cost of the work, opened at the request of the Bishop of Niagara, among the men employed on the New Welland Canal. Two agents are engaged, and, with the assistance of the contractors, three rooms, where services may be held, have been fitted with small libraries, writing materials, etc.

"It is the intention, as fresh contracts are let, to extend this effort until it reaches the many thousands of men who are, or will be, employed on this the largest of the public works now under construction.

"With a view (1) to closer co-operation between the M.S.C.C. and the Navvy Mission Society, and (2) to the gradual transfer of both the direction and the support of the work to a complete Canadian basis, the Board of Management acting conjointly with the Committee of the N.M.S. approved and adopted a constitution" which is given in detail in the Board's report.

(*To be continued.*)

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Women's Work and Social Service

THE setting apart a special Monday for the National day of Thanksgiving, seems to suggest the observance of the Sunday preceding as the religious day of thanksgiving for the harvest and for all national blessings. The religious observance has tended to be centred almost too exclusively in the harvest, harvest thanksgiving overshadowing all other thanksgiving, and the gifts of God through the earth being alone commemorated. True, indeed, the national day proclaimed by Government has in itself no religious sanction, but that proclamation and the observance connected with it, gives the Church a special opportunity for proclaiming its message in the community of which its members are citizens. Might not all the national blessings fittingly be celebrated together, on one day, and that day the Sunday which precedes the Civil Day of Thanksgiving.

In this year of widespread sorrow and strain, of universal suffering and loss, it is well to think particularly of causes for national thanksgiving. There are many blessings for which we should render thanks continually,—for the great spaces and great resources of this Dominion; for the national inheritance; for the general diffusion of comfort and well-being, and so on. But now that our hearts are torn with anxiety, our eyes blind with tears, now that the future is overcast, and the hope of life for us, perhaps, has gone out, is there any meaning in the Day of National Thanksgiving?

Yes, and more than ever: horror, bloodshed, suffering, destruction, seem to be in control of the universe, nevertheless, the Lord reigneth. So let us recall a few of the many causes for which it is meet, right and our bounden duty, that we should give thanks—however bowed down we may be with the burden of personal grief.

* * *

There is the stand taken by our country and Empire, when the darkness was illumined by "a great flash of light, and the voice of an Apocalypse pealed through Europe," and "it is a reality of the world's history that a great power has gone to war with this inscription on its banner: Respect for treaties, for justice, for small countries." It seemed only too possible in that crisis that we might not hold fast our tradition, but that voices might prevail which said, "Peace, peace," when there could be no peace. And so, that in spite of our sins, England—the Empire,—has been allowed to stand for freedom and the right of the weak against the strong, *let us give thanks unto the Lord God.*

And Canada beside her. There might have been a question beforehand, whether we ourselves,—we of the Dominions Overseas,—would realize the crisis, whether we might not be so possessed by peace and prosperity that we should evade the issue. But no: almost before the call had been sounded, our young men had begun to hear it, our women had begun to prepare Has it not been worth while to have made the sacrifice, yes, even of that beloved life, in order that our land should have her increase? And so, that in spite of our false standards, our worship of material good, our Canadian people took the stand for Right, advancing with the chivalry of nations, "for just and equal ends," *let us give thanks unto the Lord God.*

* * *

And then consider the growth in character and insight, the deepening understanding, the quickening sense of responsibility manifested often so unexpectedly. "When my boys volunteered with the first contingent," said the mother of two soldier sons, "I could not reconcile myself. I thought it too hard that my boys should go. But now I see it differently. It is right: we are all called to take our share. My boys must be there: I must be willing."

"Don't you think," said a young girl yesterday, (her own career interrupted by financial losses at home) —"don't you think we had been getting so used to false standards, that they were *solidifying.* We needed this to bring us to a truer way of looking at things, don't you think?" And so for the renewed sense of reality, the truer standard of proportion, for the opening of our eyes to the real value and significance of life, *let us give thanks unto the Lord God.*

* * *

And again: "Thank God and the British Navy for my breakfast," was a form of grace suggested for children in the United Kingdom, and with a change of phrase it is a grace which has become or should become our own throughout the Dominions of the Empire. "That blessed British Navy," says an American journal, "the father and mother of the Army" and of us all, in Sir Ian Hamilton's famous despatch. "From the first day of the war the British fleet gained such absolute control of the ocean roads, and so evident a naval superiority that the public has come to take it for granted," says *Le Temps,* referring to its work of keeping the seas open for such as go "upon their lawful occasions"; of "roaming ceaselessly over the wastes of the northern and western seas, at full speed, bearing all the responsibility of war without the thrill and excitement of battle," literally slumbering not nor sleeping in order that we may dwell secure. And so for the "sure shield" of the Navy, with its auxiliaries, and the splendid men who man and work the ships, *let us give thanks unto the Lord God.*

* * *

There have been times when we have asked ourselves whether we were not slipping completely from our moorings, whether the boys growing up in our schools and homes, the young men in our colleges and business houses and professions, were not falling from the standard of their fathers. Wasn't the great age completely past? In a real crisis, should we meet it, would our sons meet it as their fathers had done? "Gone are the mighty things of old," had been the burden of our song; God forgive us. And as we watch the great Epic which is being lived before our eyes, of which we ourselves form a part, it is hardly possible to believe in our own littleness of faith. "Let us praise famous men and our fathers which begat us": yes, indeed; but also let us praise famous men, even the sons whom we have borne and nourished, whose infant steps we have guided, whose childish minds we have directed, whose beautiful young manhood has been our joy and hope, —our own sons, worthy as we now know they are,—of the greatest traditions, worthy of the noblest inheritance. *Wonderful, and thank God, true!* And so for the spirit of loyalty and devotion and willing sacrifice inspiring our men by land, sea or air, *let us give thanks unto the Lord God.*

* * *

And think too of the growth of understanding, of the knitting up of friendships among the nations. We need not recall the patient and passionless study by French and English scholars of German claims and culture, of its real contributions no less than of its extravagant perversities. But think of this wonderful alliance of the nations, this advance in mutual understanding and mutual appreciation on the part of those who are fighting side by side, who are learning to know one another as brothers in arms must do, and perhaps none others can do so completely—

"He that this day sheds his blood with us
Shall be our brother."

And so we are experiencing a form of "good will among men," prophetic of "a peace on earth," undreamed of a year ago. And for the spirit of loyalty, sympathy, appreciation, brotherhood, among the Allied Nations, *let us give thanks unto the Lord God.*

* * *

Another reason for thanksgiving is the spirit of service, of pity and helpfulness enlisted for the cause,—those whose hitherto busy lives seemed too full for the admission of new claims, yet have found more to give; those who seemed to have been living for themselves, have revealed unsuspected depths of helpfulness and powers of efficient service; those who seemed far apart from one another in training, tastes and character, have met together in co-operative effort; those who have much have given plenteously, those who have little have done their diligence gladly to give of that little, and so the stream of beneficence is flowing forth, bearing gifts and cheer to prisoners, wounded, suffering and impoverished, and we are all learning in our efforts to help others. And so for the spirit of unselfish service and of tender helpfulness called forth by the needs of the time, *let us give thanks unto the Lord God.*

* * *

The cares of life, its work and duties, no less than its pleasures and riches, have sometimes made us blind

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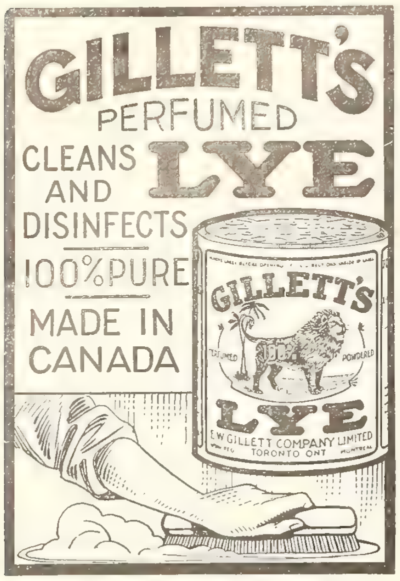

to the signs of God's Presence and deaf to His Voice, but are we not seeing a new recognition, and more, a new experience of His Presence?

"The Lord opened the eyes of the young man and he saw: and behold, the mountain was full of chariots of fire and horses of fire round about Elisha."

"Many of us at the front have already been forced to a certainty that there is something stronger than material force. So in desperation we have called on the Name of Good. We have not called in vain. We who survive can testify that in the spiritual valour, the scorn of death, which has characterized so many of our fallen comrades, we have had irresistible proof of invisible power."

So writes one *From the firing line,* while a stretcher-bearer, in the same vein, says:

"It requires all one's faith and throws one back absolutely on God to live through the continual apprehension of what the next shell may compel one to witness. . . Nothing is impossible, for the unseen becomes seen in times like this."

"Even there,"—perhaps most of all there, "shall Thy Hand lead them, and Thy right Hand shall hold them." And so for the turning of men's hearts to God, for the unveiling of God Himself to them, for the assurance that He is not far from anyone of us, that darkness and light, war and peace, to Him are both alike,—for all the tokens of His Presence, *let us give thanks unto the Lord God.*

* * *

And there is the triumph in and over death. "No mourning," said a notice in the list of Killed in Action: "his message from the field of battle was, 'Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me: Thy rod and Thy staff they comfort me.'"

"One cannot mourn," wrote an officer whose brother had just fallen in action, "it was all so splendid. Ring a peal of bells for him."

In the early days of Christianity, men and women, and even children went out to meet death with songs of joy upon their lips,—

"They clasped the cross with a light laugh,
And wrapped the burning robe round, thanking God."

It was because of the love that casteth out fear, and something of the same spirit has descended upon the men of our battle lines, sons and brothers all of Mr. Valiant.

"As he went down deeper he said, Grave, where is thy victory? So he passed over and all the trumpets sounded for him on the other side."

And so for the revelation in Jesus Christ, who by His death hath destroyed death and by His rising again hath restored to us everlasting life, *let us give thanks unto the Lord God. Sursum Corda.*

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THE TEST

TWO old ladies were spending a holiday in Ireland, and they had occasion to hire a cab. The ladies were Protestants of an extreme type, and no sooner had they started the drive than the elder lady remarked, "I wish we had inquired whether our driver was one of these Catholics before we hired his cab." The cabby heard the remark, but kept his own counsel. Presently, the old lady, still troubled in her mind and unable to restrain her curiosity, said to the cabby, "I hope you are not a Catholic, my man?" The cabby, who was of a strictly truthful though humorous turn of mind, replied, "Shure, I'm a Catholic, my lady, but my horse, *he's* a real good protestant!" "Oh, indeed," said the old ladies, "how is that?" "Shure," said the cabby, "he's not been down on his knees this seventeen years."

"A TYPOGRAPHICAL ERROR"

HAVING suffered from the eccentricities of our friends the type setters, we take pleasure in quoting the following from a contemporary. Describing the Kaiser's *train de luxe* the author of the description is made to say, "The salon is panelled in the wood of an ancient cedar tree taken from Mount Lebanon the wife of ex-Sultan Abdul Hamid of Turkey."

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B.P.:—(eagerly)"*Somewhere.*"

THE BOY AND THE BISHOP

WHEN Samuel Wilberforce, Bishop of Winchester, was riding in a country lane, a small boy threw a stone at his lordship. On the Bishop reprimanding him and reminding him that God was a witness of all his actions, the urchin asked whether God could see him in his grandmother's back kitchen. "Certainly," replied the Bishop. On which the boy triumphantly answered, with a provoking grin, "*She ain't got one!*"—*The Treasury.*

DR. BENSON AND HIS COACHMAN

DR. BENSON, when Archbishop of Canterbury, used to tell the following anecdote with great gusto. The incident occurred during one of the Primate's many visits in Addington, his archiepiscopal seat near Croydon. A gentleman living in the neighbourhood, finding that his stableman made very rare appearances at church, spoke to his coachman on the subject. "They ought to go," said his master. "That's just what I says myself, sir," said the man. "I says to 'em—look at me; I goes, and what 'arm does it do me?"

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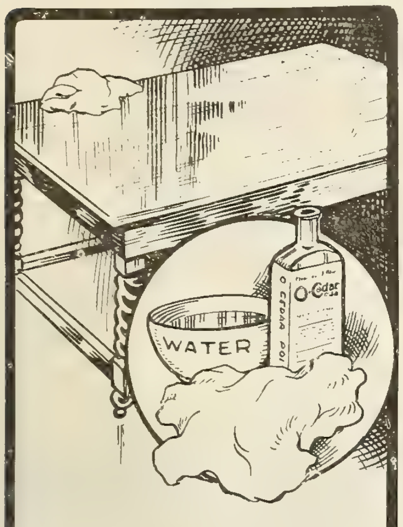

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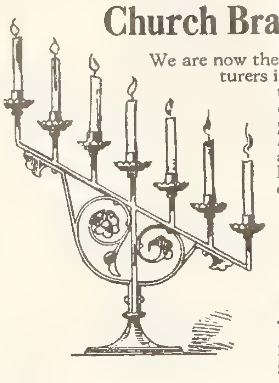

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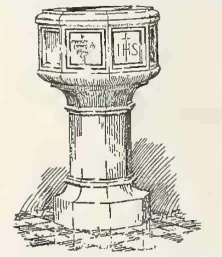

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Church Life.

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The Week

Church Organizations

THE various organizations of the Church are outlining their programmes for the fall and winter months. The keynote of all work in the Church of England is proportion. Let all things be done decently and in order. One of the great revelations of the Incarnation is the true relationship existing between the Spiritual and the natural, the Divine and the human. In order to keep life adjusted in its various departments there must be a right system or a putting of first things first. The spiritual, moral, mental, social and physical elements in the human being must each have due attention, food and exercise.

Usually the social and physical, nourished and fed fat by the world, need little stimulation by the Church. The spiritual, moral and mental on the other hand, demand from the Church the most careful treatment. In the schemes of entertainment and service provided by our societies care should be taken to emphasize the spiritual and the necessity of regular attendance at the House of God and especially Holy Communion. Nothing is so distressing as to have a large A.Y.P.A., B. of St. A., or W.A., and a small attendance of communicants on Sunday. Never let the organization or society take precedence of the Divine Society, the Church. The next element to be careful about is the moral tone and influence of the society. Never be satisfied with a common programme,—or with a familiarity between the sexes which breeds contempt.

The other element is the mental. Strive to have such exercises as will stimulate the mind, develop the reason and strengthen the will. To be leaders we must think, we must do, we must be.

Our societies as auxiliary branches of the great living Catholic organism have life only so long as they are drawing life from the parent organism. In other words, apart from the Church they have little value; in living union with the Church they are vital agencies for good.

Cling close to the Mother Church, live her life and speed her work.

Children's Day

THERE are some very sound objections to the setting apart of certain days in the year for specially marking some particular social question or relationship—but these do not apply to "Children's Day." It is a good and wise thing to let the children know how near they are to the heart of the Church, and to help them to realize their membership in her. We should like to see more children's services, and if it can be done without adding another to the present multitude of organizations, a systematic effort to engage the children in the work of the Church. As it is, much is being done to stimulate their interest in missions, but missions are not the only work of the Church.

Trafalgar Day

ON the 21st of October the British Empire will celebrate the anniversary of the Battle of Trafalgar. When that battle was fought the Empire was engaged, as now, in a great struggle to free Europe of military tyranny. As we think of the significance of these occasions, it is with devout thankfulness that we reflect that

"The Sea is God's—He made it,
And England keeps it free!"

And it is particularly appropriate that in this year the anniversary should be devoted to a special effort on behalf of the British Red Cross Fund. We owe so much to England—the world owes her so much, that even those who are not of British birth may well be saying now

"Here, and here has England helped me
How can I help England, say!"

Let our love of our dear Motherland be shown now in a generous response to the call for our aid.

Our Exemplars

THE reported deaths in battle of a son of Sir Oliver Lodge and of the only son of Rudyard Kipling, with the news that the Earl of Derby has become Chief Recruiting Officer for the United Kingdom, in what appears to be a supreme effort to avoid conscription, all remind us of the services these men are rendering to their country and of the sacrifices they are making on her behalf. These events also impress upon us how much we owe to them and should brace and stimulate us to renewed efforts on behalf of the Empire, in its hour of need.

Some Recruiting Speeches

THE Militia Department has done well to call attention to the injudicious utterances of some of the speakers at recruiting rallies. As long as enlistment is left by the law to the voluntary method, we have no right to indulge in abuse of those who do not choose to serve their King and country under arms. The better way is to impress upon the young men of the country, the sacredness of the cause for which we are fighting, the urgent need for men, the sacrifices already made by those who were the first to go, and the stupendous gravity of the position of the man, who physically fit and with no one dependent upon him, hesitates to make the sacrifice of present ease and pleasure and it may be of position and salary, at the call of God and the King.

Crowded Lives

TO liken life on earth to a race that all must run is a familiar figure of speech, but is it not true that at the present time this race is run by a large majority in a breathless manner.

Everyone has so much to do that there is a continual effort to meet all the calls upon time and strength, ending often in nervous prostration or some other serious breakdown caused by the strain proving too great to be borne.

In this state of over pressure, no powers can be fully developed, and talents are not cultivated for want of time.

One is reminded of the appearance of roots that having been too closely planted, have grown into misshapen forms. If the young plants had been thinned out when they began to shoot their leaves upwards into the sunlight and their roots down into the cool dark earth, those that remained would have grown to perfection.

Let us take time to look at the things that are occupying our lives, "cleansing our sight by faith and prayer" till we see in due proportion of value our employments. Then let us *thin out* all that interferes with the fulfilment of highest claims which will surely result in a more wisely ordered life. God calls some to one duty, some to another, yet often we turn life into a tumultuous rush as though we must share in all. We shall do well to remember that we serve One Who gives to no servant two things to do at the same time. We may recall how Keble links together "conscience pure and *self-commanding hearts*." Such hearts are gained by those who relinquishing self-chosen tasks have time for meditating in the cool refreshing pasture of God's Holy Word.

Comforts for Our Sick Soldiers

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An Elementary Religious Standard

A Sermom Preached in St. Paul's Cathedral, London, England, on the Sixteenth Sunday After Trinity, by the Ven. E. E. Holmes, B.D., Archdeacon of London, and Canon-in-Residence

"*Devout and honourable.*"—Acts iii.:50.

WHAT we want just now is an Elementary Standard in practical Religion. As under the Elementary Education Act of 1870 a minimum standard of proficiency is demanded to satisfy the requirements of the Department, so under the Law of the Gospel a minimum standard of religion is required by God, and asked for by man, a standard which is a starting point, not an arrival; a spring-board from which we may leap into higher stages of the spiritual life.

And this is just what men and women are asking for to-day. "Give us a standard," they say, at once practical and practicable; something possible, and not too high-flown for week day wear; something which will be a standard of conduct on 'Change as well as in the Cloister, in Mark, or Mart, Lane as in the Monastery—for, after all, this is where our life is led, and what we want is something which will meet our case in the train, in 'buses, in the street, at home, in offices. And if you say that men are asking nothing of the kind, that they care nothing whatever about it, you are living in the backwoods, and are hopelessly out of date and behind the times.

Is there, then, some such elementary standard, some such initial step to higher things? I think there is—and I find it in two words, "devout and honorable": words which, apart, of course, from special Vocations, remind us of Keble's oft-omitted verse in his hymn, "New every morning is the love"—itself only an extract from the full hymn:—

We need not bid for cloistered cell
Our neighbour and the world farewell,
Or strive to wind ourselves too high
For sinful man beneath the sky.

Devout and honourable! In their context the words appear to refer not so much to personal virtues as to an official title—to a sort of guild of religious women, proselytes, who, misled by religious fanaticism, not for the first or last time, were persuaded to persecute the Apostles for holding religious views with which they disagreed, and because they disagreed with them. They were used much as we might use the term Right Honourable, or Honourable, to designate the holder of a title rather than his individual character. They were an official way of speaking—just as in the Prayer for Parliament, in the reign of this or that monarch, we speak of "our most religious and gracious King" (or Queen)—a phrase borrowed from the Liturgy of St. Basil in the fourth century—wholly irrespective of the particular character of any particular King or Queen—or else often very inappropriate, as it would have been in the case of King John, and at least open to question in the case of King Charles II., in whose reign the phrase was inserted in the Book of Common Prayer. Devout and honourable! It was a title of courtesy—just as two members of the Bar might speak of one another as "my learned brother," without always, or necessarily, being overwhelmingly impressed with each other's learning!—or as the Press might speak of a clergymen as "The Reverend gentleman" as an official and complimentary title (as the Court of Appeal laid down in 1874) wholly irrespective of his merits or demerits, and possibly indicating what he ought to be rather than what he is—or as one Member of Parliament might speak of a colleague as "the honourable Member" without necessarily in any way intending to give him a personal testimonial for honourable conduct!

And if the words merely referred to an official designation, they at least hinted at what the holders should be, and pointed to a standard which they certainly had not reached. They suggested an elementary standard, both for them and for us.

Devout and honourable! The words naturally suggest four classes of characters—characters with which we are familiar enough in the day's march, and among which, somewhere or other, we find our own photographs.

1. Those who are devout but not honourable.
2. Those who are honourable but not devout.
3. Those who are neither honourable nor devout.
4. Those who are both devout and honourable.

I.

Those who are devout but not honourable. We know them! We have met them! We have suffered from them! They are such devout people; so true in their devotions, so real in making their Communions; so regular in going to their duties; putting us to shame by their meditations; free from the least tint or taint of what the Litany calls "false doctrine, heresy, and schism," though not perhaps always quite so free from "hardness of heart and contempt of God's word and commandment"; honestly devout—and yet, somehow or other, not quite honourable; not quite straight in money matters; not quite safe to be left alone with private letters; not quite accurate in quoting another; not quite careful about what they put into inverted commas; not quite escaping the Psalmist's lash; "With lies thou cuttest, like a sharp razor: thou hast loved to speak all words that may do hurt, O thou false tongue"; not above that deadliest of all deadly sins, jealousy with the generation of vipers which spring from it; not quite scrupulous in distinguishing between *meum* and *tuum;* not quite straight in business—in a word, "devout but not honourable." They—both men and women—do much good, but they do more harm—and they are partly responsible for giving others a false view of the devotional life. It is partly to such as them that we owe the suspicion with which a certain type of religious man is regarded in business—a type described with a masterly hand by George Eliot in her picture of Mr. Bulstrode the Middlemarch banker, and, as we in the City know, not extinct in business today. It is all very well to say that men ought not to judge religion by its exponents—"by their fruits ye shall know *them*": not *it*—but in nine cases out of ten they do, and it lays no light burden of responsibility on the devout. We throw no stones at their devotions—who knows how much worse they might be without them?—but we do ask them, men and women, if devout, to be strictly honourable.

II.

Those who are honourable but not devout. Numerically speaking, they are a large body—right honourable in all their conduct, public and private; "true and just in all their dealings"; as straight as the Psalmist's palm-tree; scrupulously honest in money matters; never hitting below the belt; never stabbing others, Ehud-like, with left-handed blow; never smirching their own or another's name; as honourable personally as the nation was collectively in refusing to dishonour its obligations and to shirk the war. They are all this, and much more, and, apparently, without being, outwardly at least devout. For instance, no one doubts that the terms of the "On Honour" envelope used by the troops abroad are being honourably adhered to by religious and irreligious alike. *"I certify on my honour,"* so run the words, "that the contents of this envelope refer to nothing but private and family matters," and not a British soldier would play false to the terms and betray his country—and yet some of the writers make no claim to be religious, and would shrink from having the word devout applied to them. They are, they would tell you, honourable but not devout; someone has put them off; a mannerism, or an inconsistency, has given them a wholly wrong impression of the devout life; or they have deliberately refused to go into the question "It isn't my subject," says one; "it does not appeal to me," says anther; "I don't see that devout people are much better than others," says a third. It is very stupid of them—but there it is. Well! They lose much; they have the daylight, but they miss the sunlight—just as the historian tells us that Marcus Aurelius, noble philosopher as he was, could not find, in the settled melancholy of his philosophy, a gleam of the joy and sunshine which flooded the life of the humblest Christian.

And it is quite as likely as not that it comes from misunderstanding what the very word "devout" means. What does it mean? It is from the same root as the word devotion, and means the same thing; and, as we know, devotion is very often associated only with Devotions, with Services, with Sundays. And yet the word means far more than this. Devotion in ordinary language means one of two things: devotion to a person, or devotion to a cause—or both.

It may mean devotion to a person—as the Old Guard were devoted to Napoleon, or as his Indian troops were devoted to Lord Roberts, or as the rank and file in the present war are devoted to their officers, and the officers to their men: or it may mean devotion to a cause—as Cavaliers and Roundheads were devoted to Monarchy or Commonwealth; as Wilberforce was devoted to the abolition of slavery; as Fr. Matthew was devoted to the abolition of drunkenness; and as we, thank God, whatever our political or religious views may be, are devoted to-day, unswervingly and immovably devoted, to the cause of national and international freedom. For this—for the cause of the free—is why we are at war:—

For this, from age to age,
Our fathers did a mighty warfare wage,
And, by God's help, we'll keep our heritage!
God says, "Be Free"!
And we,
"No man shall stand between
Our Sons and Liberty."

And we mean exactly the same in religion. We mean a devoted life; a life devoted to the Person of Jesus Christ and the cause of Christianity; a warm, loving devotion to the living Jesus. Devotions have their place, and we cannot do without them. They lead us to, they keep alive in us, the spirit of devotion. Devotions are helps to devotion. They help us just as intercourse with a person, biographies about a person (such as the libraries written about Napoleon or Marie Antoinette); the literature about a cause (such as the history of the war) will help us to understand and appreciate both that person and cause. Some such line of thought may suggest to some how much they are losing, by not being devoted or devout, and how much easier and happier it would be for them if they were both honourable and devout.

III.

Those who are neither honourable nor devout. Numerically, they are a far smaller class than is generally supposed. But there they are, both men and women. There are men—to speak, only of public and historical characters—such as Nana Sahib, the leader of the Indian Mutiny who probably was (so we gather from the Cawnpore records), with the exception of Nero—and another—the worst man that ever lived;Nana Sahib, the man who in 1857 committed atrocities on men, women, and children that had never been equalled before, and which had to wait until 1914 to be equalled again. There are infamous men who stand out in history like Louis XI. of France and John of England; there are women like Jezebel, Herodias and Aggripina, who can only be described as wholly free from any claim to be called either devout or honourable. They are pests and poisonous, and we must leave them to the judgment of One Who sees all, the good in the bad, and the bad in the good; remembering that for them, as for us, "with the Lord there is mercy, and with Him is plenteous redemption."

IV.

Those who are both devout and honourable Numerically, they are as much under estimated as their opposites are over-estimated. Silent as the Fleet, we hardly hear of them; common, so common, that we hardly notice them; so unobtrusive that we scarcely observe them; but there they are, without parade or show, the real force of the nation, without whom it could not hold together for a year. They are that vast body of ordinary folk who are trying with hundreds of imperfections and failures to lead the Christ-life in the world. And as with the last class, public and historical examples stand out as illuminating representatives of the whole. If France has a Louis XI., she has also a Louis IX., of whom even Voltaire, no partial panegyrist, was constrained to say, "it is not given to a man to carry virtue to a higher point." If England has an infamous King John, she has also a Queen Victoria, so honourable that John Bright could write: "She is the most honourable woman I ever met"; so devout that it is truly recorded of her that she wished to live until the second Advent that she might lay her crown at the feet of the King of Kings.

She has her roll of Statesmen, both devout and honourable—names such as Shaftesbury, Selborne, Cairns, and that ideal English gentleman, Sir Bartle Frere, who lies buried in the crypt of this Cathedral. She has her Soldiers, devout and honourable, Lawrence and Havelock, Gordon and Roberts, of whom his biographer writes, "He had that rare unimpeachable devoutness which comes from an absolute consciousness of the Divine Presence: there was always beside him that sense of the Invisible which made unthinkable his connection with anything unworthy," and so on. She has her Sailors, devout and honourable, whose names time would fail to mention. She had her Business men, devout and honourable, historic words in households or household words in history—men such as the late Mr. W. H. Smith, Leader of the House of Commons, who at a crisis in a Parliamentary debate affecting the welfare of the nation, could write to his wife at home: "God bless you and the children. Pray that I may have wisdom and strength to do what is right. It is very hard." It often is "very hard," and it is only by taking the words together that it is even possible.

Devout and honourable. Take, then,

(*Continued on page 521*)

PEACE AND WAR

THE peace which God sends, the peace for which we hope and pray, is one of the blessings of our Heavenly Father to His children. As He gives it to us, it is like all His blessings, holy, perfect, and complete. In man's hands, alas! that which is so beautiful a thing as it comes from God, is too often marred and stained and broken until it ceases to serve the purpose for which it was designed. We are very much like the children of an earthly parent, clamoring and begging for some beautiful toy or instrument, and then when parental love has yielded to the importunity, taking the gift in their hands, quarrelling over the right to use it, staining and disfiguring it, putting it to all kinds of foolish uses, and at last destroying it, and casting it aside as worthless. Each of us looking into his own life knows that this is true of us as individuals, and every nation with a written history knows that it is as true of our national as of our personal life. We are humbled to the dust as we think of all the good and perfect gifts showered upon us by infinite love and mistreated and abused by our pride, our ignorance, our folly and our sin. So when this peace which came from God has come in our hands to lose all its beauty and blessedness,—when it has been used as a means of gratifying self-indulgence, for the spread of slothfulness, inordinate luxury, covetousness and discontent, it has become unrecognizable as the peace of God, and men see that they have made it worthless or worse than worthless and call down upon themselves the curse and punishment of war. Because man does this and God permits it, we are not to say that God sends war or that war is in itself ever a good thing. War is a curse, the curse which nations bring upon themselves, by their own folly and crime, because they will not keep and use and hallow God's gift of peace. But when it can be said of us as of His ancient people, under the scourge of war, "they gat them to the Lord right humbly," when in penitence and prayer a people in their anguish call upon the Lord for forgiveness and relief, then will He take man's curse of war and make it a blessing, so that in this fiery trial all that is wrong in our national and social and individual lives may be destroyed. When our eyes are no longer dulled by gazing upon gold, when our heads are no longer heavy with self-indulgence, when we have learnt its use and value and not until then "The Lord shall give His people the blessing of peace."

At the close of the South African war, one wrote of the peace then concluded—

"If England it be but to lay
The heavy head down the old heavy way;
Having a space awakened and been bold
To break from them that had thee in the snare,—
Resume the arms of thy false Dalila, Gold,
Shameful and nowise fair:
Forget thy sons who have lain down in bed
With Dingaan and old dynasties, unheed
The ants that build their empires overhead;
Forget their large in thy contracted deed,
And that thou stand'st twice pledged to being great
For whom so many children greatly bleed,
Trusting thy greatness with their deaths; if thou,
England, incapable of proffered fate,
See in such deaths as these
But purchased pledges of unhindered mart,
And hirelings spent that in thy ringed estate
For some space longer now
Thou mayst add gain to gain, and take thine ease,
God has made hard thy heart;
Thou hast but bought thee respite, not surcease.
Lord, this is not Thy peace!"

It is a terrible truth that we may as a nation as well as individuals make all the beautiful sacrifices, all the great deeds, the high courage, and patient endurance shown in our behalf, of no effect so far as we are concerned. The call back to God never rang more loudly than now in our ears. If it goes unheeded and as long as it is unheeded there will be no peace of God. If to-morrow a treaty of peace were signed by all the belligerents, and the war has not done its work on us, we should have bought us "respite, not surcease." But if we are of those for whom "All things work together for good," then we shall know at last that though man may turn God's blessed peace into a curse, God will turn man's curse of war into an inestimable blessing.

Our Old Country Letter

London, September 28, 1915.

THE work of the Church Army at the Front receives a striking testimonial in a memorandum signed by the Archbishops of Canterbury and York and the Chaplain-General. It is pointed out that as winter approaches, the need of huts for rest, refreshment or devotion for our soldiers in Flanders, France and the Dardanelles is urgent. More than two-thirds of the troops are churchmen, and this fact constitutes a strong claim upon the Church at home. The memorandum deprecates separate efforts and strongly recommends coordination through the Church Army. It adds, "For many years we have found Church Army workers to be a real support to Army Chaplains and a comfort to our soldiers, and we trust that the laity of the Church will avail themselves of this organization, which is placed, free of cost, at the disposal of all those who are anxious to help our soldiers at this critical time."

* * *

On the 23rd inst. the United Synods of Dublin, Glendalough and Kildare met to elect an Archbishop, in the room of Dr. Peacocke who, after an episcopate of 21 years (18 of which were spent in Dublin) has resigned in consequence of failing health. Practically only two names were voted for, the Bishop of Ossory (Dr. Bernard), and Dr. D'Arcy, Bishop of Down and Connor—both of them able and distinguished men, well known outside the Church of Ireland. An election by Synod only becomes decisive when one candidate receives a two-thirds majority of both orders, clergy and laity; the number of lay Synodsmen is double the number of clergy. Bishop D'Arcy received a two-thirds majority of the laity, and Bishop Bernard a large, but not a two-thirds, majority of the clergy. In these circumstances the election was left to the Bench of Bishops, and their decision is eagerly awaited. It is exceedingly difficult to devise a satisfactory method of electing Bishops. In theory the least defensible method is that pursued in the Church of England, where Bishops are appointed by the Crown on the advice of the Prime Minister. And yet there is, no doubt, that on the whole the best men are raised to the episcopate under this system, while the evils of contested elections are avoided.

* * *

A very remarkable book has just been published by Rivington's, "The English Rite," by the Rev. F. E Brightman, in two large and handsome volumes containing 1,300 pages, at the price of two guineas. We imagine that this *magnum opus* will for long remain the standard work on our Book of Common Prayer. Over 1,000 pages are devoted to sources and texts, and there is an Introduction of 226 pages, the erudition of which is to the ordinary reader simply astonishing.

A little mild excitement is produced by the circumstances attending the resignation by the Rev. R. J. Campbell of the pastorate of the City Temple. In addressing his congregation on the subject, Mr. Campbell said frankly that he contemplated a change of communion. He has withdrawn from circulation his books on the "New Theology," and it is rumoured that he contemplates entering the Church of England, for which, ever since his Oxford student days, he has always had a feeling of veneration. He is now 48 years of age, and it is natural to hope that he has sown his intellectual wild oats and repented of the somewhat crude and immature speculations which were not new and were not theology.

* * *

A conference on closer union has been lately held by the various Non-conformist bodies at the Memorial Hall, but nothing has been published as to its proceedings except the text of a resolution calling attention to the "urgent need" of such union "to increase the effectiveness of the spiritual witness" of the "Free Churches," to prevent overlapping and to make more adequate provision for the needs of the great populations. It is a deplorable fact that large sections of Non-conformists have allowed themselves to be so completely absorbed by one of our political parties that the different congregations have practically become Radical Associations. Their chapels are political clubs; the sermons, and sometimes even the prayers, are political manifestoes. Nor has religion, in the process of being swallowed up by politics, availed to Christianize the speech or the methods of the politician. The "spiritual witness" has all but vanished in many of these organizations—unless hostile action against the Church of England is considered to be spiritual work.

AN ELEMENTARY RELIGIOUS STANDARD

(*Continued from page 520*)

the two words as an Elementary Standard in God's great Education Act—as a minimum standard of spiritual proficiency. Be both. To aim at one without the other is drab and dreary work. But both together are a starting place, a platform from which we can reach to higher and higher levels of spiritual attainments—not as though we had already attained anything, but reaching forward that we may attain much. "A man's reach should exceed his grasp or what's Heaven for?" In which class are we?

There are those who are devout but not honourable: God make them not less devout, but more honourable.

There are those who are honourable but not devout: God make them not less honourable, but more devout.

There are those who are neither honourable nor devout: God mend their manners, and make them both.

There are those who are both devout and honourable: God multiply their number exceedingly.

Our Mission Fields

From The Mission Board's Report

(Continued)

V. Indian Missions

In the last two reports of the Board of Management to the Board of Missions stress "was laid upon the severity of the conditions under which the Indian work was being carried on, and the critical position in which it was placed, as the result of several converging sets of circumstances. Prominent among the latter were mentioned the insufficiency of the Government grants, the gradual withdrawal of the C.M.S., and the inability of the M.S.C.C. to make up the deficiency and at the same time respond to the increasing demands of the white work." At that time (1907) the total Canadian expenditure of the C.M.S. was £14,402. It is now for the year 1913, £8,305: a decrease of £6,097. In the same year (1907) the total grants of the M.S.C.C. to the dioceses receiving aid from the C.M.S. amounted to $42,786: they are now (1913) $52,950, an increase of $10,164.

The position, as far as it concerns the schools, has been very considerably relieved through the agreement with the Government, which came into effect on April 1st, 1911, but the state of affairs in relation to the Indian Missions is one which gives rise to serious anxiety. The Board of Management, therefore, welcomed the receipt from the Committee of the C.M.S. of the following series of resolutions:

"Minute of the Committee on January 16th, 1914.

"That, in view of the report presented by their delegation to the Far East, who visited Canada on their journey, and after the opportunity of consultation with several of the Bishops and others specially concerned, the Committee are led to invite the sympathetic attention of the authorities of the several dioceses in Canada wherein former C.M.S. work is situated, and the attention of the Board of the M.S.C.C. to the present position and prospects of the work among Indians and Eskimos.

"The Committee have been led to feel that, in the course pursued by them in 1903, in laying down lines for the gradual withdrawal of C.M.S. supplies and C.M.S. management of the Missions which they then had in hand, they may have paid, albeit unintentionally, too little attention to the needs and difficulties that would come upon the Canadian Church, with its diocesan and missionary agencies and problems.

"For that or some other reason, it seems to them that the work among Indians and Eskimos is rapidly passing away from the footing on which it was placed by the Society, and that in many respects the necessary plans and provision for its prosecution in the future are complete and adequate in but few districts, and the burden entailed by the diocesan authorities are very difficult to sustain.

"This is the situation to which the Committee now desire, in a brotherly spirit, to ask the concentrated attention of the leaders of missionary interest in the Canadian Church. They would feel deeply grateful if, before the help of the C.M.S. ceases altogether, some plan or plans likely to command the interest and practical support of the dioceses and the M.S.C.C. can be devised, and so the Committee of the C.M.S. may be able to feel that they have not merely laid down a responsibility without any confidence that other and more competent hands have taken it up with good will and with good hope of success.

"Since the Committee are asking for a new consideration of the position in Canada and British Columbia, they feel in duty bound, for their part, to assure the brethren to whom they appeal that they are willing to give very careful consideration to any suggestions their Canadian friends would wish to make as to readjustment of the reducing grants of the C.M.S. and their conditions, providing that such readjustments are part of some scheme which promises timely and permanent provision for the remaining work, and provided that no reversal is proposed of the position that they have taken, a position in which they feel sure they would have the concurrence of the leaders of the Canadian Church—that it is no longer desirable for the Society, as such, to be carrying on missions managed from England in the dioceses of the Church of Canada.

"That, pending the consideration of some plans for the future, the Committee felt they would be right to give some additional help to the dioceses now receiving grants, and they will be prepared (D.V.), on hearing that some scheme will be taken into consideration in Canada, to make for the year 1915 additional grants, say, on a scale equivalent to the reduction that would take effect in that year according to existing undertakings.

"(Signed) Cyril C. B. Bardsley,
F. Baylis,
Secretaries."

The Board at its meeting held in Toronto, on April 23rd last, adopted the following resolution in response:

"That this Board of Management hereby expresses its profound gratitude to the C.M.S. for its consideration in respect to the grave question presented at the present time by the Indian and Eskimo problem, and begs to inform the Society that it has committed the matter of formulating a policy of action to a strong committee of experienced men, whose proposals will, in due time, be communicated to the authorities of the Society in England."

This Committee consists of the following members: The Primate, the Bishops of Saskatchewan, Qu'Appelle, Caledonia, Athabasca, Yukon, MacKenzie River, Keewatin and Moosonee.

This Committee made an interim report at a meeting of the Board held in Ottawa, October 8th, 1914, and submitted recommendations concerning (1) a revision of the scale of the C.M.S. Grants, (2) the method of payment of the same, (3) the formation of central and diocesan committees and the duties of each. Should these recommendations be adopted the obligations of the C.M.S. would come to an end, and the entire responsibility be borne by the M.S.C.C. in 1920.

The Committee has made extensive investigations into the cost of the Indian Missions and the share which would be borne by the C.M.S. and the M.S.C.C. respectively, under the above recommendations. At the time this report was placed in the printers' hands the Committee was awaiting the further consideration of the subject by the C.M.S.

The Board trusts that it will be found possible to solve the many difficult questions in connection with the support of the Indian Missions, to conserve the results of the labours of the heroic missionaries who have spent, or are spending, their lives for this cause, and to place the work in a position of satisfactory and permanent stability.

VI. Eskimo Missions

The Board has continued to receive gratifying reports concerning the progress made by the scattered tribes of Eskimo on our northern coasts, and the uplifting effects of the spread of Christianity in their midst. The most remarkable event of the period was the splendid attempt made by Rev. W. Fry, accompanied by twelve Eskimo volunteers, to reach the newly-discovered tribes on the coasts adjoining Coronation Gulf. This attempt failed for lack of the necessary equipment and transport. The Executive Committee authorized the Rev. C. E. Whittaker to appeal for the funds necessary to build a power schooner, which should be constructed with the special purpose of being able to withstand the difficulties connected with navigation along the Arctic coasts. This boat was built in Collingwood, and, under the name of the "Atkoon," or "torchbearer," despatched last spring, via Edmonton and Athabasca Landing, to its distant destination at Fort MacPherson.

VII. Jewish Missions

The Board of Management, at the meeting held in Toronto, April 18th-19th, 1912, adopted the following recommendation sent forward by the Executive Committee:

"That it be a recommendation to the Board to appoint a committee to investigate and consider the whole question of work among the Jews in the Dominion of Canada, and to formulate and present a scheme of action for the consideration of the Board at the next meeting."

The committee appointed under the terms of this recommendation gave careful and prolonged attention to this important subject. It presented an interim report to the Board, at the meeting held in Montreal, October 15th, 1912, and a final report at the meeting held in Ottawa, April 3rd, 1913, to which were attached certain recommendations for the organization of the work which are given in detail in the report.

The Committee reported to the Board, at its spring meeting, 1914:

"Your Committee is glad to be able to report that as a result of the Canadian Church taking up this work an increased interest has been aroused throughout the Dominion and the determination expressed that this cause must now be actively followed up and that the time past shall suffice for the coldness and indifference which has been displayed in respect of God's peculiar people."

The past year has been marked by (1) the baptism of men in Montreal and Toronto, (2) the arrival of the Rev. Mr. Malbert, who was for sixteen years in Holy Orders in the Diocese of London and comes strongly recommended, to take up the work in Ottawa, and (3) the appointment of the Rev. D. B. Langford as superintendent of the work in Toronto. It is Mr. Langford's purpose to devote himself to this work and it is the intention of the Diocesan Committee to strengthen his hands by giving him the best Hebrew-Christian assistance obtainable. Mr. Langford's endeavours will be followed with much prayer and interest.

Work is carried on with vigour and success in Montreal, with an estimated Jewish population of at least 50,000; in Hamilton, with 4,000; in Ottawa with a like number; and in Toronto, according to the latest estimate, 35,000. The Mission staff consists of twelve paid and six voluntary workers. The mission activities include: Open-air and indoor services; Bible classes; Sunday Schools; English classes; distribution of scriptures, and other Christian literature; house-to-house visitation, and sewing classes. In Montreal alone, during the past year, 267 services and meetings were held in the Mission Hall with an aggregate attendance of 6,747.

"The first Jews came from Spain and settled in Montreal. Following the anti-Jewish disturbances in Russia in 1881, large numbers fled to Canada as well as to other countries, and the Jewish population of the Dominion has since then been increasing very rapidly. According to Government returns, 68,656 Jewish immigrants entered Canada during the fiscal years 1903-14. They have come from Spain, Portugal, Germany, Austria, Hungary, Holland, Galicia, Bohemia, Roumania, Italy, Turkey, Palestine, Poland and Russia."

A great difference of opinion exists concerning the probable effect of the war upon the flow of future emigration into Canada. The following quotation from "The International Review of Missions" shows the extent to which the Jewish people are suffering and affords strong evidence that when the war is over they will seek, in largely-increasing numbers, new homes and opportunities in other lands. For that possibility it behooves the Church to be prepared.

"No non-Christian nationality has been more affected by the war than the Jews. Over 9,000,000 of the 13,000,000 Jews live within the war zone; the seat of the war in Eastern Europe is the home of the Jewish race; over 200,000 Jews are serving in the Russian army alone. Hundreds of thousands of Jews are being torn away from their abiding places of many generations. Already a quarter of a million Jews have migrated from Galicia into Hungary, and into other Austrian provinces. Again, the altered position of the Jews in Russia, due to the Tsar's proclamation, cannot fail to affect their thoughts of Christianity."

VIII. Oriental Work in Canada

The period under review has been marked by two definite steps (1) the transfer of the Rev. F. W. Kennedy, M.A., from Matsumoto, Japan, to work among the Japanese in the City of Vancouver, and (2) the ordination of the Rev. G. Lim Yuen to the diaconate for work among the Chinese in the same city. The Board of Management trusts that both of these events will lead to an increased awakening on the part of the whole church to the necessity of taking its share in the work of Christianizing the non-Christians resident in our midst. The former, it hopes, will prove but the beginning of a fuller demonstration of the essential identity of our missionary problems at home and abroad and an indication of the method by which the wealth of experience gained in the broad fields of the foreign sphere may be brought to bear with increasing force upon some of the difficulties connected with work in Canada.

IX. Christian Immigrants (Non-English speaking)

The Board gave careful attention to the question of the non-English-speaking Christian immigrants and referred it to a representative committee, known as the "Committee on Policy," with instructions:

"To take into careful consideration the very complex question of the missionary duty the Church in Canada as a whole owes to the thousands of foreign immigrants annually arriving in our midst; to (1) suggest principles for the guidance of the Church in the matter, (2) if possible to make some practical proposals for immediate action, and (3) to make such suggestions as it may deem advisable to the Board at its next meeting, as will result in placing this mission work among all foreign peoples in Canada as a constituent part of the foreign missionary work of our Society, which should give substantial aid towards the cost of initiating and maintaining it."

The Committee on Policy reported the following resolution, which was adopted by the Board, "and recommended to the Diocesan Bishops":

"1. That where there are members of the Orthodox or other Eastern Churches, resident in Canada, without spiritual ministrations of their own, the Bishops of the Dioceses concerned are respectfully requested to communicate with the authorities of the Eastern Church having jurisdiction in the case, respecting the supply of spiritual ministrations to such members.

"2. That in the meantime the clergy of our Church be advised to offer to such members in accordance with the requirements of each case the hospitality of the Anglican Church in the matter of giving to them the privileges of our Sacraments under proper safeguards.

"3. That where the authorities of the Eastern Church, after representation from a Canadian Bishop, fail or neglect to provide spiritual ministration to their members, it shall be in the opinion of the Committee the duty of the clergy of our Church to minister permanently to such members resident in their parishes.

"4. That where such destitution cannot be met by parochial agencies, in the opinion of the Committee it shall be the duty of the Church to provide spiritual ministrations for those people in such manner as may seem advisable to the Bishop and the M.S.C.C., and that the M.S.C.C. may make grants for carrying out this work whether by parochial or extra-parochial agencies."

X. English Societies and Funds

The Board of Management gratefully acknowledges the continued and very generous assistance given by the English Societies and Funds to the work of the Church in Canada. The following table shows that for the three years, 1911-13, the Archbishops' Western Canada Fund gave £53,557; the Church Missionary Society, £27,803; the British Columbia Church Aid Society, £48,461; the London Jews Society, £3,321; the Missionary Leaves Association, £4,399; the Navvy Mission Society, £5,262; the New England Company, £11,790; the Qu'Appelle Association £3,390; the Society for the Propagation of Christian Knowledge, £8,768; and the Society for the Propagation of the Gospel, £42,869; a grand total for the period of £248,664.

The Board of Management has received a copy of a memorandum drawn up by the Bishop of Southwark in response to an invitation by the two Archbishops, "setting out briefly the line of policy which it is thought wise to adopt in the administration of the Western Canada Fund." The object of the original appeal sent out in February, 1910, is stated as "to supplement the work of the Canadian Church by sending out men and money during the next ten years." The memorandum continues: "There is no need to enlarge upon the reasons which make it advisable to put a definite term to the existence of the Western Canada Fund. It is evident that among the great needs from all over the world which are placee before the Home Church, the Archbishops cannot go on indefinitely limiting their own power of special appeal to the appeal on behalf of Western Canada."

* * * * * *

At the time of the last Triennial meeting the M.S.C.C., exclusive of the W.A., was supporting missionaries in nine different parts of the Foreign Field, namely, Bengal, Kangra, British East Africa, German East Africa, Egypt, Palestine, Persia, China and Japan.

By the first day of January, 1915, the Society had closed its responsibilities in Persia, Bengal and the two fields in East Africa. In Egypt and South America it is responsible for the stipend of one missionary, Miss Harris, in the former case, and Miss Louy Thomas in the latter. In Palestine its responsibilities are limited to the support of Dr. and Mrs. Thwaites and an annual grant of $1,200 towards the medical and surgical supplies for St. Helena's Medical Mission. This process of concentration has meant the disappearance from our list of the names of some of our most devoted missionaries. But it took place in the natural order of events, and in no case, save one, as a result of any definite action originating with the Board of Management.

Dr. Archer was transferred from Bengal to Kangra; Miss McKim, of Persia, resigned, prior to marriage; Dr. and Mrs. Crawford, of British East Africa, resigned, for reasons connected with the latter's health; and the Rev. T. B. R. Westgate, of German East Africa, was recalled by the Board to undertake the very important duties of Field Secretary.

The Diocese of Mid-Japan was established on January 1st, 1912. The Rev. Heber James Hamilton was elected Bishop by the Board of Management at its meeting held in Toronto, April 18th-19th, 1912, and consecrated in Christ Church Cathedral, Montreal, on the following St. Luke's Day.

The M.S.C.C. took over the entire responsibility for the Kangra Mission on the first day of January, 1912. The Mission is controlled by the "Local Governing Body," consisting of the following members:—1. The Bishop of Lahore, chairman; 2. The Secretary of the Mission; 3. These nominate for appointment by the Board of Management—(1) One clerical member of the Punjaub C.M.S. staff; (2) One Indian in priest's orders; (3) One English layman; (4) One Indian layman; 4. The male members of the Canadian staff of two years' experience in the field who have passed the language examinations.

The following reinforcements have been sent to the fields:—1. China—The Rev. N. L. Ward, M.A., the Rev. A. J. Williams, B.D., the Rev. W. M. Trivett, the Rev. R. S. Tippett, M.A. (now in Port Hope, Ont.), Mr. P. V. Helliwell, M.B., Miss E. M. Phillips, M.D., Miss B. M. Benbow, Miss E. E. Howland, Miss H. M. Nash. 2. Mid-Japan—The Rev. W. H. Gale, the Rev. V. C. Spencer, B.A., B.D., Miss M. S. Cooke (Hon.), Miss Florence Spencer, Miss Florence Hamilton. 3. Kangra—The Rev. W. A. Earp, B.A., the Rev. F. S. Ford, Miss C. Thomas, Miss A. B. Hague, Miss A. E. DeBlois.

The Board of Management has heard with much concern of the various cases of illness which have occurred in the ranks of its missionaries. It regrets to report the deaths of Mrs. B. K. Jones and Miss Nash, of Honan; and the return to Canada of Miss M. Sedgwick, of Honan, and of Miss C. Thomas, of Kangra. It expresses its appreciation of the spirit of self-sacrificing devotion which has distinguished all the members of its Mission staff, and tenders to those who have suffered pain or bereavement its sincere sympathy and earnest trust that the God of all goodness and grace may be their strength and comfort.

Conclusion

The Board of Management would bear its testimony to the development of a deeper spirit of loyalty, devotion and self-sacrifice for the cause of Missions throughout the Church of England in Canada.

In humble dependence upon the Great Head of the Church, the Board repeats the assured conviction that the work committed to its care and oversight bears the distinct marks of Divine Guidance, and it calls the whole body of the faithful to advance along fuller and freer paths of more consecrated service to the accomplishment of the great task.

The Church in the West

TO the west of Lake Manitoba on the Narrows which divide the lake into two parts, lies the mission of Kinosota. The first white men to establish themselves in this part of the country were the agents of the Hudson's Bay Company. On the shores of the Lake their post, Kinosota House, now unused, still stands as a memorial to their enterprise and to a life that is passing away as land is occupied by farmers.

A more enduring life, however, appeared side by side with the passing life of the trapper, hunter and trader. Hard on the trails of the adventurers of the company came the missionaries of the Church. Some forty years ago they begun their work and St. Bede's Church with its devoted congregation is an eloquent tribute to the lasting value of their efforts.

A visit of the General Missionary brought the Mission to my notice. He insisted strongly that I could not do justice to the Church's work in this out-of-the-way-corner of the diocese of Rupert's Land, until I had made a visit to the mission. His story, however, was too good to be kept and I overruled his objection.

A journey of fifty miles by rail to Portage la Prairie and an additional fifty miles on a branch line to Amaranth, made the first stage of my friend's journey. A conversation with the conductor of the train betrayed the character of the trail for the last fifty miles. He asked my friend if he was a minister of the gospel, and on hearing that he was, prophesied disaster. A month previously a Roman Catholic priest travelled with him and his train had left the track; two weeks later a Methodist missionary had gone out and back with the same result; now the presence of the General Missionary of the Church of England, he was sure must be attended by similar consequences.

A drive of forty miles brought the journey to an end at Kinosota. The first twenty of these forty miles lay through some of the most fertile land; the last twenty through a desolation, burned and still burning. Some years ago fire obtained such a hold on the deep-lying peat that even the snows of winter have failed to quench it. Beneath the snow it smoulders on and with the return of summer extends once more with renewed vigours. Patches of alkali disfigure the soil in every direction and when the fire burns out, many years of nature's unremitting beneficence will be necessary to repair the damage.

To the west of Kinosota, in two townships about Shergrove, many homesteaders, mainly English and Canadian and members of the Church, have taken up land. At Kinosota the population is almost entirely native—that is, of mixed Indian and white blood—or Indian. The devotion of these people, the General Missionary assures me, is unequalled, except in other congregations of similar origin. Most of them are too poor to keep a horse, but they walk miles to attend church and begin to assemble an hour before the time of service.

They are a primitive people and have crude ideas about precautions necessary to preserve health. The General Missionary was startled to find on his forty mile drive from Amaranth that the man driving him was suffering from smallpox. On arrival at Kinosota he learned that three adults and eight or nine children were to be baptized and when he went to baptize them he found that several of the children also had smallpox. Where there were children to be baptized, these people knew, no fear of infection would deter their priest from doing his duty.

The people of Kinosota for a living depend mainly on shooting, trapping, fishing and gardening. The fishing is chiefly done during winter through the ice. Their gardens last July were almost entirely destroyed by frost and it is feared that there will be much poverty and distress during the coming winter.

At present the Mission is in charge of Mr. H. H. Scrase, a lay missionary, whose zeal has carried his work into the new townships about Shergrove. In all his efforts he is ably seconded by Mrs. Scrase, who is described as a veritable mother in Israel. Zealous in every good work, she is always ready, never weary in well doing, to minister to the bodily or spiritual welfare of those to whose service her life is devoted.

The General Missionary proposes to hold a short parochial mission of four days during January next at Kinosota and at High Bluff, nine miles distant. The devotion to their Church of those to whom he goes assures a blessing on any effort made in their behalf.

The description given of a recent evensong makes one feel this. The little Church of St. Bede, overlooking Lake Manitoba, known locally as the Dead Sea from the absence of all shipping, was crowded to its capacity. The number present, several of whom were recovering from or sickening of smallpox, and ill-smelling oil lamps made the air almost unbearable. Yet when the voice of prayer was heard, bespeaking devotion, strong and deep, all else was forgotten and the ministering clergyman felt himself carried by the fervour of those he had come to lead.

It was a glorious tribute to those who in bygone years amid privation and hardships had laid a firm foundation. They being dead yet speak and their works follow them.

G. H. B.

Book Reviews

The Dead Shall Live, by C. Knapp, D.D. Longmans, Green & Co.

This little booklet is an excellent summary of the New Testament teaching as to the Resurrection Body. Its conclusion may well be summoned up in the author's own words:

"The resurrection and appearances of Jesus give us, then, the most definite proof that the dead live again, and receive a body far more suited to the full expression of the spirit than the present body. Personality is not lost at death, nor the power of self-expression through a fitting vehicle; death is not a loss but a gain."

The True Makers of Canada.—The narrative of Gordon Sellar, who emigrated to Canada in 1825. The Gleaner Bookroom, Huntingdon, Que.

At first we were inclined to resent the first part of the title—but as we read this plain and unadorned recital of a sturdy and independent Scotch family and realized the difficulties they encountered, and the splendid spirit with which they overcame them, and also recognized that this was not an isolated story, but one typical of many hundreds of others, we were compelled to grant that the title was not unjustly claimed. We heartily commend this book, which will be interesting to all, who wish to know the conditions under which Ontario was first settled by immigrants from the Old Land, and especially to those living in Toronto, who will learn much which they did not know before, of life in and about that city nearly a hundred years ago.

The Maple Leaf. Vol. I., No. 1. The Magazine of the Canadian Expeditionary Force Pay and Record Office.

This is the first number of a little magazine published and sold by the above office for the benefit of the Canadian Prisoners of War and Field Forces' Cigarette and Tobacco Fund. The object disarms criticism, and indeed, the publication with its varied and miscellaneous contents is full of interest and information. We wish it and its object well.

The Constructive Quarterly, September, 1915.

The article to which everybody will turn is that by Professor Adolf Deissman of the University of Berlin, entitled "Christianity in Germany During the War." This consists of extracts from letters written from time to time by the famous Theological Professor to old pupils and other friends in the United States during the last few months. Controversial matter is practically excluded from these extracts which aim only at describing religious conditions in Germany. We are naturally so prejudiced against everything German that it may be hard for us to believe that there is any truly good there at present. It will be well for us to read these letters, which hold out the hope that when this dreadful war is over it will be possible for the religious people of both nations to come together again. In one thing Germany would seem to set us an example, and that is in the attendance at the special services of intercession on behalf of the soldiers—these are described as numerous and crowded. Professor Deissman has steadfastly set his face against the race hatred against England and altogether gives an attractive picture of the best Christian feeling in his own land.

Another article of interest is "The coming of Archbishop Evdokim," which is an account of the reception in New York of the new Chief Pastor of the Russian Church in North America, who is the author of the last article in this number. Amongst those present we notice, were the Bishops of New York and Harrisburg, and Bishop Courtney, late of Nova Scotia. This was of good omen for the future friendship and understanding of the Churches of the East and the West.

Amongst other articles we might mention Dr. Powickes' article on "Jeremy Taylor and his doctrine of toleration," and "Congregationalism and its ideal," by Rev. Meredith Davies.

Montreal Diocesan Theological College

Annual Conference and Special Convocation

THE Annual Conference of the College which opened on Tuesday the 5th of October proved to be one of the most successful gatherings held in connection with the College in recent years. The usual Quiet Day with which the Conference is generally opened was made quite a special feature this year. The Bishop arranged to have two Quiet Days and issued a special invitation to all clergy of the diocese to attend—about 90 responded to the invitation.

The Rt. Rev. J. C. Farthing, D.D., Bishop of Montreal, who presided at Convocation.

The Quiet Days which were conducted by the Bishop of Kootenay, were held in St. Stephen's Church, Westmount, where under the direction of the Dean of Montreal, the meals were served to the clergy throughout Tuesday, Wednesday, and Thursday morning. The addresses of Bishop Doull proved very helpful and were much appreciated by the large number of clergy present.

On Thursday morning a large number of the Alumni of the College and other clergy gathered in the Diocesan College for their annual conference under the direction of the president, the Rev. James E. Fee, M.A.

The first paper was presented by the Rev. J. J. Willis, B.A., B.D., who took for his subject the Ascended Christ, by Prof. Swete. The paper was a most interesting one and gave rise to a very full discussion on the part of the members present.

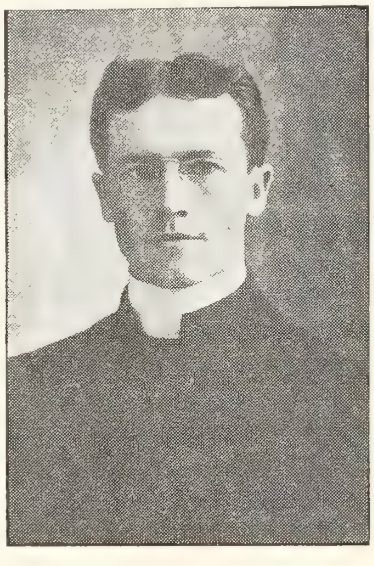
The Rt. Rev. A. J. Doull, Bishop of Kootenay, who delivered the Convocation Address.

In the afternoon the problems of the Rural Church were presented in two papers—the first by the Venerable Archdeacon Naylor of Farnham and the second by the Rev. A. H. Moore, of St. John's. These papers were also very full of interesting and practical presentations and they were followed by a very profitable discussion.

In the evening a special convocation was held in the Assembly Hall of the College in connection with the formal opening of the College session, when the degree of Doctor of Divinity in Course was conferred upon the Rev. R. C. Blagrave, M.A., B.D., a former student of the College and at present of Belleville, Ont. The Lord Bishop of the diocese presided and he was supported on his right by the Most Rev. the Archbishop of Nova Scotia, who, as Metropolitan of the old Province of Canada, conferred the degree upon Mr. Blagrave.

Bishop Doull of Kootenay was also present and delivered the Convocation Address.

Dr. Abbott-Smith, secretary of the Board of Examiners for Divinity Degrees, which has been constituted under a canon of the General Synod, in presenting the Rev. Mr. Blagrave for the degree, pointed out that by the action of the last General Synod in Toronto all the Church of England training colleges and universities throughout the Dominion had consented to co-operate in the matter of conferring degrees, by holding in abeyance their degrees conferring powers and to exercise these powers so far as divinity degrees are concerned only upon the recommendation of a Central Board of Examiners, upon which all the colleges of the Canadian Church shall be represented. This was considered to be one of the most satisfactory features of the organized life of our Church in Canada.


The Rev. R. C. Blagrave, a former student of the College and Rector of Christ Church, Belleville, upon whom the degree of D.D. was conferred.

The Archbishop in conferring the degree congratulated the college upon the success of its work and stated that he was glad to learn that the scheme of co-operation which had been inaugurated among the theological colleges affiliated with McGill University and whose inception had given rise to some anxiety in the minds of Church people, was working very satisfactorily and producing very admirable results.

Dr. Doull pointed out that the College had contributed very valuable helpers to the work of his diocese in the west and stated that he would be glad to welcome further contributions of a similar character to the work of his diocese.

Bishop Doull gave a very interesting and powerful address upon "Some of the Indirect Results of the present conflict, which are proving to be a very great advantage to the lives of our people."

The National Anthem and the Benediction by the Archbishop brought to a close one of the most profitable and interesting conferences of the Alumni Association during recent years.

Personal Mention

IN spite of the large number of students who have gone to the war, King's College has begun work with a somewhat larger attendance than at the close of last year.

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Mr. M. P. Maxwell, B.A., has been ordained to the diaconate by the Bishop of Fredericton and is stationed at Zealand, N.B.

* * *

The Rev. Thomas Parker has been elected rector of Norton, N.B., in succession to the late Canon C. P. Hainngton.

* * *

The Stevenson Scholarship at King's College, open to students in their second year, has been won this year by a woman, Miss Mabel Mason.

* * *

Mr. Buckle, senior assistant master at King's College School, is seriously ill in the hospital at Windsor.

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The Rev. Canon Hind is taking temporary charge of the parish of Shelburne, N.S.

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Five graduates of King's College—Rev. D. V. Warner, Rev. G. M. Ambrose, Rev. A. L. L. Skerry, Rev. A. P. Shatford and Rev. G. W. Bullock—are now in active service as military chaplains at the front.

* * *

The Rev. Harry Watson, M.A., has been elected to the rectory of St. George's, Sydney.

* * *

The Rev. Canon O'Meara announced at the opening of Wycliffe College that twenty-nine graduates and students of the College had gone on active service.

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The Rev. C. C. Owen, B.A., of Vancouver, one of these graduates, has been promoted to be an Honorary Major.

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The Rev. Norman Smith, B.A. (Keble Coll., Oxon.), a Cuddesdon man, contemporary with the Rev. H. S. C. Morris, of Trinity Coll., Toronto, is, with Mrs. Smith, paying a visit to his brother, Professor G. Oswald Smith. Before taking up work at Byng Inlet, in the Diocese of Algoma, Mr. Smith was a missionary in Africa.

* * *

Captain the Rev. A. H. McGreer, chaplain to the 3rd Field Ambulance, C.O. E.F., has been in England on a week's leave. During that time he was taken on a motoring trip by Montreal friends. Happily there is no foundation in fact for the reports which have been current as to his being a prisoner or as to his having undergone an operation for appendicitis.

* * *

Mr. James Brown, M.A., emeritus mathematical master of Upper Canada College, who is in the best of good health, celebrated his eighty-fourth birthday last week. The only serious mark of age is something of deafness.

* * *

Like other schools, Ridley College has lost many masters through the war, but the complement of boys is full, as it ought to be, considering the excellent character of the school. To fill two of the vacancies on the staff Mr. Campbell, of Prince of Wales' College, Charlottetown, P.E.I., and Dalhousie University, Halifax, and Mr. C. F. Stent, B.A. (Trin. Coll.), have been appointed respectively classical and English and history master.

* * *

A respected member of the Church passed away on the 7th inst. in the person of Mr. R. R. Loscombe, K.C., some time mayor of Bowmanville, at the age of 80 years.

* * *

On Saturday last Lieut. Edward Austin Hamilton Martin, B.A. (Trin. Coll.), was married to Miss Mary Kirkpatrick, daughter of Mr. Alexis M. M. Kirkpatrick, and granddaughter of Mr. Geo. D. Kirkpatrick, of the Ontario Crown Lands Department. The groom, who is the eldest son of Mr. Chancellor Martin of Hamilton, and grandson of the Most Rev. Dr. Hamilton, of Ottawa, has a brother and at least two cousins at the front. The bride has lost a brother in the nation's cause and her uncle, Major A. J. E. Kirkpatrick, is a prisoner of war in Germany. The ceremony, which was performed by the Archbishop, assisted by Rev. A. Hart and Professor Cosgrave, a cousin of the bride, took place in the Church of St. Mary the Virgin.

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Mr. H. R. Cluff, B.A. (Trin. Coll.), of the second year at Osgoode Hall, is in training for a commission at London. His brother, Mr. R. A. Cluff, B.A. (Trin. Coll.), has joined the staff of the Stratford *Beacon*.

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Mr. Gordon Hern, late of the staff of Ridley College, who has been taking duty at Chippawa during the absence of the rector in England, has entered Trinity College to study for Holy Orders.

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From London on the 8th of October came a special cable to the *Evening Telegram* announcing that Captain Basil Wedd and his bride (formerly Miss Norah Van Nostrand), both of Toronto, are spending their honeymoon at the residence of General Steele, lent for the occasion. The bridegroom, who is a grandson of Dr. William Wedd, the nonogenarian classical master emeritus of Upper Canada College, has only ten days' leave all told.

* * *

The engagement is announced of Miss Leonie Ridout, daughter of Mr. and Mrs. Perceval Ridout, of 66 Cromwell road, London, S.W., formerly of Toronto, and granddaughter of the late Sir David Macpherson, Chestnut Park, Toronto, to Mr. Stewart Mackenzie Low, of Scotland. The marriage will take place in London on November 10th.

* * *

Archdeacon Venables, of New Zealand, officiated at the marriage of his son, Mr. Francis Gordon Venables, of Ingersoll, Ont., to Miss Zaidee Watt, daughter of Mrs. Halliday Watt, at St. Simon's Church, Toronto, on Saturday afternoon last, the rector of the church, the Rev. Dr. Cayley, assisting.

* * *

Lieut. J. R. Cartwright, 1st Battalion, has been discharged from London Hospital after being wounded and certified as unfit for service for six weeks.

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The President of the University of Toronto and Mr. Principal Hutton addressed the freshmen of University College at a reception in the University Y.M.C.A. on Friday evening last.

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Archdeacon Cody and the Rt. Rev. Dr. Anderson, Bishop of Chicago, are to preach before the University of Toronto on the 31st of October and the 28th of November respectively.

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Mr. Gordon Osler has been re-elected a vice-president of the Toronto Red Cross Society.

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The Hon. Mr. Justice Lennox is interesting himself in the collection of moneys for Christmas presents for the troops on active service, appealing to juries and counsel on duty at the assizes which he is holding.

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At the request of Mr. Edmund Bristol, K.C., M.P., the Minister of Militia and Defence has authorized the formation of a new Toronto regiment, which is to be known as the Irish Fusiliers. The C. O. will be, it is said, Major Boyd Magee and the Senior Major Mr. T. Herbert Lennox, K.C.

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The Rev. Canon Marsh, of Lindsay, assisted by the Rev. William Wallace, of Clarksburg, Ont., officiated last week at the marriage of Mr. W. C. Running, of Toronto, to his niece, Miss Dorothy Victoria Hartman, of Clarksburg, which was solemnized at St. George's Church, Clarksburg.

* * *

The death of Mr. Samuel P. Warren, the eminent organist and composer, took place on Thursday in New York. His brother is Mr. C. S. Warren, of Woodstock. Mr. Frank Warren, of Toronto, and Mr. A. P. Warren, of Rochester, N.Y., are nephews. Mr. Warren was for many years organist of Grace Church, New York, and was also the first Dean of the American Guild of Organists.

* * *

Miss Mossie May Waddington, M.A., who took very high honours at graduation, has been appointed temporarily to the classical department in Trinity College, owing to the withdrawal of Mr. O. B. Wordsworth and the leave of absence granted to Mr. J. H. Mozley, so that they might take out commissions in the army.

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Mr. W. D. Thomas, of the English department in the college, and the Rev. H. C. S. Morris, of the Faculty of Divinity, the only members of the staff who spent their vacation in England, have returned safely.

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Professor Brett, the Rev. S. N. Dixon and Mr. Sidney Childs have charge of the drill in which the majority of the student body of Trinity are taking part at 7 o'clock on two mornings of the week. On one afternoon each week they go to the University for company drill.

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The Rev. A. H. Howitt, of St. Mark's Church, Orangeville, officiated on Saturday morning at the marriage of Mr. Carson V. Jeffers to Miss Beatrice Robinson, both of Orangeville.

* * *

A very sensible suggestion has been made by the Rev. T. G. Wallace, M.A., of St. Stephen's Church, Toronto, on the provision of employment for soldiers after the war. Writing to the ***Mail and Empire*** he advocates the formation of a real provincial constabulary—on the lines of the Royal Irish Constabulary or of the Royal North West Mounted Police Force. Anyone who knows the conditions of rural Ontario, from the county of York outward, in the matter of theft, larceny, house-breaking and crimes against good morals generally, would welcome the acceptance and thorough working out of the suggestion by the provincial authorities. Not only would it provide honourable and useful employment for the men, but it would mean guarantees for the security of the person and property of dwellers in or visitors to rural districts, which they at present are far from possessing.

* * *

Our readers will regret to learn that the wife of the Rev. Dr. Taylor, of Shanghai, China, has to undergo the third operation since she has been in that land. Coupled with the loss of two children, this is a great blow to the Doctor in his work among the men of the Colleges and Universities of China. His father, the rector of St. Mary's, Ont., asks for the prayers of our readers in behalf of his son and his wife, and for the great work in China.

* * *

The Right Hon. Sir George Houston Reid, P.C., High Commissioner for Australia, 72 Victoria street, London, S.W., is appealing for funds in aid of the British and Foreign Sailors' Society in connection with the celebration of Trafalgar Day, October 21st. His circular letter reads, in part, as follows:—

"Trafalgar Day will fall on Thursday, the 21st October, and I am asked to make a plea for the sailors on that notable anniversary. Falling as it does in the midst of a terrible world-conflict, it promises to be the most memorable celebration since the hour when Nelson fell on board the Victory in Trafalgar Bay.

"The Mayor of Cape Town, in welcoming General Botha from his victorious campaign in the German colony, emphasized the fact that the preservation of South Africa for 100 years was due to the invincibility of the British Fleet. In the far-reaching and gigantic struggle of to-day the conviction is deepening that the Royal Navy has saved (under God) our British Isles from invasion, with its awful consequences; while our Mercantile Navy is saving us even now from starvation. Our splendid and heroic armies from Australia, Canada, India, New Zealand and the Motherland have crossed in safety to defend the Empire; once again demonstrating that Britannia is Mistress of the Seas.

"It was my privilege on the eve of the declaration of war to preside over the British and Foreign Sailors' Society's meeting at the Mansion House, London, and on that occasion Her Majesty Queen Alexandra sent a gracious message, in which occurred the following testimony to this Society: 'Her Majesty trusts you will convey to the High Commissioner of Australia her thanks for presiding at this memorable meeting, and express to him Her Majesty's earnest and heartfelt sympathy in the beneficient and far-reaching work that is being carried on by the British and Foreign Sailors' Society throughout the world.'

"The work of the Society for which I plead is vouched for by such eminent sailors and soldiers as Sir Ernest Shackleton (who was present at the meeting referred to, on the eve of leaving to carry our flag across the Antarctic Continent), Admiral Sir John Jellicoe, our Nelson of to-day, and General Sir John French, who, with conspicuous brilliance, is playing the part of Wellington in the deliverance of the world from a military despotism.

"Since the outbreak of war, the Society's stations in many ports of the world have been placed as far as possible at the disposal of the authorities. At the Ramsgate Rest, for example, some 400 wounded Belgian and British soldiers were received; while in the King Edward VII. Sailors' Rest at Malta, Australian, New Zealand, Canadian and British wounded from the Dardanelles have been welcomed. In Falmouth Bethel Naval Rest and Reading Room over 200,000 letters have been written, and tens of thousands of men have taken refreshment. At Milford Haven Rest the Society received men, women and children, the rescued of all the torpedoed ships (save the Lusitania) —but including the Falaba—in the adjacent seas. At all hours of the night and day they were brought in and cared for. At Havre, the important military base of France, a similar work of rescue has also been carried on. These are only notable illustrations, but the enclosed illustrated booklet will give further information.

"To meet overdrafts and provide for the great work of the coming winter, the directors need several thousand pounds. The Lord Mayor of Manchester has kindly promised the Guildhall for a Trafalgar Day commemoration, and Admiral Sir George F. King-Hall, formerly Commander-in-Chief of the Australian Squadron, will attend, and, on behalf of Lady Jellicoe, who is prevented from being present, receive gifts for this purpose.

"During recent months the Society has received countless letters of appreciation from both officers and men, including those who fight our battles afloat and ashore; in the air and under the sea; behind the gun, before the mast and in the trench.

"Cheques may be crossed Bank of England, and sums large and small will be welcomed and acknowledged."

A postscript says:—"In order to give reasonable time to our Colonial friends, Admiral Sir George King-Hall's list will be kept open until December 31st."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE ATHANASIAN CREED

To the Editor CHURCH LIFE:

Dear Sir,—In Toronto *Saturday Night* a statement was made that there was a strong suspicion that the Creed is a forgery and "the learned Voissius" and Archbishop Tillotson were referred to as authorities. Would you kindly let us know how much truth, if any, there may be in *Saturday Night's* statement, both as to the authorship of the Creed and the character of Athanasius?

C. N. DUNCOMBE.

ENGLAND

FROM "THE ARMADA" OF A. C. SWINBURNE

ENGLAND, queen of the waves whose green inviolate girdle enrings thee round,
Mother fair as the morning, where is now the place of thy foemen found?
Still the sea that salutes us free proclaims them stricken, acclaims thee crowned.

Times may change, and the skies grow strange with signs of treason and fraud and fear;
Foes in union of strange communion may rise against thee from far and near:
Sloth and greed on thy strength may feed as cankers waxing from year to year.

Yet, though treason and fierce unreason should league and lie and defame and smite,
We that know thee, how far below thee the hatred burns of the sons of night,
We that love thee, behold above thee the witness written of life in light.

Life that shines from thee shows forth signs that none may read but eyeless foes;
Hate, born blind, in his abject mind grows hopeful now but as madness grows:
Love, born wise, with exultant eyes adores thy glory, beholds and glows.

Truth is in thee, and none may win thee to lie, forsaking the face of truth:
Freedom lives by the grace she gives thee, born again from thy deathless youth:
Faith should fail, and the world turn pale, were thou the prey of the serpent's tooth.

Greed and fraud unabashed, unawed, may strive to sting thee at heel in vain;
Craft and fear and mistrust may leer and mourn and mumur and plead and plain:
Thou art thou: and thy sunbright brow is hers that blasted the strength of Spain.

Mother, mother beloved, none other could claim in place of thee, England's place:
Earth bears none that beholds the sun so pure of record, so clothed with grace:
Dear our mother, nor son nor brother is thine as strong or as fair of face.

How shalt thou be abased? or how shall fear take hold of thy heart? of thine,
England, maiden immortal, laden with charge of life and with hopes divine?
Earth shall wither, when eyes turned hither behold not light in her darkness shine.

England, none that is born thy son, and lives, by grace of thy glory, free,
Lives and yearns not at heart and burns with hope to serve as he worships thee;
None may sing thee; the sea wind's wing beats down our song as it hails the sea.

Word Puzzle

THE Rev. P. L. Spencer, of Hamilton, writes: "As the A.Y.P.A. and other similar organizations are resuming their regular meetings and are probably seeking ways and means of interesting the members, I venture to send you a modest contribution which may be used as a mental exercise on recreation evening. Similar word puzzles I found both entertaining and instructive while I was in active service as a parish clergyman. A brief explanation given by the chairman of the meeting before the puzzles are posted up would help the members to understand the references and would encourage any that are not expert in this kind of exercise."

We are very glad to avail ourselves of Mr. Spencer's kind offer and are printing the first series of puzzles in this week's issue. The answers will be printed two weeks hence. We hope our younger readers will avail themselves of a splendid opportunity for mental exercise combined with amusement.

A VERBAL STONE QUARRY

IN bath or bowl my first will float
As lightly as a tiny boat.

2. My second grows on orchard trees,
Concealed in pulp that's sure to please.

3. The third revolves to give an edge
To cutting tools shaped like a wedge.

4. The fourth from clouds is known to fall,
But warmed becomes no stone at all.

5. The fifth descends from distant space,
This planet striking on its face.

6. The handle of the sixth you hold,
Then send o'er water stiff and cold.

7. The next is turned by Syrians fair
When food from grain they would prepare.

8. The eighth stone locks the arch as crown
To keep the parts from falling down.

9. The ninth informs the walking man
How long his walk since it began.

10. Havilah land the tenth did hold
With bdellium and the Eden gold.

11. Beyond the Jordan there was found
In sixty-nine a tablet sound.
To Arab fire and water given,
The precious stone was sadly riven.

12. The French in seventeen-ninety-nine
In Egypt found a fragment fine.
Its threefold message proved to be
To hieroglyphic lore the key.

13. The next at lecturn often stood,
Conveying thoughts most true and good;
Of right and law a pillar strong,
Corrector of things base or wrong.

14. Beneath a seat in story famed,
From functions high and royal named,
A stone is fixed in fane most dear
To humble citizen and peer.

15. In Afric wilds now lost, now found,
A help to captives yoked or bound,
This stone at last to England's shore
Was borne and laid 'neath sacred floor.

16. To sound of psalm and hymn and prayer
This stone is set in place with care
In hope that from it will arise
A fabric pleasing to the eyes.

17. Near parapet of castle tall
A stone placed in the outer wall
The power to charm with words of grace
Imparts to lips that touch its face.

18. This stone, volcanic in its birth
And thus sent forth from depths of earth,
Appears, when pure, of yellow hue,
But burns with flames of brightest blue.

19. Another animated stone
As British jurist stands alone,
Hence students to the law who look
Give close attention to his book.

20. Suggestive of the joys of home
To those compelled abroad to roam,
This pictures light, warmth, song, and tale,
And friendships that will never fail.

21. This stone in vain was sought of old
In hope of turning things to gold.
As wisdom's friends the seekers posed,
But their own folly they disclosed.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Atha.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

PORT ARTHUR

His grace Archbishop Matheson, Primate of all Canada, and Archbishop of Rupert's Land, was in Port Arthur on his way home from the General Synod in Toronto, on a brief visit to his daughter, Mrs. Desmond Fitzgerald.

Rev. Canon Hedley, rector of St. John's Church, left last week for a month's visit to eastern cities, after which he will return to Port Arthur.

It is expected that the Rev. Heber J. Hamilton, Bishop in Mid-Japan, will visit the city on Oct. 27th and address the W.A.

FORT WILLIAM

The special music for the Harvest Thanksgiving service at St. Thomas' Church on October 1st, was under the direction of the Rev. F. Clayton of the Trinity College of Music, England.

FREDERICTON

The Rev. Gordon Lawrence, rector of Kingston, has been appointed chaplain to the 88th. His own parish, the deanery of Kingston and the diocese will all miss him.

The quarterly meeting of the standing committees and boards of the Diocesan Synod were held in St. John last week. Among those attending the meetings were His Lordship Bishop Richardson, Dean Neales and Canon Smithers, of Fredericton, Ven. Archdeacon Newnham, of St. Stephen, Ven. Archdeacon Forsyth, of Chatham, Rev. C. G. Lawrence, of Kingston, Rev. F. J. Leroy, of St. Martin's.

ST. JOHN

The Right Reverend Heber J. Hamilton, D.D., Bishop in Mid-Japan, arrived in the city on Saturday, Oct. 2nd. His lordship preached in Trinity Church Sunday morning and St. Luke's in the evening.

He spoke of Japan and his work there In beginning he said that Japan is our ally and that we ought to help her as much towards civilization as we can. His diocese, called Mid-Japan, is given this name because of its location. There are three dioceses on one side and three on the other so that his diocese is practically central. There are six million and a half people in his territory, which is three hundred miles long by fifty wide. From this part we get rice, silk and preparations from which porcelain is made.

Out of the six million and a half only five thousand are Christians and to place that average in St. John we could boast of fifty Christians. He says these people are eager to grasp this new learning and meetings are often held on the side of a road or even in workshops where the people will stop their work to listen. In some places there is only one missionary to a million people and in other places the missionaries are assisted by native evangelists, who have accepted Christianity.

On Monday he visited and addressed the boys of Rothesay school, and the same evening spoke at a missionary meeting held in the school room of the Church of the Good Shepherd, Fairville. Tuesday afternoon he was in attendance at the monthly Diocesan Board meeting of the W.A. And Tuesday evening at 8 o'clock, he addressed a general missionary meeting in St. John's (Stone) church school room. The Bishop's presence has been a great inspiration to us all and a further incentive to renewed activities in every department of the work of the Church.

MONCTON

A shield with the names of nine of our boys who have gone to the front has been placed in St. George's church.

HURON

BRANTFORD

Rev. T. B. Jeakins, of Waterloo, Quebec, father of Rev. C. E. Jeakins, former rector of St. Jude's Church, who is now on active service as chaplain of the 58th battalion, preached his first sermons in St. Jude's Church on Sunday, Oct. 3rd. Rev. T. B. Jeakins will supply in St. Jude's Church during the absence of his son, who was present at the evening service. Capt. Jeakins took leave of his congregation for the last time before leaving for England at the harvest home festivities on Monday evening, Oct. 4.

The harvest festival of the "little church on the hill" is always a noteworthy event, and both morning and evening the services in St. James' are very well attended. On Sunday, October 3rd, the gatherings were no exception to the rule. Rev. W. Howard, who for many years was in charge of St. James', returned this year for the occasion, preaching at both services. The church was very prettily decorated with fruit and flowers and a patriotic touch was added by the grouping of flags. The topic chosen by the preacher for the morning service was "Internal forces and the Word of God," while that of the evening was "True Patriotism." Special music in accordance with the occasion was rendered by the choir.

On the same day a Thanksgiving service was held at the House of Refuge in a room set apart as a chapel. Ven. Archdeacon G. C. Mackenzie had charge. The inmates are very grateful to Mr. B. J. Wade for the gift of an organ.

ST. THOMAS

On Sunday afternoon, October 10th, the last service of the present season was held in Old St. Thomas' church, the preacher being his lordship the Bishop of the diocese.

The deanery of Elgin, with the Sunday School Association, Woman's Auxiliary and Anglican Young People's Association, will convene at St. John's Church on Thursday, Oct. 14. Interesting papers will be given and discussed. At the Sunday School Conference, Mrs. Murphy will give a paper on "Training Our Children for Full Church Membership," and Stewart Pearce one on "Missionary Department of the S.S." Rev. T. B. Howard, a former rector of the Church of the Nativity, Dutton, and at present Sunday School inspector for Oxford, will conduct a Round Table Conference and preach at the evening session.

AYLMER

Harvest home services were held in Trinity Church on Sunday, Oct. 3. Rev. A. B. Farney, of Simcoe, a former rector of this place, preached at both services. Special music was rendered by the choir.

CHATHAM

At the October monthly meeting of the W.A. of Christ Church, it was decided to send $25.00 to the Educational Fund towards the support of a missionary child whom the W.A.'s in the county of Kent have undertaken to educate. It will cost $150 a year and already most of this has been pledged by the different W.A.'s in this county. The branch is taking up for their winter study "The Lives of the 19th Century Missionaries." Mrs. Fraser very kindly began the study by giving a sketch of the life of Rev. Henry Martyn, which was most interesting. Mrs. Howard, presided.

LONDON

Harvest thanksgiving services were held in St. David's Church on Sunday last, October the third. The church was very prettily decorated for the occasion with an abundance of grain, fruits, and vegetables. There was a celebration of the Holy Communion at 11 o'clock at which the Rev. Principal Waller, D.D., of Huron College was the celebrant and preacher. At 7 o'clock choral evensong was sung and the sermon preached by the incumbent, the Rev. R. E. Charles, B.A. Special music was rendered by the choir under the able direction of the organist, Miss Irene Foster.

The attendance at both services was large, the evening congregation completely filling the building.

On Monday evening the annual harvest home supper was served by the ladies of the congregation under the direction of the Ladies' Guild. This was followed by a musical programme.

The opening meeting of the London Clerical Association was held in Cronyn Hall on Monday morning, October the fourth. The following officers were elected: president, the very Rev. Dean Davis, D.D.; vice-president, the Ven. Archdeacon Richardson, D.C.L.; secretary treasurer, the Rev. R. E. Charles, B.A. The programme for the present year was discussed and a committee appointed to complete it. Preliminary arrangements were also made for a pre-Lenten Mission to be held in the various churches of the city during Septuagesima season. Special preachers will be provided for the occasion. At the next meeting of the association on Monday, Nov. 1st, the Rev. Norman L. Tucker, M.A., D.C.L., rector of St. Paul's Cathedral, will give a paper on the history of the Canadian Church.

WINDSOR

Archbishop Cody will deliver a patriotic lecture in All Saints' Sunday School room, Tuesday evening, October 26.

MONTREAL

MONTREAL

The Right Rev. A. J. Doull, Bishop of Kootenay, on Sunday, Oct. 3rd, spoke to a large congregation in the Church of the Advent in the pulpit he formerly occupied as rector. In the course of his sermon the Bishop placed the real cause of the war at the foot of all the religious indifference and spiritual neglect which he said has been transforming the world for the past years. God required obedience from the world now just as in the days of the Israelites. He was punishing the Empire by the war, for disobedience, for a neglect of proper observance of Sunday, for neglect of family worship, for neglect of love of mother, and for a too inordinate desire for material pleasures.

Lieut.-Col. the Rev. Canon Almond said farewell to his congregation on Monday evening, Oct. 4th. Trinity Church was packed to the doors to hear his last message before returning to the front as senior chaplain of the First Canadian Expeditionary Force. He appealed for all to realize their obligations to their brothers in the trenches and to the cause of liberty and justice.

Canon Almond devoted last Thursday afternoon to the relatives of men at the front who wished to send a special message to them.

The Rev. J. J. S. Seaman, rector and Rural Dean of Clarendon, has resigned and will succeed the Rev. F. C. Ireland, in charge of the Church Extension Work in the vicinity of Montreal.

The Rev. Ernest James Cartlidge (Huron College), late of the Diocese of Calgary, has been appointed to the parish of Iron Hill.

Sunday, September 26th, was observed as Rector Founder's Day at the Church of St. John the Evangelist, it being the sixth anniversary of the death of the beloved rector-founder, Rev. Edmond Wood, who departed this life on Sunday, September 26th, 1909.

Sunday, October 3rd, was kept as Dedication Sunday, the special preacher being Rev. Fr. Bull, S.S.J.E., Boston.

NEW WESTMINSTER

VANCOUVER

The Rev. H. Archer Collins, appointed rector of St. James' Church here about two months ago, has arrived and taken charge of the parish. The good opinions of his former parishioners, St. John the Baptist, St. John, N.B., are being shared in by our congregation on whom the new rector has made a good impression.

W. A. BOARD MEETING

The October board meeting was held in St. George's Schoolroom on the 5th.

The corresponding secretary read a letter from Miss Bogert saying that Miss Lennox expected to be in Vancouver about the 9th, so arrangements were made for meetings at Christ Church and St. Paul's for the Juniors on Saturday and at Christ Church and St. Paul's for the Seniors on the following Tuesday.

The organizing secretary had two new branches to report, one Girls' Branch at St. James', Vancouver, one Junior at St. Helen's, Point Grey, and a Girls' Branch, reorganized at St. Peter's, South Vancouver.

The Leaflet secretary wished to remind subscribers that the Leaflet year begins November 1st and that it helps the work very much if members begin on that date.

The Extra-cent-a-day Fund amounted to $31.35, which amount was voted to St. Peter's, South Vancouver, to assist in the purchase of a heating system for the church.

A vote of sympathy was passed with Mr. and Mrs. Johnson, of Chooutta Indian School, Carcross, on the sad loss they have sustained in the death of their eldest son, through a gun accident in them ountains.

The literature secretary reported the sale of several copies of the book "Modern Heroes of the Mission Field," the book to be used for study this year.

The new librarian gave an interesting address. To her influence and energy the diocesan library owes the donation of thirty-nine new books, a very valuable contribution to any library.

The reports from all conveners and representatives were most encouraging, for the beginning of a new year, which has not, in some ways, a very hopeful outlook.

A letter was read from Mrs. Plumptre about the "History of the W.A." which she is writing, asking for help and information, also arranging how each diocese can assist in the undertaking.

Mrs. De Pencier, who had only returned from the meeting of the General Board in Toronto the night before, was at the meeting and gave a most interesting account of the business transacted and most instructive statistics of the W.A. organization.

The Life Members held a meeting during the lunch hour and decided to help in the support of a nurse student in the Diocese of Honan.

The Rev. M. H. Jackson, rector of St. George's, gave, at the noon hour, an address on the text in Proverbs, "Where there is no vision the people perish." It is impossible to give in a limited space more than one or two of the ideals conveyed in this helpful address, one was the description of the people who have no vision—"Let us eat and drink for to-morrow we die."

The W.A. have a vision now in the work being done so well and heartily for the King and the soldiers, to direct and control the influence set at work into channels of work for the King of Kings.

NIAGARA

HAMILTON

The Rev. Canon Howitt, rector of St. George's, left last week for Winnipeg to conduct a three weeks' mission in that city.

The Rev. C. B. Kendrick, rector of St Philip's Church, states that 60 members have gone from his church to the war.

The monthly meeting of the Niagara Diocesan Board of the W.A. was held on Wednesday, October 6th, in the schoolroom of the Chirch of St. Thomas. Reports of the Summer School were given. Also interesting reports from the meetings of the General Board.

Special Harvest Thanksgiving Services were held in the Cathedral on Sunday. The Rt. Rev. the Bishop of Niagara preached in the morning and Canon Owen in the evening. The choir sang the anthems. "Ye Shall Dwell in the Land," by Stainer, and Fairclough's Festival Te Deum at the morning service, and in the evening the anthems, "While the Earth Remaineth," by Mander, and "The Recessional." Masters Stanley Nash and Walter Peacock were the soloists for the day.

The annual Harvest Home Anniversary of St. Mark's Church was held on October 8th. There was a large attendance and the preacher was Rev. Canon Broughall, of St. Catharines. Rev. C. O. Sparling, the rector, presented a wrist watch to W. H. Thresher, the retiring organist.

The Rev. Prof. O'Meara, of Wycliffe College, Toronto, preached at St. George's Church on Sunday at both services.

Archdeacon Davidson, of Guelph, was the preacher at St. Peter's Church on Sunday, which was observed as a day of thanksgiving.

Special national Thanksgiving Services were held on Sunday at the Church of the Ascension. Rev. G. W. Tebbs preached in the morning, and in the evening Dr. Renison preached the third of his sermons on the "Nations and the War." The subject was Belgium.

The drenching rain did not prevent a number of people from attending the social in St. Philip's hall, on Monday evening, Oct. 4th, at which the large collection of fruit and vegetables used at the harvest services was disposed of. The feature of the evening was the presentation by the rector of a check to William H. Shaw, the organist. Mr. Shaw is not only an accomplished musician who handles his instrument with taste and feeling, but a devoted Churchman, who gives his services without salary to the Church he loves. In making the presentation, which represented the subscriptions of some of Mr. Shaw's many friends, Rev. C. B. Kenrick asked him not to measure their affection and admiration by the size of the check. No words of his, nor any gift that they could make, could fully indicate the depth of their feelings of gratitude towards their organist, and he wished in particular to emphasize the loyalty which had kept Mr. Shaw faithfully at his post in the continuance of his arduous and self-sacrificing labors in the face of discouragements and setbacks incidental to present conditions. Men might come and men might go, but Mr. Shaw stayed right on, and his patience and perseverance were beyond praise. These feelings, said the speaker, were not merely his own, but those also of the churchwardens and the entire congregation. In accepting the check, Mr. Shaw appropriately expressed his thanks and assured those present that he had always been glad to do what he could for the church and that he had never desired nor expected to be remunerated; but he felt encouraged by their action, because it showed their confidence in him and assured him that he was not forgotten.

JARVIS

On Thursday, Sept. 23rd, the congregation of St. Paul's Church held their annual harvest thanksgiving service, when the Rev. Canon Spencer was the special preacher and took for his text, "Remove far from me vanity and lies; give me neither poverty and riches; feed me with food convenient for me."—Proverbs 20: 8. Mr. Brand, of Nanticoke, also assisted in the service. Mr. Spencer was for nearly eight years rector of this parish and was accorded a right hearty welcome upon his return.

On the Sunday following the services were continued, appropriate sermons being delivered by the Rev. J. Hirst Ross, the rector. The music was unusually bright and hearty and the decorations well arranged by a united and zealous congregation.

On Sunday, Oct. 3rd, a memorial tablet erected by the congregation was unveiled to the glory of God and in loving memory of the late Archdeacon A. J. Bell, M.A., former rector of the parish. The rector preached a sermon appropriate to the occasion and offered the dedicatory prayer. The tablet is handsome and churchly in design and was the work of the Pritchard Andrews Co., of Ottawa.

It was regretted that the Bishop could not be present, but he had already filed an engagement elsewhere.

W.A.

The Woman's Auxiliary of the Deanery of Wentworth held its annual meeting on Wednesday, Oct. 5th, at Holy Trinity, Upper Hamilton. The proceedings commenced with a service in the church with sermon preached by Rev. George Pugsley. At 12.30 the visitors were entertained to dinner by the Woman's Auxiliary, members of St. Paul's Church, Glanford, and Holy Trinity Church, Upper Hamilton. At 2 p.m. the proceedings were opened by Mrs. Leather, diocesan president, who referred to the very warm welcome all had received. Rev. Dr. Renison gave an address on his recent visit to the Indian tribes of the far north, speaking most hopefully of the result of missionary work accomplished among them, but emphasizing the need of a continuance of considerate and helpful guidance. The various W.A. branches gave excellent reports of work done, and the general spirit was most enthusiastic. Miss Gwynne, of Dundas, was re-elected deanery secretary. The rural dean (Canon Davis) proposed a hearty vote of thanks to the ladies of St. Paul's, Glanford, and Holy Trinity, for their hospitality, which was heartily accorded. Numerous gifts were made to the bale to be dispatched to north-west missions. The proceedings closed with the National Anthem.

NANTICOKE

On Sunday, October 3rd, the Lord Bishop of the Diocese visited this parish and in the morning administered the Apostolic rite of Confirmation in Christ Church to ten candidates, one of whom was formerly a Presbyterian, and another a Methodist. The church was crowded. His lordship in his sermon dealt very earnestly and eloquently with the subject of confirmation, and at the close of this service there followed a celebration of the holy sacrament of the Lord's Supper, the newly confirmed receiving their first communion followed by others of the choir and congregation, seventy-two in all. The Bishop was the celebrant, assisted by the rector, the Rev. H. W. A. Brand.

In the afternoon his lordship proceeded to St. John's Church, Cheapside, in order to consecrate the portion of ground added to the graveyard there. A goodly company of parishioners were present. After the consecration the Holy Communion service was proceeded with in the church, the rector celebrating, the Bishop preaching the Harvest Festival Sermon and assisting in the administration of the sacrament. Twenty-five communicated.

In the evening the Bishop again preached at Christ Church, Nanticoke, taking for his subject, "Our Common Salvation," Jude 3. It was a message calling for serious consideration, a message of truth admirably set forth, and followed by a stirring appeal for increased activity, increased giving, increased prayer for missions. The Rev. R. H. Brett, former rector of the parish, read the lessons at the evening service.

PORT DALHOUSIE

A meeting was held on Friday, Oct. 1st, in St. John's parish hall, under the auspices of Anglican Sunday School Association of the deanery of Lincoln and Welland, with the object of holding a convention in the near future. The proposition was fully discussed and it was decided to hold same on the last Tuesday in October at Niagara-on-the-Lake. Arrangements will be made to have Canon Powell, of Toronto, as the special speaker for that occasion. Those present at the meeting were: Miss Piper, Thorold; Miss Watt, St. Thomas; Mr. Perry, Welland; T. Masters, Niagara-on-the-Lake; Rural Dean Garratt, Rev. D. R. Smith, of Port Colborne; Rev. L. W. B. Broughall, St. George's, and Rev. R. H. Ferguson, Port Dalhousie.

ACTON

An induction service was held in St. Alban's Church on Friday evening, Oct. 8th, when the Venerable Archdeacon Davidson, of Guelph formally inducted the Rev. C. H. E. Smith, M.A., as rector of the church. Service was fully choral and Archdeacon Davidson preached a very impressive sermon.

GUELPH

The annual harvest Thanksgiving festival was held at St. James' Church last Thursday evening. The church was very suitably decorated for the occasion with flowers, grain and vegetables, while the service itself was in keeping with the thanksgiving spirit. Rev. C. H. Buckland, the rector, had charge of the service, being ably assisted by the Venerable Archdeacon Davidson, who read the lessons, and Rev. P. Mayes, curate of St. George's.

The Ven. Archdeacon Renison, of Hamilton, was the special preacher, and he delivered an eloquent sermon, based principally on the effect the present war has had on the people of Canada, at the same time pointing out in a straightforward manner the many many things we as a nation have to be thankful to Almighty God for.

In a very impressive service, which was attended by a large congregation, many of whom were deeply moved by the solemnity and thoughts of the one for whom the memorial was erected, a very handsome reredos was dedicated at St. James' Church, Sunday morning, October 3rd, in memory of the late Mrs. Mary M. Pipe, a tried and faithful member of the parish from its inception. The dedication ceremony was conducted by the rector, the Rev. C. H. Buckland.

ST. CATHARINES

Harvest thanksgiving services were held at St. George's church on Sunday. This church was beautifully decorated with fruit, corn, wheat, vegetables, flowers, and the flags of the allied nations. The services were very largely attended. The preacher both morning and evening was the Rev. R. J. Moore, of St. George's Church, Toronto, who preached two masterly sermons.

NOVA SCOTIA

The daily newspapers of Halifax gave altogether inadequate reports of the proceedings at the General Synod to the disappointment of Churchmen throughout the Diocese of Nova Scotia, who were deeply interested in the chief business before it—the revision of the "Book Beloved," the Book of Common Prayer. They have been entirely dependent upon the Church papers, and awaited the return of the delegates with eagerness that they might hear from them the nature of the revision. On the evening of Sunday, October 3rd, preaching to a large congregation in All Saints' Cathedral, Dean Llwyd explained, in the course of his sermon, on the text, "Take with you words and turn unto the Lord," an illuminating explanation of the revisions and emphasized the fact that the object was that of giving "to a living thing" the opportunity of growth. It was no idle or light tampering with the Book so rich in holy associations—no attempt to "gild refined gold." But it was a high task prayerfully undertaken in realization of the fact that the Church, if she is to realize her divine mission, must adapt herself to the life of the present. Finally, he called upon the people to give the revised Book their whole-hearted loyalty.

His Grace Archbishop Worrell arrived home on Saturday, October 9th.

The Right Rev. Heber Hamilton, of the Diocese of Mid-Japan, preached in All Saints' Cathedral on the morning of Sunday, October 10th—a noteworthy service with the Siege Battery, Lieut.-Col. Cole commanding, in attendance.

Canon Vernon is back again at his post at the Church of England Institute, fuller of enthusiasm than ever.

Rev. Clement Whalley, curate at St. Mark's, arrived home a few days ago, having been called thither by the death, under very distressing circumstances, of his sister, a bride of less than a year. During his short residence in Halifax Mr. Whalley has made many friends who sympathized with him very fully in his loss.

The executive of the Board of Governors of King's College, Windsor, meet in Windsor on Thursday, October 14th.

Dr. Tertius Noble, Mus. D., Oxford, now organist and choirmaster of St. Thomas' Church, Fifth avenue, New York, and formerly organist and choirmaster at York Minster, where he had one of the finest choirs in the whole world, has accepted an invitation from the Dean to come to Halifax early in November, to give a recital upon the Cathedral organ. It is anticipated by lovers of the best in music as certain to be the great musical event of the season.

The Church of England Sunday School

Teachers' Institute held its annual meeting on October 4th at the Church of England Institute, Halifax, the president, Rev. Dr. Harris, in the chair. An excellent report of the year's work was read by the secretary, Miss Sutherland. The attendance at the meetings had been well sustained, and an excellent programme given, including "The First Sunday School and its Founder," "A Twentieth Century Model Lesson," a paper by Mr. G. F. Austen on "Children's Hymns and Carols," a social evening with an excellent musical programme, a devotional meeting conducted by Canon Powell, a Sunday School mystery play, "The Little Pilgrims and the Book Beloved," by twenty-five Sunday School scholars, under the able direction of Miss Claire Strickland, missionary papers on children of other lands. The mystery play on the Prayer Book was a new departure which proved a great success, and its use as a means of education was felt to be so valuable that it was repeated at Dartmouth, St. George's Parish Hall, and a second time at St. Luke's Parish Hall. In Lent, a corporate Communion for Sunday School teachers was held at St. Paul's Church, and the annual service for Sunday School scholars at Trinity Church in June.

The veteran treasurer, W. H. Wiswell, presented an excellent financial statement, showing a satisfactory balance on the right side.

The election of officers then followed, after which brief addresses on prayer book revision in Canada as it effects the order for morning prayer was given by Rev. Dr. Harris and Canon Vernon, the former discussing the revision of the prayers and rubrics, the latter the lessons and creeds.

The officers for the ensuing year are the following:—Patron, the Archbishop of Nova Scotia; president, Rev. Dr. Harris; vice-presidents, Clergy of the city and Dartmouth with Douglas Tyrer and Miss M. A. Johns; treasurer, W. H. Wiswell; secretary, Miss Sutherland; assistant secretary, Miss Vera Thompson.

Executive Committee—All Saints' Cathedral, Miss C. Smithers, Miss Hartley; St. Paul's, Miss Laidlaw, Mrs. Boosey; St. George's, Miss James, Miss M. Lynch; Trinity, Mrs. Hutchins, Miss May Geddes; St. Mark's, Miss Wright, Mrs. Harraher; St. Matthias', Mrs. Crooks, Mrs. J. S. McLeod; Christ Church, Dartmouth, Miss Kent, Miss Boland; Mission Church, North Dartmouth, Mrs. J. G. Smith, Mrs. G. Mitchell; Bedford, Mrs. Haystead; St. James', N. W. Arm, Miss E. Fenerty; St. Augustine's, N.W. Arm, Miss Etta Jollymore; Rockingham, Miss Hilton.

Programme Committee—Rev. C. K. Whalley, Canon Vernon, Rev. W. J. H. Petter, Miss Claire Strickland, Mrs. Bethune, Miss James, Mrs. Crooks.

ONTARIO

KINGSTON

On Sunday morning the Right Rev. the Bishop of Kingston held a confirmation service in St. Luke's Church, and at the same service three memorials were dedicated. A brass alms basin, in memory of the late Mrs. R. S. Forneri; a sedilia, in memory of Mrs. H. J. Simpson, given by St. Luke's branch of the Woman's Auxiliary, and a brass lectern, in memory of the late Mrs. Lasher, given by her daughter, Mrs. J. W. Stewart, Ottawa.

The funeral of Ven. Archdeacon Daykin took place on Oct. 1st at St. George's Cathedral, where services were conducted by the Bishop of Kingston, assisted by Dean Starr and Canon Forneri. The pallbearers were: Archdeacons Dobbs and Carey and Rev. Messrs. Crisp, Foster, Scammell and Chaffey. The remains were sent to Ottawa at noon, accompanied by the three sons of the deceased.

BARRIEFIELD

Archbishop Worrell preached at the morning service in St. Mark's Church on Sunday, October 3rd, when the Church celebrated its Harvest Thanksgiving. At the evening service the rector, Rev. A. O. Cooke, was the officiating clergyman.

PRESCOTT

Sunday, October 10th, being the eve of the day of general thanksgiving, was observed as such. The special preacher in the morning was the Rev. Dr. Temple, of Palm Beach, Florida, and in the evening the Rev. Charles D. White, B.D., rector of Ogdensburg.

BAY OF QUINTE CLERICAL UNION

The semi-annual meeting of the Bay of Quinte Clerical Union was held in St. Thomas' parish, Belleville, on October 6th and 7th, and attracted an unusually large attendance. Archdeacon Mackay, of Ottawa, was the preacher at evensong and gave a strong address on the present conditions confronting the Church. He also conducted a Quiet Hour for the clergy which was most helpful and inspiring. Especially striking, perhaps, were his warnings against mental sloth. A scholarly paper of much historical interest was contributed by Rev. R. C. Blagave, D.D., on "Classical Interests Aroused by the War," and the Rev. C. T. Easton, M.A., gave an illuminating and clever sketch of the history and characteristics of "The Russian Church."

OTTAWA

OTTAWA

A quiet day of prayer and meditation was observed on Friday last at the Cathedral, beginning with celebration of the Holy Communion at 7.30.

Mrs. Hamilton, wife of the Archbishop of Ottawa, has returned from the west, where she spent the summer with her son, Mr. Charles Hamilton, at Nelson, B.C. She was accompanied by her grandson, who is a pupil at Ashbury School.

A large number of the congregation of the Holy Trinity Church assembled in the basement on Wednesday evening, Sept. 29th, to say good-bye to their rector, Rev. F. W. Squire, B.A., who had recently been appointed as chaplain to the 77th Battalion C.E.F.

Col. Chas. F. Winter presided, and after an appropriate speech, called upon the rector to come forward. The colonel read an address on behalf of the congregation, expressing their sincere respect and love for their rector during his 20 years' ministry, and a resumé was given of the improvements made during his stay. Sincere hopes were also expressed that his future labors would be congenial and his ministrations of great comfort to the soldiers. After this Mr. Squire was presented with a very handsome silver pocket communion service, together with a solid silver wrist watch. Mrs. Squire was also the recipient of a beautiful folding brass book rest.

The members of the W.A. of St. John's Church have presented Mrs. W. H. Green, their president, with a life membership.

RURAL DEANERY OF STORMONT AND DUNDAS

The annual conference of the Bishop of Ottawa with the clergy and lay workers of the Rural Deanery of Stormont and Dundas will be held at Iroquois on November 2nd and 3rd. The conference will be opened with a service at 8 p.m., preacher, Canon Kittson. On November 3rd there will be a conference of bishop and clergy, followed by a meeting of the Sunday School Association and of the Woman's Auxiliary of the Deanery.

QU'APPELLE

REGINA

The Rev. F. Stanford, rector of St. Peter's, Regina, writes the Regina, Sask., *Leader* of Saturday, October 2nd, as follows:—"With reference to the statement which appeared in your issue of to-day, that 'St. Paul's Anglican Church is the first Regina church to institute daily services in behalf of the allied armies, etc.,' I should like to point out that at St. Peter's Church daily matins and evensong have been said regularly for years, and that since the outbreak of the war the Holy Communion with special intercession 'for those engaged in the present warfare' has been celebrated daily. Also at St. Chad's College, since its inauguration in 1907, during term time daily matins and evensong have been regularly said and during the last winter term, October, 1914, to April, 1915, the Holy Communion, with special war prayers, was celebrated daily."

Rev. R. A. Hiltz, general secretary of the Sunday School Commission of the Church in Canada, was in Regina, Wednesday, October 6th, and addressed a mass meeting of the Church of England Sunday School teachers of the city, and all others interested in Sunday School work in St. Paul's Hall. Preceding the mass meeting evening prayer was said in St. Paul's Church, when an address was given by Mr. Hiltz.

RUPERT'S LAND

MORDEN

On Thursday the last day of September, a crowded congregation of every communion witnessed the dedication of two fine flags, the Union Jack and the Canadian ensign, to be permanently installed in the St. Thomas' chancel. The flags are, in one case the gift of a member of the congregation, and in the other, given by those who attend the intercession services.

Since the opening of the war and the first burst of enthusiasm, Morden has done well and continues to do so. The honor roll in the church porch has 65 names for the town and district, and over 150 men have recruited from this centre. Equally to be commended is the work of the women and of the town in all Red Cross activities and other patriotic service.

Week by week the intercession services are crowded and everyone is trying to realize the spiritual nature of the tremendous crisis which the world is passing through.

With the flags, a brass plate is to be installed so inscribed:—

"To the glory of God and as a tribute to the service of king and country, rendered by the manhood of Morden at the call to arms in the great war, these flags are installed. September, 1915. Give peace in our time, O Lord."

After the dedication the flags were removed from the altar and erected in their places in the chancel arch.

TORONTO

The following pastoral letter has been issued by the Bishop of Toronto in reference to "Trafalgar Day" and following Sunday:

Bishop's Room, 60-61 West Front St.,
Toronto, Oct. 6, 1915.

To the Reverend the Clergy of the Diocese of Toronto.

Reverend and Dear Brethren,—Consequent upon the receipt of a cablegram from the Marquis of Lansdowne, setting forth the great demands upon the resources of the British Red Cross Society and the Order of St. John, and requesting collections and contributions to be made in aid of these societies upon Oct. 21, being Trafalgar Day, his honor the Lieutenant-Governor of the Province of Ontario has issued a proclamation that such day be observed for this purpose. In this proclamation, as well as in a circular sent to all mayors and reeves in the province, his honor appeals for contributions that "will be worthy of the place we occupy in our Empire."

I, therefore, request that, as the clergy are specifically included in this proclamation, you will do your utmost on Sunday, Oct. 17, to induce the members of your congregations loyally and generously to contribute on Oct. 21, towards the beneficent work of these societies, which carry out their merciful aims under the distinguished patronage of Their Majesties the King and Queen, and her Majesty Queen Alexandra.

And, further, inasmuch as the proximity of Trafalgar Day to Sunday (the 21st after Trinity), affords an opportunity for emphasizing the Empire's righteous cause and the call of patriotism in relation thereto, it would seem fitting that upon that day patriotic sermons, that shall stimulate response to the call of the flag, might be preached in all our churches.

The gravity of the situation and the urgency of the need, as set forth in these communications, are the grounds upon which I send you this pastoral.

Your faithful friend and Bishop,
James Toronto.

TORONTO

The choir of St. John's Church, Portland Street, gave an enjoyable concert last Tuesday evening, those taking part in the programme including the Misses Wise and Murray and Messrs. Green, Barr and T. Payne. During the evening a presentation was made to Rev. E. F. Maunsell, of Palermo, who was formerly connected with the congregation. Rev. J. Russell Maclean, rector of the church, occupied the chair.

Harvest Thanksgiving services were held in Trinity East Church on Sunday, when Rev. C. V. Pilcher, M.A., preached at the 11 o'clock service, and the Rev. Dr. W. H. Griffith-Thomas at 7.

At the request of a meeting of teachers and officers of the various Sunday

(*Continued on page 530*)

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Women's Work and Social Service

NEXT Thursday, Trafalgar Day,—the 110th anniversary—is to be observed, among other ways, in honor of the British Red Cross and St. John's Ambulance Association, in whose names a special appeal is on that day being made throughout the Empire. Lord Lansdowne, president of the British Red Cross Society, says:

> "The money received from this appeal will be devoted entirely to relieving the suffering of our wounded soldiers and sailors, from home and overseas, at the various seats of war, from all parts of the King's Dominions. We have already received generous assistance in our work, but with the increase of British and overseas' forces at the front, there is a corresponding increase in our expenditure, and I shall be truly grateful to you if you will assist us by organizing an appeal and sending the proceeds to us, for the objects which I have named."

This appeal, which has been endorsed by the Duke of Connaught, is already being organized, and we must hope for, and do our part to ensure, an adequate response to the opportunity.

Most of us are so familiar with the idea of the Red Cross Society and its work, that we forget what a comparatively modern story it is, for the inspiration seems to have come from Florence Nightingale and her Crimean nurses to M. Dunant, and from him to the rest of the world.

* * *

The *Times* Fund, which has been raised in the joint names of the Red Cross and St. John's Ambulance Associations, is climbing up to its second million pounds, the money raised being spent jointly (under the authority of a committee representing the two societies and also the War Office), "in such a way as to ensure the maximum of efficiency with the minimum of administrative expense."

The Hon. Arthur Stanley, chairman of the executive of the B. R. C. S., in drawing attention to the growing demands of the work, says:

> "Not only in France and Belgium are continuously increasing demands making themselves felt, but we have also had to follow the progress of our troops and those of our Allies abroad. Malta, Egypt, the Dardanelles, East Africa, Rhodesia, Serbia, and Montenegro are now among the countries which are looking to us for help, while our stores are being supplied to nearly 900 hospitals at home. Our motor ambulances and other cars, to the number of a thousand, are doing a work the importance of which cannot be exaggerated. It would be too long, in a letter like this, to speak of all the branches of our work; but we may note, in passing, that the efforts of our *Wounded and Missing Department* are bringing comfort to many an anxious and sorrowing heart, and that the training so cheerfully undergone by members of our Voluntary-Aid detachments in times of peace is now bearing fruit in the demand for their services in military hospitals abroad and at home. Our ever-increasing activities involve a constantly rising expenditure which stands at this moment (May 15) at not less than £3,000 a day."

* * *

The history of the *Times* Fund would be a perfect romance in itself, and many an interesting detail has been told of its growth and uses. By the end of last January the Committee had sent out 100 surgeons, nearly 200 dressers, more than 300 qualified nurses, over 200 orderlies, besides female orderlies, and the necessary complement for equipment and organzation. The War Office had approved, through the Red Cross, of over 700 hospitals, containing 20,000 beds, the auxiliary hospitals of St. John offering a great number of beds also. The two societies supplemented the number of Army nurses with their own. Hundreds of these are now on foreign service, in France, Belgium, Russia, Serbia, the Dardanelles, either in Army Hospitals, or in those of the Red Cross or St. John.

> "Most splendidly have the nurses performed their terribly exacting duties, while at home nurses are doing equally fine work without excitement, and there are the eager members of the Voluntary-Aid Detachments, some abroad, others serving in hospitals at home, or looking after the wounded at stations, in trains, and so on."

In November, 1914, the German dash on Calais brought wounded men to Boulogne at the rate of 3,000 or 4,000 a day, and the sudden tremendous emergency was a revelation of the efficiency of this work. Telegrams came pouring in, asking for "chloroform, X ray outfits, tooth-brushes, soap, shirts and blankets, fresh eggs, milk, kitchen equipment, fodder boilers—everything, and at once. And the demands were met at once."

* * *

A hospital needed a kitchen outfit, for supplying 100, and within 8 hours of the request, the outfit was on its way. At 7.30 p.m. came an order for beds and everything necessary for an emergency hospital, and by 5 a.m. the order had been completed. "A plumber's shop for Calais" was an order received at 12.45 midnight, and it was despatched at 6 a.m. While a Christmas request from Boulogne for 800 puddings and 120 turkeys was received at midnight and executed by the same afternoon.

In the stress of the need of Serbia and Montenegro, the Red Cross within five days prepared and despatched the full surgical outfit for two hospitals, besides a supply of beds, bedding, clothing and equipment for six months. On another occasion an order for 15 tons of cotton wool was started off for Serbia in 24 hours time. And, again, a remarkably rapid piece of work was the provision of an enteric hospital at Calais for Belgians,—a hut hospital prepared with 156 beds, with dispensary, laundry, disinfector, incinerator, mortuary, wash-houses, linen stores, kitchen and scullery, dining-hall, orderlies' barracks, with 100 men inoculated, vaccinated, and insured,—all within a period of three weeks, five special goods trains being filled by the materials.

Then there have been the motor ambulances with their swiftness and smoothness and flexibility of motion, able to save so many lives and so much suffering. Soup kitchens, lorries and other cars have also been supplied in great numbers, and innumerable other helpful and comforting things.

* * *

The chronicle of *Christie's* recent Red Cross sale yields many interesting items, collectors bringing their offerings of rare and treasured possessions. There were collections of stamps and coins; there were relics of authors, artists, actors, sportsmen,—among them an authentic MS. of Jane Austin; an exercise book in the handwriting of Mdlle. Charlotte (Bronte) written in Brussels, 1843, under the supervision of Paul Heger; a complete Gilbert and Sullivan opera in MS., of words and music; a speech of Sir Robert Peel in his own hand, and "a most perfect copy of one of the rarest of books, Meredith's Poems (1851) with grass-green cover (generally faded) as fresh as paint."

The King gave a wheel-lock sporting rifle of 1646, made for Frederick William of Saxony and the Queen a fan of very beautiful workmanship, which of itself realized a sum of £1,650.00. One of the most pathetic and interesting gifts was that of a spray of rosebuds picked on the spot where General Gordon fell, and presented together with his photograph, by Princess Henry of Battenberg, and very precious to its owner must have been a set of proof-sets of *Underwoods*, inscribed with her name "with the kindest remembrances of R. L. S." Perhaps only a genuine collector could realise the value of such gifts as these, and the sacrifice involved in parting with them, yet a sacrifice, doubtless, made with real joy in the ability to dedicate some precious possession to a cause so sacred.

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But the Fund is maintained not only by the large contributions of those who are highly endowed: all sorts of little gifts creep into its current,—there are contributions "in lieu of the annual treat," "in lieu of the usual Christmas or birthday presents," "in lieu of prizes won at school," several million pennies have been given, and on August 4 we learn that the Mayor and Mayoress of Dover sat in the Town Hall for four hours receiving gifts of money and of gold and silver jewelry, to be melted down and used for the Red Cross.

* * *

We must remember that the Red Cross work is *voluntary*, supplementing the official work of the Government and offering us each one a channel for voluntary gifts and service. It is *international* and thinks of the need, not of the nationality. The wounded man on account of his wounds, is a friend, and becomes at once the object of skilful care and tender solicitude. "However many may be the warring nations, there is only one Red Cross." It is very largely *emergency* work, and therefore large funds are needed to meet

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the emergency at the moment when it occurs.

No one need be afraid of doing too much for the Red Cross: it is the Good Samaritan of War—alert, skilful, efficient, tender, helpful, comforting, and it is our privilege to help in providing it with the means to carry on its work absolutely unhampered. Read if you will *The Way of the Red Cross* (Hodder & Stoughton) by Mr. E. C. Vivian, and Mr. J. E. Hodder Williams, which in a simple vivid way makes a perfectly irresistible appeal. It introduces us to gunners and sergeants and troopers and guardsmen, types of those to whom the Red Cross ministers; and to doctors and nurses and business men and great ladies, through whom, with others, it carries out its ministrations: and after shewing us in a number of most graphic word pictures something of what our men are like in courage and endurance, it asks the question: *"Can you and I ever do enough for men like these? Is there nothing left for us to give?"*

* * *

Let us once more read *Punch's* appeal for the Red Cross:

"Ye that have gentle hearts and fain
To succour men in need,
There is no voice could ask in vain,
With such a cause to plead—
The cause of those that in your care,
Who know the debt to honour due,
Confide the wounds they proudly wear,
The wounds they took for you.

"Out of the shock of shattering spears,
Of screaming shell and shard,
Snatched from the smoke that blinds and sears,
They come with bodies scarred,
And count the hours that idly toll,
Restless until their hurts be healed,
And they may fare, made strong and whole,
To face another field.

"And yonder, where the battle's waves
Broke yesterday o'erhead,
Where now the swift and shallow graves
Cover our English dead:
Think how your sisters play their part,
Who serve as in a holy shrine,
Tender of hand and brave of heart,
Under the Red Cross sign.

"Ah! by that symbol, worshipped still,
Of life-blood sacrificed,
That lonely Cross on Calvary's hill
Red with the wounds of Christ;
By that free gift to none denied,
Let Pity pierce you like a sword,
And Love go out to open wide
The gate of life restored."

HONOUR BRIGHT.

The Church in Canada

(Continued from page 528)

Schools of the Deanery of Toronto, held on Wednesday, September 6th, in the Synod Office, and called to arrange the Association's Programme for the Season, the Bishop of the Diocese will conduct a "Quiet Hour" for all the city Sunday School workers on Monday the 18th inst., St. Luke's Day, at 8 p.m., in St. Alban's Cathedral. It is desirable, and in the interest of the teachers of the city, that there should be a full attendance on this occasion.

ST. STEPHEN'S

An eloquent sermon was delivered by Rev. Canon Powell, D.D., at the Harvest Thanksgiving service at St. Stephen's Church. The offertory was given to the fund for the relief of the Serbians.

W.A.

The October meeting of the Diocesan Board of the W.A., held in the bright, airy school house of St. Clement's, Riverdale, on Thursday, the eighth, was very largely attended. The president was in the chair. Mrs. Muir, president of the Branch, and the Rev. E. S. Bushell, both extended a very warm welcome to the W.A. on this their first meeting in the new school house. Later Mr. Bushell presented a life membership in the W.A. to Mrs. Clark, a much valued member of the church, and its several organizations.

The diocesan officers presented their reports. Four life members have been added to the roll—Mrs. Clark, St. Clement's, Riverdale, Miss Constantinides, Bishop Strachan School, and Miss Trent, who had this honour conferred upon her by St. Paul's branch just before she left for Japan.

It was announced that there would be a "Quiet Day" conducted by Mr. Powell in the Church of the Holy Trinity on October 14th, beginning with a celebration of the Holy Communion at 10 a.m.

The treasurer's receipts amounted to $851.87. Sixty-four bales, one set altar linen, one cassock and four chaplain's outfits were sent from the Dorcas Department and four bales, two parcels and two quilts from the Junior Department.

The annual Junior service will be held in the Church of the Redeemer on November 6th at 3 p.m. and Junior conferences in St. Paul's on November 8th and 22nd at 3.30 p.m.

Twelve new books have been added to the W.A. library. A very nice Christmas card, with a particularly beautiful Christmas message, has been issued by the committee, orders for which will be taken any time.

A missionary institute will be held in All Saint's school house on the evening of October 26th to 29th. Some of the speakers will be the Bishop of Mid-Japan, Rev. G. E. Simmons, Prof. Hooke and Rev, Canon Owen.

Twenty-three more names have been added to the Babies' Branch.

The P.M.C. amounted to $147.85. 4,453 "Leaflets" were distributed this month and the Hospital Committee paid twelve visits. The E. C. D. Fund, amounting to $307.59, was divided as follows: $100 to furnishing of Gordon School in Diocese of Qu'Appelle; $100 to the Bishop's Prayer Book fund, and the balance of $107.59 to the Parsonage fund, Diocese of Moosonee.

Rev. J. S. Broughall gave an very impressive address at the noon hour, basing his remarks upon the first chapter of the "Acts of the Apostles."

The afternoon session was opened by a few minutes of silent prayer for all those who are engaged in the present conflict, and that the strife in the world may be over-ruled to the glory of God and the extension of His Kingdom.

Mrs. Heber Hamilton and Miss Young, from Japan, were introduced and spoke a few words.

The diocesan officers gave brief summaries of the reports of the officers of the General Board presented at the meeting in September. As these reports have been published it is not necessary to repeat them.

Mrs. Cayley read an excellent resumé of the devotional addresses on "The Invitations of Christ," given by the Bishops of Caledonia, Montreal and Ottawa at the recent meeting of the General Board.

A number of letters were read, among them being acknowledgements of the chaplains' outfits sent to clergymen who have offered to act in that capacity with the battalions which are leaving for the front.

A telegram was sent by the meeting to Mrs. Webster (the former treasurer) congratulating her on the twenty-fifth anniversary of her wedding.

.The next meeting will be held in St. John's, Portland street, on November 4th.

SOUTH SIMCOE DEANERY

The deanery chapter met at Holy Trinity, Adjala, on Sept. 21 and 22. At evensong the Rev. Canon Plummer preached an instructive sermon on Jesus Christ the Great Hero. The Holy Mysteries were celebrated the following morning by the Rev. Thos. N. Lowe, rural dean, assisted by the Rev. G. L. Gray, rector of the parish. The Rev. E. F. Salmon was re-elected to the office of secretary. It was suggested that a choir festival of the choirs of the deanery be held in the near future. Canon Plummer offered practical suggestions for putting the plan into operation. The choir festival will be held next spring at Cookstown. A profitable Greek Testament study was conducted under the leadership of the Rev. S. L. Gray. The Rev. H. F. Battersby read a thoughtful paper on Parochial Visiting. Canon Plummer expressed his wish to be of any service he could to the clergy in his capacity as diocesan precentor. Votes of thanks were also passed to the rector and his parishioners for their hospitality.

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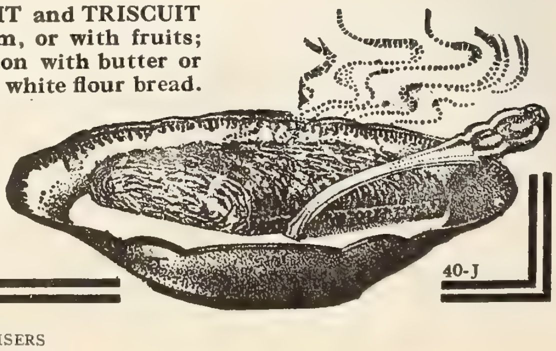

PETERBORO

On Sunday, Oct. 3rd, announcement was made by Canon Davidson at St. John's Church, of the bequest of $1,000 by the late Major Bennett.

The Church Woman's Association announce a musical for Oct. 19th, to provide Christmas comforts for the soldiers on active service.

The Ven. Archdeacon Warren preached the sermon at the Harvest Thanksgiving Service in St. George's Church.

The Rev. Canon Dyson Hague, of Toronto, was the preacher at the Harvest Thanksgiving service of All Saints' Church last Thursday evening.

BOWMANVILLE

The Harvest Festival Services were held in St. John's Church on Sunday, October 3rd. The church had been decorated by the ladies for the occasion and looked very pretty. The choir rendered the special music excellently in spite of the fact that its members have been much reduced by so many of the men having enlisted. The preacher at the evening service was the Rev. J. E. Fenning, rector of Newcastle. Good congregations attended the services both morning and evening

UNIONVILLE

Bishop Sweeny conducted a quiet hour for the clergy at 7 o'clock in connection with the Deanery of East York held in this place on Tuesday of this week and addressed the public meeting at 8 o'clock.

NORWAY

On Sunday three special services were held at St. John's Church, to dedicate the handsome extension just completed. At the morning service the Bishop of Toronto preached the sermon. The afternoon service at 3 p.m. was conducted by Rev. W. S. Armitage, rector of St. Mark's Church, Parkdale, and Canon Plumptre preached the evening sermon.

YUKON

PELLY

Mr. A. C. Field, who laboured here so faithfully and well the last four years, has returned to his former charge at Forty Mile, where he has received a hearty welcome. The good will and best wishes of his friends here follow him. Rev. C. C. Brett, formerly of Teslin, succeeds Mr. Field. Since returning from Synod, school and services have been continued, Bibles have been distributed to the prospectors. While the general health of the Indians continues to be satisfactory, we regret to record the deaths of two natives. The Venerable Archdeacon Canham, D.D., spent three days with us on his way back to Carcross. Mr. Hawksley, the superintendent of Indian affairs, also paid us a visit enroute to White Horse. A stampede is on to Isaac Creek in this vicinity, where pay is reported to have been struck. A bale of useful clothing has been received from St. Paul's Church, Toronto, and is much appreciated.

NEWFOUNDLAND

Canon Noel has just completed a final visitation of the parishes and missions of the deanery of Conception Bay. He did this in his official capacity as rural dean. His resignation as rector of St. Paul's and Canon of the Cathedral is dated Nov. 1st.

Rev. Hugh Kirby and family have returned from Sandwich Bay, Labrador.

A meeting of the Clerical Association will be held at Hearts' Content on S. S. Simon and Jude's Day.

In addition to the enlisting that has gone on so creditably in Newfoundland, it is interesting to notice that in nearly every batch of recruits in Halifax, N.S., the names of one or two Newfoundlanders appear. "Loyal hearts and true."

The missions of Lamaline, Coley's Point and Spaniard's Bay are still vacant.

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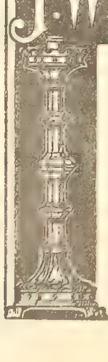

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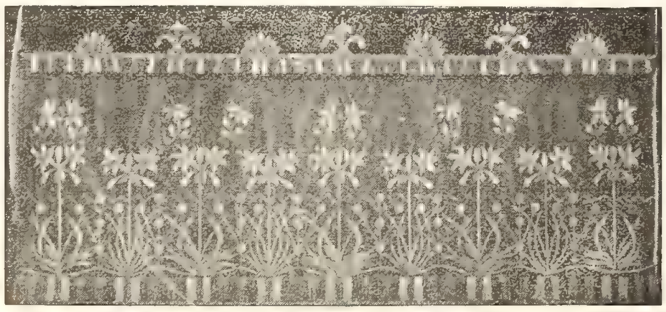

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Church Life.

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The Week

To Our Subscribers

CHURCH LIFE is a work for the Canadian Church in which we should one and all be interested. If every one who appreciates its work will only do what they can to further its publication, the management will be able to enlarge, its usefulness, and increase its efficiency. Let each one put the question personally, "What can I do for CHURCH LIFE?" The publishers, "Church Life Limited," are a joint stock company with shares at $10. each; can you take some shares in the company? An increased circulation widens its influence. Can you obtain one or more new subscribers for us? The annual subscription is only $1.00 in Canada, and $1.50 in the U.S. Pleased advertisers are a substantial asset. Will you not consult our advertising columns, and use them when opportunity offers?

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The War

THE present situation in the near East is fraught with grave danger. There is no use in trying to conceal the fact that Serbia will not be able to do more than delay the rush of the Germanic hordes to the help of the Turk and that if this design is to be defeated it must be done by the Allies. No one seems to know exactly what preparation has been made by England and France, or if Italy is to take part in the struggle. Russia's plans are also unknown. It is a very anxious time. The success of the central powers would inevitably delay the end of the war and would be particularly disastrous to Russia. It would be a terrible blow to the influence as well as to the military power of England.

The Returning Soldiers

IT is to be hoped that something will be done and done soon to remove what is a great reproach to us in the treatment of the soldiers who have been invalided home. What is everybody's business is nobody's business. When they went away we were loud in our protestations as to the welcome they should have when they came back. Now they come two or three at a time and in our larger cities too often find neither a welcome nor the help they require. "Unfit for further service" has a very terrible meaning to most of them. In the meantime let us do what we can as individuals to show our appreciation of what these men have done for us and for the Empire.

St. Crispin's Day

THE 25th of October is dedicated to St. Crispin the patron saint of shoemakers. St. Crispin and his brother Crispinian, came from Rome with St. Denys to Soissons, where they preached and taught, maintaining themselves by shoemaking. They were both beheaded 25th October A.D. 288, after suffering terrible torture for the faith. Soissons was their probable place of burial, but there is a curious tradition that they were buried at Stone's End in Kent.

The Feast of St. Simon and St. Jude

THE 28th of October is a red letter saints' day. The festival of St. Simon and St. Jude appears in the lectionary of St. Jerome, but it is only in the western calendar that the two saints are commemorated upon the same day. They appear to have been sons of Cleophas or Alpheus and nephews of Joseph, and hence are spoken of as our Lord's brethren. St. Simon Zelotes or "the Canaanite," ministered chiefly in Egypt and the adjoining parts of Africa. He suffered death, probably by being sawn asunder, at the same time as his brother St. Jude, who ministered chiefly in Persia. St. Jude was a married apostle and Eusebius tells us that two of his grandsons suffered under the Emperor Domitian. St. Jude is also known as Thaddeus or Lebbaeus.

The Nearness of Christ

"ENABLE with perpetual light, The dulness of our blinded sight," should surely be the continual prayer of each heart at this time.

What is it that we need to see? Is not our need the very same as that of the two companions who walked sadly along talking of all that had taken place in the city. Christ came near and went with them, but their eyes were holden and they knew not that the Light of the World was with them. They were dwelling on the events of the darkest hour that the world has ever known, but the Lord, triumphant over trial, suffering, death and the grave, granted them a brief vision of His Presence.

So now Christ draws near to us above all other times when sorrow blinds our eyes. Let us pray that the Holy Spirit will enable us by faith to see Him as He walks with us, when communing together, we are sad.

"Christ draws near to us at the sad season when He seems to have been finally taken away, if, we are not ashamed to confess, in the apparent disappointment of our hopes, that we are still His disciples. Christ draws near to us when at some solemn appeal we pause in our journey not knowing what answer to give to an unexpected and importunate questioner whose words touch us to the quick. Christ draws near to us at the very crisis when we strive to give distinctness to our misgivings and our difficulties. . . So Christ draws near to us or at least He waits to draw near to us, in the manifold changes of our mortal life, near to us as we go in and out in the fulfilment of our common duties, . . near to us in the time of trial and in the hour of death."—Bp. Westcott.

So we repeat the assurance to one another that He to whom the darkness and light are both alike is as near to those who seek Him in the night of sorrow as in the day of gladness.

Challenge the darkness
Whate'er it be—
Sorrow's thick darkness, or strange mystery
Of Prayer, or Providence.
Persist, intent, and thou shalt find
Love's veiled sacrament,
Some secret revelation,
Sweetness, light,
Waits to waylay the wrestler of the night.
In the thick darkness,
(At its very heart)
Christ meets, transfigured,
Souls He calls apart.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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We shall be pleased to acknowledge and forward other amounts as they come in.

Impressions of a Fortnight at the Front

A Cure for Pessimism

By The Rt. Rev. H. Russell Wakefield, D.D., Bishop of Birmingham

(From *The Church Family Newspaper*)

WHETHER anyone has the right to make any statement with regard to something which has only been studied for a short time is questionable, and, therefore, I do not pretend to any dogmatic utterance, but I wish simply to state the effect produced upon me by my time abroad. My experience goes from thirty-five yards from the German trenches right back to the most southern and westerly of our bases. Bearing in mind that through the courtesy of Headquarters I have been able to see everything under the most comfortable and time-saving circumstances, it must be admitted that though my view may have been superficial, it certainly was comprehensive. I had the satisfaction of being able to give a kind word and a blessing even where one was asked not to speak too loud in case our enemies should overhear; I held confirmations in several places, and addressed troops, both wounded and strong and hearty, on many occasions.

The first thing which struck me was the great courtesy and consideration of everybody who was concerned with our visit. That the authorities at Headquarters who were working, as I know, both early and late, must have felt that one was a very unnecessary addition to their troubles is, I should fancy, unquestionable; yet not only did they never show it, on the contrary, they worked every day to make our visit easy and delightful. I know that the Lord Mayor of Birmingham feels this as warmly as myself, and it shows the wonderful calm of an Englishman that we were both so kindly treated, though we added in no way to the happiness or usefulness of anybody. What I have said with regard to the Staff at Headquarters applies also to all those who had to do with us at all the various centres.

British Taken Possession

The next thing which struck me was the way in which the British have, as it were, taken possession of the whole of that area for which our people are responsible. You go through village after village and the ubiquitous person is our soldier. He appears out of farm buildings, he leans over gates, holding difficult conversation, not only with the young maidens of the village, but with dear old ladies who can be seen taking a motherly interest in him. In the towns he pervades the whole place. Always bright and cheerful, and yet conscious of his responsibility, our khaki-clad young fellow maintains his good character and earns the respect of the people. I asked a French Archbishop and also a French Bishop, the jurisdiction of both of whom is within our area, if they were satisfied with the behaviour of our men, and on each occasion the answer was that they were beyond reproach. We do not seem to be visitors in France, but we almost appear to have taken root there. The buildings we are putting up, the railway extensions we are making, the way in which we have turned bare spaces into towns, all these things make one feel as if we were permanent institutions and not birds of passage. It is not altogether wonderful that some of the more ignorant French people should say that they do not believe we are ever going away; whilst on the other hand, some French officers told me that their confidence in our alliance had become immensely greater because we had done everything in such a stable manner, one man going so far as to say to me that he considered one of the surest signs of our determination to see this war through was that so many of our officers had taken houses for three years certain. It is only just to add in regard to a large number of the buildings we have put up that they can be taken down, carried away and put up over here with practically no difficulty.

Adaptability of the Englishman

Another impression produced upon me was one of increasing respect for the adaptability of the Englishman. It shows itself in innumerable military ways which I hardly have the right to mention, but one may be permitted the general observation that there is no kind of obstacle which we do not seem to surmount and even sometimes to turn to an advantage. What we have done in turning to good use even some extraordinary effects of shell fire upon buildings made me more than astonished; perhaps I may be allowed one instance. Somewhere in France there was a railway station and near it an *estaminet;* both, as far as one could judge, were destroyed, with the exception of a portion of a chimney. By some miraculous means which I cannot describe, one went along all kinds of underground places, then up some steps and into what I believe was a portion of the chimney, and from here through a crevice one was able to see a good deal of the German lines quite close by. When one came out again, one could not in the least tell where it was that one had been. To take a less warlike instance of our power of getting over difficulties: a certain officers' mess is established in a French farm which a few months ago had a duck pond which gave forth an odour which was both unpleasant and unsavoury. Consequent, I believe, upon the enthusiasm of a particular major, within four months the pond was empty, the ground was levelled, the seeds were sown, and when I was there the pond had become quite a respectable lawn tennis ground. It is safe to say that one's gardener would have expected to have four years instead of four months for such an operation.

Praise for the Artists

I may give, perhaps, another instance of this special quality of the Britisher. The Artists' Corps went out to France for ordinary duties; they have now become an Officers' Training Corps, and an enormous percentage of them are holding commissions in every kind of regiment.

Not only so, but they are largely instrumental in carrying on a kind of Sandhurst on French soil; they are, I believe, influential in the management of a bomb school, and last, but not least, they have a band in which the soldiers rejoice, and of which I wish there were many more at the Front.

I am personally greatly indebted to the Artists; first, because a very charming officer of their number was placed in charge of me for a considerable time and bore with me in patience; secondly, because I found such a hearty welcome from them at their mess and so many friends amongst their number; thirdly, because they turned up so well at the Parade Service at which I was the preacher.

A Lesson from the Trenches

The next thing which struck me was the calm in the trenches. Over here in England we seem to live in a continued change of feeling. We get the account of some engagement in which we are successful, and immediately we conclude the war is going to be over to-morrow, and people who are wont to go abroad for a holiday think it is time they went to Messrs. Cook's office to see about their tickets. But on the way they see the placard of an evening paper which tells of some minor disaster to our Forces and then they return home, they call together the family and they tell them that the future means either the destruction of the country or twenty years of misery and poverty; the bulk of the misfortune, of course, being sure to rest upon their own individual shoulders. It is refreshing to get away from this atmosphere and to go into the trenches where everybody is doing his bit of work, content with somewhat unpleasant circumstances so long as through him England is served. Whenever, in future, I am inclined towards a fit of pessimism, I shall shut my eyes in order to see once again, with the vision of the spirit, a stalwart Britisher of the Worcester Regiment, not very far from the German lines, on a certain afternoon, when a most appalling thunderstorm was raging and some German shells were falling. He was munching the thickest slice of bread and jam that I have ever seen, and looking with a mild contempt at the intruding figure of an unknown padre whom a considerable number of his comrades were greeting because they recognized in him their Bishop. He put down now and again his refreshment in order to do some bit of work, but he was just as calm and collected as if he had been in his Worcestershire village and not in the trenches.

The Sense of Humour

That which carries our men through so many difficulties is another thing which impressed me—namely, their unfailing sense of humour; a humour which is never really hurtful even when exercised upon someone deserving of satire. When he christens a road along which there are a couple of miles of Army Service carts "Lorrie Park," when he finds every kind of strange Anglicising for Flemish or French words, we know that he is not only having some fun for himself but also providing amusement for those who come after him. The same humour shines out when he is in hard case. A chaplain told me that he had been addressing informally some wounded men who had just arrived from the trenches. He was expatiating upon the glories of the Victoria Cross because he noticed some of the men came from a regiment one of whose number had recently received that coveted distinction. Suddenly his eloquence was disturbed by a voice proceeding from a man, both of whose feet were swathed in bandages, who remarked, "Never mind the Victoria Cross, give me the Victoria 'Bus!" Obviously the soldier's sense of humour was conquering his pain, and his remark made the rest of the party forget their sufferings for a short time. The only excuse that I can find for the fluctuating feelings of the people at home is the remarkable way in which they minister to Tommy's love of fun. He has every kind of quaint name for the people in "Blighty"—the name which, though derived, I believe, from an Eastern word denoting home, nevertheless expresses something of the attitude noticeable at certain periods, both in people and Press in England, appeals through its appropriateness to the humour of our soldiers. But at the same time there is a wonderful thankfulness shown in the face of officers and men when the time arrives for the short spell of leave. The old country and the friends left behind there, are, after all, the things closest to the hearts of our men.

Mutual Respect

The next thing upon which I would comment is the great mutual respect between ourselves and the French. Every time I asked any of our people what they thought of our Allies the answer was one of unhesitating commendation, whilst in the same way when I spoke to French officers or men, they expressed themselves in terms of absolute trust in our nation and her statesmen and soldiers. As one who saw the French during the war of 1870, when—being a boy—I was very susceptible to impressions, I can hardly express the difference I notice between the nation then and now. In the former war there was excitement, impulsiveness, over-confidence, want of balast; to-day there is quietude, earnestness, and withal, assurance of eventual victory. More than once I journeyed through a considerable part of the French lines, and I assert with confidence that the Army of France at the present time is incomparably superior to that which she placed in the field in 1870. As to her civilians, I only saw women, children, and old men; I did not, in all my thousand miles of travel, discover a single able-bodied person of military age out of uniform.

The harvest, a very good one, was in full swing. Every family was out in the fields, all doing something towards the in-gathering. I have a picture now before my eyes of seven people, all undoubtedly coming from the same house, working away hard, whilst at the tail end of the procession appeared what might have been the great-grandpapa, no longer capable of bending down for harvesting, but who, nevertheless, had his piece of work in carrying about the baby, who, of course, could not be left behind alone in the house. The whole nation is doing its utmost; can we quite honestly say the same of England?

German Thoroughness

Another subject which was constantly commented upon and appreciated at the Front was the thoroughness with which the Germans had done and were doing everything. It was a matter of genuine regret with our people that they could not be as wholehearted as they would wish to be in appreciation of our enemies, in consequence of the way in which they had sullied the fair name of noble warfare. If there is one thing a soldier wishes to do more than another it is to be able to speak with respect and admiration of his opponent, and, unfortunately, what the German would have gained by his magnificent methodical thoroughness, he has lost through his dishonourable and brutal conduct of the war. At the same time, it should be fairly stated that in the judgment of those to whom I spoke the destruction of churches by our foes has not been so wanton as is sometimes put before us. It was suggested to me that in all probability the church was often destroyed for the same reason as a high chimney, because it formed an excellent observation post.

Before I leave the subject of the men at the Front, one of their constant questions must be noted, which was whether they might expect as much keenness on the part of our civilian population as was being shown by those under arms.

"We are doing our bit, but we shall need increased, even greatly increased, assistance; I suppose we can be sure of getting it." Those words still ring in my ears.

(*To be continued.*)

THE WHITE COMRADE

THE *Illustrated London News* for the 2nd October contains a copy of Swinstead's celebrated picture, "The White Comrade." It is a very remarkable work. Photogravures, plain and coloured by hand, can be obtained from the publishers, Messrs. F. R. Britton & Co., 24 and 26 Bassinghall street, London, E.C., at prices varying from one shilling to one pound. Some of our readers may be glad to know of this.

OUR OLD COUNTRY LETTER

OWING to delay in the mails our Old Country Letter has not reached us in time for insertion in this issue.

THE NATIONAL ANTHEM

IN one of our more remote parishes of Manitoba a Sunday School Superintendent was discussing the second verse of the National Anthem (after reading the General Synod debate thereon) with a woman neighbour. The latter presently said reflectively, "Well, I always did think we should pray for the Navy."

—H.M.S.

THE LAYMAN'S PREACHER

THE layman's preacher must have a sense of humour, as Ian Maclaren pointed out in connection with several of his ministerial characters. This was notably the case with the one who closed what would, in other circumstances, have been an impressive sermon with the advice that his hearers should each ask himself "Am I goat?"

Similarly, in a certain town in Canada, an otherwise good sermon on the text, Canticles vi, 10, was spoiled as follows some years ago. "There are people who assert that this is a mere carnal love song and that it ought therefore not to find a place in Holy Scripture. Many and weighty arguments to the contrary might be adduced, if time permitted. But, as time does not suffice, a few superficial remarks upon this text will shew that the poem is indeed to be regarded as a beautiful description of Christ's bride, the Church. We can conceive of a young man in the ardour of his affection describing his lady-love under the beautiful figure of the moon in her fairness and of the sun in his clearness; but I think you will all agree with me that it requires that experience which alone comes after marriage for him to be able to say that she is 'terrible as an army with banners.'"

No message, however true and however important it may be, can stand delivery in terms such as those, though a Gavazzi, whose English sometimes failed him, could carry men along with him by his inarticulate strivings after utterance, his eloquent gestures, his speaking countenance, and its wonderful play of expression. Like a cunning musician, he played upon his auditors as upon so many instruments, making them laugh, weep, and applaud in turn. But, throughout the whole of his sermon ran clear and distinct the one theme, the freedom of the Gospel of the love of God, made plainer by the art of the consummate preacher that he was.

Gavazzis all men cannot be; but all who take upon them the office of preaching must have a message. The only worthy one, clothed in faulty language and delivered in the most prosaic manner though it may be, is the love of God to man; the revelation of the true character of God; the life, teaching, and person of Jesus Christ; the edifying of the Body of Christ in love, "till we all come in the unity of the faith and of the knowledge of the Son of God, into a perfect (or full grown) man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

No mere ecclesiasticism this, "no standing upon the privileges of a priestly caste, but the creation of a great opportunity of service," that of making men realize the fatherhood of God and the obligation entailed upon them by their sonship to treat their fellowmen as brothers, both individually and corporately, for the sake of their Elder Brother, because they and He are children of the Father. "Who is sufficient for these things?" a man may well ask. Only he who is being made perfect in love and who, realizing something of the presence of Christ in his daily life, speaks with what ability he can command, not his doubts, but his knowledge, in all honesty. The pulpit is no place for the man whose very voice, unless he be a trained actor, gives the lie to his words. If his voice rings true and his life gives evidence that he is walking with Jesus, the average layman will gladly accept his teaching and will generously overlook the faults of expression and delivery.

Honesty, courage, ability to give real guidance amid the complexities of modern life, Christlikeness, and discernment in spiritual things, not in mere theology, which may at times be anything but spiritual, the layman looks for in the preacher. The form and the delivery may fall below the average but the message may still be acceptable. But he who has realized something of the honourableness of his office as an ambassador of Christ will strive to deliver his message fittingly, without buffoonery or ill-timed jest.

The Mode of Electing Bishops in the American Church

By the Rev. Frederic B. Hodgins, B.A., of the Editorial Staff of "The Churchman," New York, U.S.A.

THE method of electing bishops in the American Church does not differ very much from that pursued in the Church of England in Canada. There are four varieties of bishops in the American Church—Diocesan, Missionary, Coadjutor and Suffragan bishops. Diocesan bishops are elected by the members, clerical and lay, of the Diocesan Conventions, sitting as one body, but voting by orders, except where local canons direct to the contrary. A simple majority of both orders is, in most cases, sufficient to elect, but there are local exceptions. In some dioceses the clergy elect their choice and the laity meet afterwards either to confirm or reject the choice of the clergy. But in more cases the election is made by a concurrent vote of the two orders voting separately. In case a choice is made, the clergy and laity present at the election sign a formal testimonial certifying to the fitness of the bishop-elect. The secretary of the Convention thereupon certifies upon this testimonial that it has been duly signed by a constitutional majority of the Convention. The standing committees of the various dioceses are then notified by the president of the Convention and are asked for their formal consent. The committee forwards the evidence of consent to the presiding bishop, who then communicates the fact to every bishop of the Church in the United States who has a seat in the House of Bishops, and if a majority of these bishops give their consent, the presiding bishop so notifies the diocese electing and the bishop-elect, and upon his acceptance, takes order for his consecration, either by himself and two other bishops, or by any three bishops to whom he may communicate the testimonials.

Missionary bishops are elected by the House of Bishops, either during the meeting of the General Convention, which meets every three years, or at a special meeting of the House when the Convention is not sitting. When the Convention is in session the House of Deputies must confirm the selections of the House of Bishops. At other times the consent of a majority of the diocesan standing committees must be obtained.

Coadjutors are elected in the same way as diocesan bishops. A majority of the standing committees must consent to the request for a coadjutor beforehand only when the election is on the ground of the undue extent of the diocesan territory and of episcopal work. Before the election of a coadjutor the diocesan must make a formal request for the same to the Diocesan Convention, signifying his reasons therefor (such as the state of his health or the extent of diocesan work). He must also assign the duties of the coadjutor. Only one coadjutor is allowed to any one diocese. He has the right of succession.

Suffragans are elected in the same manner as diocesans and coadjutors, but the initiative for his election must be taken by the diocesan. Two suffragans only may be elected in any one diocese except by special consent of the General Convention. A suffragan has not the right of succession. His tenure of office does not end with the death or the resignation of the diocesan. He may, with the consent of a majority of the House of Bishops, resign his position as suffragan, and on the acceptance of his resignation by the Diocesan Convention, he may exercise episcopal functions only as he may be called on to do so by the ecclesiastical authority of a diocese or missionary district. No suffragan, while acting as such, may be rector or settled minister in charge of a parish or congregation. A suffragan has a seat, but no vote, in the House of Bishops.

A Missionary Bishop may be elected to an independent diocese only after he has served for five years as such missionary bishop (except that he may become the bishop of an independent diocese formed out of his original jurisdiction).

Human nature is much the same among Churchmen in Canada and the United States. The personal equation is sometimes very much in eivdence at elections of bishops. But it is something of a reproach to the Church in both countries that very often the least admirable features of ordinary political warfare are allowed to enter into these ecclesiastical elections. It is the custom, before such functions, to invoke the Holy Spirit to direct the electors to a wise choice. Is it not rather a sad commentary on this act of piety and devotion to see the members of Synods and Conventions both before, during and after it, indulging in caucus meetings and methods which would put to shame those of the most corrupt political party in either land, and wholly disregarding any guidance that may or might have been vouchsafed by the Holy Spirit in answer to the petitions offered for His aid?

School Life

I SAT in the school of sorrow,
The Master was teaching there;
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upward
And seeing His face divine,
So full of the tenderest pity
For weary hearts like mine.

I only thought of the burden,
The cross that before me lay;
So hard, and heavy to carry
That it darkened the light of day.

So I could not learn my lesson,
And say, "Thy will be done."
And the Master came not near me
As the weary hours went on.

At last, in my heavy sorrow,
I looked from the cross, above;
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me,
And I thought I heard Him say,
"My child, thou must bear thy burden,
And learn thy task to-day.

"I may not tell the reason,
'Tis enough for thee to know
That I, the Master, am teaching,
And give this cup of woe."

So I stooped to that weary sorrow;
One look at that face divine
Had given me power to trust Him,
And say, "Thy will, not mine."

And thus I learnt my lesson,
Taught by the Master alone,
He only knows the tears I shed,
For He has shed His own.

But from them came a brightness,
Straight from the Home above,
Where the School life will be ended,
And the cross will show the love.

"*The Remembrancer.*"

Long-Suffering

Sermon preached on the Seventeenth Sunday After Trinity in Westminster Abbey, by the Rev. H. N. Bate, Vicar of Christ Church, Lancaster-gate, and Examining Chaplain to the Bishop of London.

"The fruit of the Spirit is . . . long-suffering."—Galatians v., 22.

DO not misunderstand St. Paul; this is no dream of blessings that might be real in a better world than this; it is a vision of things as they are for those in whom the Lord Christ lives; it is a promise for as many as receive Him. The Spirit is here, He works in all who are led by Him, who are the sons of God; and as the works of the flesh are manifest in their grossness, their greed, their falsity, so also are the fruits of the Spirit plain to those who have eyes to see, in their purity, their selflessness, their truth; manifest in the Saints, and in the humblest of the disciples of Jesus; given in germ and potency to us all, and expected of us all by the Divine Husbandman Who comes seeking fruit in His vineyard.

The Fruit of the Spirit

The Fruit of the Spirit is life divine, God in us, God's image expressed in human wills, thoughts, words and tempers. St. Athanasius formulates the ultimate truth of the Incarnation, the law which lies behind these words of St. Paul, in a tremendous sentence—"He was made man that we might be made God!" The claim is awful; but does it in substance go beyond the Apostolic teaching? Love, joy, peace are of the eternal being of God; long-suffering, kindness, goodness are the unchanging marks of His Fatherhood; faithfulness, meekness, self-control are revealed as Divine by the Incarnation, the Ministry and the Passion. In so far as any created being may bear the image of the uncreated, God will have us become divine; as the God-Man is so may we be, so must we pray to be in this actual, tangible, visible world. The love which glories in giving, the joy which is life's fulness, and can flower from out of the very heart of pain, the peace with self, and man, and God that issues from conflict manfully sustained—these are all of God, Godlike, and our Father, who has taken humanity for His child, will raise it into true sonship by enriching it with these the fruits of His inspiration and indwelling.

The Meaning of "Long-Suffering"

Love, joy, peace, long-suffering—consider the last of these. I know of no English word that fully embodies the meaning of its Greek original. "Long-suffering" is too passive; it suggests merely the doggedness that takes blow after blow and still holds on. I want a broader, stronger, more active word; long-mindedness would almost serve, if I might coin it. Follow the word a little through the New Testament. In the last days of the Apostolic age those who looked for the immediate coming of the Christ were a prey to its opposite, to shortness of view, to uneasy impatience. The writer of the Second Epistle of Peter would teach them that if the mills of God seem to grind slowly, it is because to Him a thousand years are as one day; He lays long plans, not willing that any should perish; His long-mindedness is our salvation—all time is His, and He measures it against the eternal years. In the fulness of time He sent His Son, and in the fulness of time He will return. Or, again, in the Gospels God is the creditor to Whom we are helplessly deep in debt; but when He knows that the debtor means to pay God is not pitiless in pressing His claim; He is long-minded over our sins; and if evil dominates the world in apparent triumph, yet in that strange similitude of the unjust judge our Lord teaches that He vindicates the right in His time. "Shall not God avenge His chosen who cry unto Him day and night, and His purpose waits long over them?"

Long-mindedness

Look also at two places where not God's mind, but ours is in question. The writer to the Hebrews sends his letter to a community of timid conservatives, who shrink from the novelty and the perils of the Catholic adventure, and would fain be allowed to drop back into the familiar and comfortable ways of Judaism; he wishes to inspire them with a sense of the glory and greatness of the new creed, the better sacrifice, the true priesthood—he would awake in them the will to apprehend the length and breadth and height of the good news, and the splendour of the hope that dawns in Christ. "Be not sluggish," he says, "but imitators of those who through faith and long-mindedness are heirs of the promise." So "longanimitas" is here the far-sighted courage that makes and sustains the Catholic mind; and in St. James it is the power to go on, day after day, and one day at a time, in the strength of a distant hope, "The farmer hath long-mindedness, ploughing his best to-day; the seasons move slowly, from the former to the latter rain, but the harvest comes in the end. Be ye also long-minded; stablish your hearts."

The Nation's Need

The fruit of the Spirit is long-suffering. Our Lord Himself embodied and enjoined all that His Apostles taught—of patience, of far-sighted courage, of dogged loyalty to the day's appointed task; he had patience with men, kept pace with their slowness, forgave till seventy times seven; endured as seeing Him Who is invisible, and for the hope that was set before Him endured the Cross; and He bequeathed to His Church this very gift of endurance and far-reaching vision: "It is not for you to know times or seasons, but ye shall receive power, when the Holy Ghost is come upon you." This is the gift we must ask for, and may have to-day. Our nation and Empire need it, and you can do no better service to our great cause than by asking God, one by one, to keep you steady and brave and long-sighted in the dark day. Be steady in judgment; at the back of our minds this afternoon there is, I cannot doubt it, one hope, one will, one desire, and demand—that England shall find and utter her soul, that she shall come to act and serve and suffer, with free and universal consent, as one living body, mistress of herself and servant of God in the hour of His call. Be steady; it is a great thing that you demand, and hasty thoughts, recrimination, littleness of outlook are unworthy of the time. Think broadly; not as Londoners, nor as members of a class, nor, God forbid, as slaves of any partisan formula; but as responsible units in a vast and diverse community, which must be won and inspired, which will follow if it is led, and follow freely, but cannot be driven without the momentum of its own inner consent and conviction. See that you contribute to the sum of the national thought and will the best that God can help you to be; for only if we of the millions have grace to see far, hold fast, and keep our place in the line, shall we, like the Church of the first days, be a multitude of one heart and one soul, of them that believe.

Steady in the Faith

Be steady in the Faith. I speak to you who are at home, and who have not suffered the awful trial of seeing hell opened, as the men at the Front have done. They come back, many of them, challenged and shaken. They have seen the worst—evil so vast, devilry so unchecked, agonies so indescribable, that the whole heaven of existence is darkened for them with a great veil of doubt. Hath God forgotten to be gracious? If He is omnipotent, if He knows, if He cares, why does He let it go on? Is there anything left for a man to hold on to, any faith in a best which is yet to be, if this that we have seen represents the world as it is and as it must be? You must enter with your brothers into that cloud, in the power of the fruit of the Spirit, which is long-suffering. I do not remember that in any war before this faith was put to so cruel a test. You must not leave it alone; you must think, and pray, look far ahead, and hold on. The sky, you know it, is not all dark. With the disclosure of evil at its uttermost has come also the vision of good undreamt of—sacrifice most Christlike, both here and in the trenches and on the sea; common lives ennobled, selfish lives redeemed to service, God in man made manifest through suffering. This is as real as the other; it must not pass unreckoned in making up the account. And long patience, if you have grace to use it, will show you something more. This is the crucial hour of revelation. There is nothing new in the world as it is to-day; only the mystery of iniquity, sin at its fulness, the sin that makes men and nations live for self, the sin that forgets the neighbour, the very same sin that we tolerate so lightly in commerce and industry is suffered to work itself out on a stupendous scale. As once it slew the Son of God, as always it kills and wrongs the weak, so now it crucifies humanity itself. And it may well be that being in us as it is, poisoning national and social life as it has, it could not have found a way out towards forgiveness and redemption unless the whole conscience of mankind had been shocked into enlightenment by such a judgment-day as this. I can well understand that had I suffered and seen as our men have seen and suffered I should be left groping in the dark as some of them—and some of us at home—are left; but from our experience at home—and we are not merely idle spectators of other men's agonies—we cannot think that this time of disaster reveals a purposeless world, void of moral order and unshaped by any good creative will; rather it shows, as never perhaps since the Cross, the double truth that sin works death and that suffering redeems.

The Need of Intercession

Be steady in judgment, in faith; and be long-suffering in prayer. You should be at the Front night and morning and at noonday; and whenever a vacant moment gives you space for thought turn it to account for those who are fighting or watching, in weary tedium, in pain of wounds, or in the agony of death for you. Let me read you a page of a letter from one of our priests now in France, and let me tell you that what he says comes with the judgment of many of his fellow-chaplains to back it:—"What we feel is urgently needed at the present time and for the rest of the war is a very large increase in the amount and in the power of Intercession to be offered by the Church at home; not vague prayers for the success of our arms and for the coming of a real peace, but definite intercession for the soldiers who are enduring the physical, mental, and spiritual strain of war. People, we feel, are giving a disproportionate share of their prayers to the wounded and sick; and we want more prayers for the soldier who is still actively enduring the dangers, discomforts, and what matters more, perhaps, the incessant strain of life at the Front. If he is to be kept normal in such abnormal conditions, we feel it must be through the prayers of people at home. We know from the generosity with which the men are kept supplied with material gifts that there is no diminution of care for the troops; but we doubt whether the intensity of prayer is what it was a year ago; we appeal for a revival and we should wish it known that our appeal is prompted by the realisation of its need by men out here. At the back of our minds is a great desire to be made worthy of our cause. There is among the men at the front at any rate, a great seeking after God. Can the Church at home help us?" Can the Church at home help them? I ask you, and the request comes straight from the priests who are praying with your brothers out there, in long enduring, far-sighted prayer to supply the answer. The fruit of the Spirit is long-suffering. It is seen to be so in the heroes who suffer and die, and in those not less heroic who give what costs them more than death would cost. Let it be seen also in us who are called but to wait, and endure, and hold on, steady in judgment, in faith, and in prayer, till the dawning of the better day which in God's long patience He shall bring to be.

The Call of the War

By the Rev. L. Norman Tucker, M.A., D.C.L., St. Paul's Cathedral, London, Ont.

THE call of the war to the manhood of Canada, if properly understood, must be irresistible.

There is, first of all, the call of Belgium, which is the call of honour and of humanity. It was in violation of a treaty, which Germany had signed with her own hand, that she invaded Belgium. It is clear that the sanctity of all treaties and the honour of all nations is involved in this national outrage. And the heel of the invader has crushed Belgium with merciless severity. Her towns and cities have been desolated and her people murdered, robbed and left to die of hunger in their own land. It is clear that the fate of Belgium will be the fate of all Germany's victims. Eight millions of starving Belgians call aloud to us for help. Is there a man with any sense of honour and humanity left within him who can refuse to heed the call?

And the call of Belgium is potentially the call of England and of Canada. Germany has not disguised the fact that England is her main foe and that the downfall of England is the final object of the war. Can anyone doubt that the land that produced and glorified the Hymn of Hate would wreak on England, in overflowing measure, all the atrocities meted out to Belgium? To crush and cow the spirit of the proudest nation on earth would be the crowning glory of Prussian militarism. And with the fate of England is bound up that of Canada.

The downfall of England would infallibly mean the subjection of Canada to Germany. Does not the soul of every free-born Briton revolt at such a contingency? Our own hearths and homes are appealing to us for protection.

And the call of England is potentially the call of civilization and of the human race. The highest blessings achieved by human effort have been freedom and justice, the reign of law and the right of every man to live his own life and develop his own character, and these unspeakable blessings are placed in jeopardy by the drawn sword of Prussian militarism. For in this great achievement England stands in the front rank. For a thousand years England has struggled for freedom and justice against every form of tyranny and oppression. And of these inestimable blessings England is the custodian for the world. The fall of England would be the enslavement of the world. Do we want to be robbed of our most valued possessions? And do we want civilization to be stripped of its most precious inheritance? If not, the call to every man who can shoulder a rifle comes from the trenches of Flanders, where Sidney, Marlborough, William of Orange and Wellington fought for the freedom of Europe and of the world.

Who will be a traitor knave?
Who can fill a coward's grave?
Who so base as be a slave?
  Traitor, coward, turn and flee.

By oppression's woes and pains!
By your sons in servile chains!
We will drain our dearest veins,
  But they shall—they shall be free!

—*The London Advertiser.*

The British Columbia Divinity Schools

THE Principal of St. Mark's Hall, Vancouver, has been in the eastern provinces lately explaining the arrangements entered into by the authorities of S. Mark's Hall and Latimer Hall. Both these schools are affiliated with the University of British Columbia and are under the control of the Bishops and Provincial Synod. They have agreed to common instruction in Hebrew, Old Testament Exegesis, Apologetics and certain other subjects and will give separate instruction in Church History, the Prayer Book, and such other subjects as are matters of controversy between the two schools of thought represented. It is proposed to have the students housed in a common residence and that they shall attend chapel together. The arrangement seems to be an admirable one from the standpoint of economy and usefulness, while the type of clergyman graduating from the Halls will be all the better for having mixed with others of different opinions. The Church will watch the carrying out of the present plans with great interest and we shall hope to see some day a similar agreement entered into wherever there may be more than one divinity school in the same place. There will always be differences of opinion and diverse schools of thought in the Church, but there should be no "parties."

The Rev. C. A. Seager, D.D., Principal of St. Mark's Hall, Vancouver, B.C.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE ATHANASIAN CREED

To the Editor, Church Life:

The arguments for and against the continued use of this creed are constantly appearing and re-appearing in the Church papers. Mr. A. R. Kelley and those who think with him seem to misunderstand the significance of the Divine demand for faith, which does not appear to be mainly concerned with what the Athanasian Creed so labours to ensure, viz., accuracy of belief and precision of definition, but only with the sort of faith that sways and influences conduct. In other words, faith in the New Testament is by no means the mere acceptance of elaborately worded theological propositions such as this creed contains, but connotes a definite attitude towards our Lord, involving obedience and loyalty towards him. The mere acquiescence in dogmas such as the Quicunque Vult elaborates—truths too profound for man to speak so positively about—may, according to St. James, make us the associates of devils, for they in this sense "also believe and tremble" (St. Jas. ii, 19)! The faith that avails for salvation and works by love is something quite different from this. Therefore I hold that the decision of the General Synod is a wise step in the right direction.

Albert Geo. Smith.

Port Elmsley.

To the Editor, Church Life:

The recent letters in Church Life on this subject show plainly that the action of the General Synod, if intended to satisfy all parties, has not succeeded in its object. Mr. Kelley presents, I have no doubt, very accurately, the view of the "Catholic" party. He deprecates any alteration of the creed as it now stands or any relaxation of the existing obligation to recite it in our public service. His position is quite intelligible and his evident distress arouses my sympathy, though I do not share his point of view.

My own feeling is that the "Quicunque Vult" is much too technical in its phraseology to be intelligible to *the average* congregation, and that where it fails to be understood its compulsory use ceases to be helpful in public worship. On the other hand, I believe it to be supremely valuable to those sufficiently instructed to appreciate its theological truth and grandeur. The minatory clauses have ceased to cause me any mental difficulty.

The Creed is, as, of course, every Priest of the Church agrees, an incomparable statement of the Catholic Faith, the "One Faith" into the unity of which the Holy Spirit is leading every soul that is following His guidance. No soul will ultimately be saved apart from the holding of this "One Faith." Salvation is through the acceptance of Truth. Final salvation will be through the acceptance of "all truth." Our Saviour says, "Ye shall know *the* truth and *the* truth shall make you free." Such being the case, the minatory clauses are a most valuable reminder of this fact. They guard us against the danger of supposing that any partial acceptance of the Christian revelation will ultimately suffice as the ground of salvation through Christ. I am quite sure that the feeling which exists against these clauses is largely a natural revolt on the part of the uninstructed Christian against the compulsory recitation of a creed which from lack of theological training he is quite unable to understand. If the Creed is understood, the minatory clauses, to my mind at least, present no difficulty. Where it fails to be understood, its compulsory recitation seems to me unsuitable and unedifying. I would therefore welcome the granting of discretionary powers to the individual priest not in regard to the use of the minatory clauses, but of the Creed itself.

A rubric to this effect, also distinctly affirming the full acceptance by our branch of the Catholic Church of the Creed in its entirety, would to my mind best meet the needs of the situation.

Melbourne, Que. B. Watson.

"NEW THEOLOGY"

To the Editor, Church Life:

Dear sir,—My attention was recently arrested by a paragraph in a late Church paper relative to a prominent minister in London, England. It reads thus,—"A little mild excitement has been produced by the circumstances attending the resignation by the Rev. R. J. Campbell of the pastorate of the City Temple.

"In addressing his congregation on the subject, Mr. Campbell said frankly, that he contemplated a change of communion. He has withdrawn from circulation his books on the "New Theology" and it is rumored that he contemplates entering the Church of England for which, ever since his Oxford student days, he has always had a feeling of veneration. He is now forty-eight years of age, and it is natural to hope that he has sown his intellectual wild oats and repented of the somewhat crude and immature speculations which were not new, and were not theology."

It is said the Rev. R. J. Campbell has since been received into the Church of England. If so, it is a great satisfaction to know that he has repudiated "New Theology," and is trying to undo the evil he has wrought, by recalling his books on the subject.

It is a sad fact that there are those posing as ministers of the Church of England, living on the money provided by the Church, and yet teaching this "New Theology," or as some call it, "Liberal Thought," which completely undermines the doctrines of the Church, confuses the mind and is making shipwreck of the faith of many.

The results of such teaching may be found in the 3rd chapter of the 2nd Epistle to Timothy, the last four verses of which contain St. Paul's apostolic injunction as to how to avoid the evils named in the previous part of the chapter.

When men and women come to face death and the future, "New Theology" is a mockery. *Nothing* but the word of God "which abideth forever," and the atoning sacrifice of Jesus Christ, the loving Saviour, can bring to the soul the "peace of God which passeth all understanding."

Thanking you, Mr. Editor, for this space.

E. M. Tilley.

London, Oct. 16th.

Word Puzzle

By the Rev. P. L. Spencer

SOME BRITISH POSSESSIONS

The answers to this puzzle will appear in our issue of Nov. 4.

FOR fields, streams, forests, prairies, mountains, lakes,
Fair . . . the foremost station takes.

2. For lobsters, codfish, seals, and noble dogs
Seek . . . beyond the Banks, through fogs.

3. To find field lilies, grown in winter air,
Sail south and visit the . . . fair.

4. A thousand rocks of coral and of shell,
The rich . . . break the ocean swell.

5. To warm . . . next your course pursue;
And ginger, bread-fruit, sugar, mangoes view.

6. Extreme isle, glowing like an emerald gem,
. . . decks the Caribbean hem.

7. Set foot on shore of . . ., its boast,
A lake of pitch, near Venezuela's coast.

8. Where giant water-lilies live at home
. . . British owns the torrid loam.

9. The . . Islands' cloudy wet cool sky
Gives growth to tussock grass, both dense and high.

10. On . . . . isle warrior bold
Was forced to stay till laid beneath the mould.

11. . . . . ., though of little fame,
From Holy Day when found derives its name.

12. From Table Mountain to the Orange stream
. . . . enjoys its peaceful dream.

13. On Christmas Day by mariners of fame
. . was found, and hence its name.

14. The Boers and British strive in harmony
To give the . . new prosperity.

15. The lamp that Hannington once set alight
Has in . . . chased away the night.

16. Where . . .'s cathedral altar stands,
Once slaves were whipped, to post bound by the hands.

17. A kingdom old, a modern Turkish state,
Now British laws do . . dominate.

18. Peninsula which east Atlantic laves
. . . . . freedom gives to slaves.

19. A caved and cannoned ridge, . . . stands,
To guard the waterway between two lands.

20. From west to east the ships' path keeping free,
A wrecked apostle's refuge, . . see.

21. A former Turkish island of renown,
Disraeli added . . to the crown.

22. The heat intense, the water kept in tanks,
Our soldiers guarding . . merit thanks.

23. The land, though great and rich, love's idols base;
Hence . . .'s "strand" is still in evil case.

24. . ., chief seat of Buddha's cheerless creed,
In waters lies in which pearl oysters feed.

25. From British . . rice and sesamum,
Tobacco, sugar-cane, and cotton come.

26. Beyond the long peninsula's south shore
Appears a Bishop's church on . . .

27. . . . wars suppressed by Rajah Brooke,
Head-hunting Dyaks their cruel ways forsook.

28. New . .'s frizzled heads are kept in touch
On east with British rule, on west with Dutch.

29. The island continent, its states combined,
. . . . now its youthhood leaves behind.

30. To find relief from almost torrid heat
Australians to . . . . make retreat.

31. Another Britain, 'neath the southern skies,
Its Maories christianized, . . . lies.

32. The flag that to . . doth traders lure,
A bit of broken China holds secure.

33. The . . Islands, erstwhile cannibal,
Now evil deeds know as exceptional.

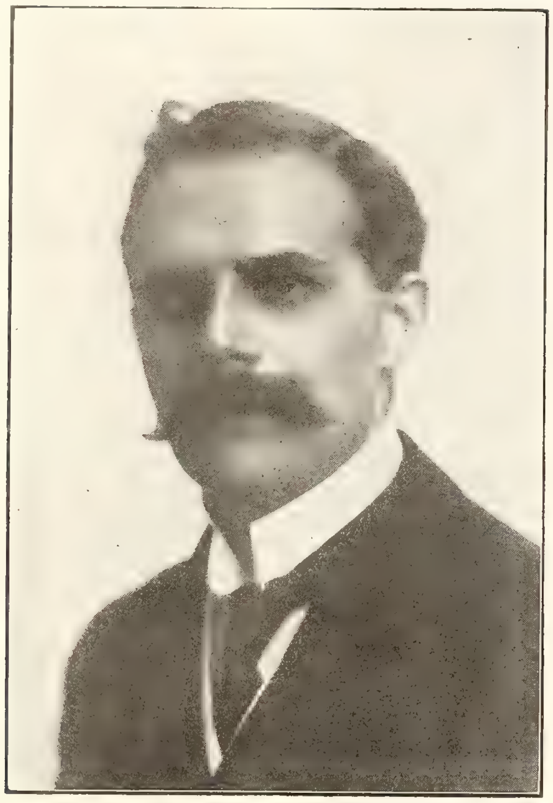
Note.—A large map of the world or several small maps should be conveniently placed for the use of competitors. Observe that in 8 and 18 the words forming the names have for the sake of the accent been reversed. The number of (.) indicates the number of syllables.

Missionary Notes

Mr. David M. Rose Goes to India

Mr. David M. Rose, the Secretary of the Anglican Laymen's Missionary Movement for the past five years, leaves early in January to become a missionary of the Canadian Church in India. Mr. Rose will be stationed in the Kangra District, with the Rev. R. H. A. Haslam and Dr. Archer, the Revs. Earp and Ford and ladies of the mission.

Mr. Rose will be ordained by the Bishop of Niagara on St. Andrew's Day at St. George's Church, Guelph, and will leave early in November with Mrs. Rose for Vancouver. Mr. Rose will assist in the campaign in Manitoba, and later in the Diocese of New Westminster, and will sail from Victoria early in January for his new field of labour via the Pacific route.



By courtesy of *"The Mission World."*

Mr. D. M. Rose, Secretary of Anglican Laymen's Missionary Movement, who goes to India in January as a Missionary of the Canadian Church.

Mr. and Mrs. Rose have found a place in the hearts of the Toronto people. Mrs. Rose has had her Bible Class work at St. Mary the Virgin and her influence has been felt among the young people. Mr. Rose has left his individuality upon the Laymen's Missionary Movement in the Church of England throughout Canada. Many high opinions have been formed of his excellent work and he has unsparingly given himself to his task and the Church has benefitted largely through his efforts. It will be most difficult to find such an other to fill the post he leaves, but though the Church loses him among the ranks of the leaders at home, it will be very much to the gain of the force at the missionary front, where his abilities will soon mark him as a strong force in the work of Christ and His Church upon the heathen world.

* * *

Miss E. T. Roberts, who has gone out to the Kangra Mission, has just telegraphed her safe arrival in Bombay.

* * *

The M.S.C.C. and Anglican Laymen's Missionary Movement have just concluded a week's campaign in Montreal city. Those taking part were: Rev. Canon Gould, Rev. G. E. Simmons, Mr. R. W. Allin, Mr. D. M. Rose, while assistance was also received from Bishop Hamilton, of Mid-Japan, and Bishop Doull, of Kootenay. During the week, in addition to meetings in various parishes, there were held two men's missionary suppers at All Saints' Church for the north and east sections of the city, the other at St. St. Jude's for the south and western sections. The latter was a particularly representative gathering, Messrs. R. W. Allin and D. M. Rose being the speakers. It is expected as a result that many parishes will organize for the every-member-canvass, also that steps will be taken to follow up these educational efforts from year to year.

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A similar intensive educational campaign will be conducted by the same team of Anglican speakers in Winnipeg from Sunday, the 7th, to Sunday, 14th November, inclusive. The M.S.C C. and the Anglican L.M.M. will co-operate with the diocesan authorities in their annual campaign and endeavour to place before the Church in Winnipeg its whole missionary responsibilities, both within the diocese, in other parts of Canada and in lands overseas.

* * *

The annual meeting of the Toronto city committee of the Anglican Laymen's Missionary Movement will be held in St. James' Parish House on Friday evening of this week at 6.15. After supper the executive will report on its work for the past year and a new committee will be appointed for 1916. Rev. Canon Plumptre will close the meeting with a short devotional service.

Personal Mention

The Rev. J. W. J. Andrew, Rural Dean of Waterloo, has been presented by Grand River Lodge A. F. & A. M. with a past master's jewel and a purse of gold.

* * *

Lord and Lady Aberdeen and Temair, on their way to Toronto and San Francisco, were given a reception and banquet in Boston, being guests of the city. The banquet was attended by the Governor of the State of Massachusetts, Dr. A. Lawrence Lowell, President of Harvard University, Dr. Richard C. McLaurin, President of the Massachusetts Institute of Technology, and many other distinguished persons. A reception in their honour was given on Tuesday night of this week at Casa Loma, Sir Henry Pellatt's house, by the Toronto Local Council of Women.

* * *

The Premier of the Dominion has invited to a conference on the problem of providing suitable employment for Canadian soldiers returning from the war, Provincial Premiers and Provincial Ministers of Education, together with the members of the Military Hospitals Commission, of which Senator Lougheed is chairman.

* * *

Canon MacNab, of St. Alban's Cathedral, Toronto, who should have been described as U. E. L., not as D. C. L., in a recent issue of Church Life, addressed a meeting of the Canadian Defence League in the Oakwood High School one night last week. He is reported to have said, among other things: "The time is now ripe when the Church should speak out and speak straight out. We should not hide behind any foolish traditions, but should be right at the front, giving cheer to our men. You will find that the Church is much at the front now. Many of the men who have gone to fight are members of our churches." The meeting was addressed also by Col. W. H. Merritt and Mr. S. C. Cudmore, of the Department of Political Science in the University of Toronto.

* * *

It is proposed to raise a purely rural regiment in the county of York, the 12th York Rangers, which was formerly of that description, having been absorbed by the city of Toronto, it is said. The C.O., it is reported, will be Major T. H. Brunton, Police Magistrate.

* * *

Word has been received from the United States Embassy in Berlin that Lieut. Reginald N. C. Davis, of the 3rd Battalion, reported as missing since May 24th, was killed at Festubert while leading his men in an assault on the German trenches. He was identified by the disc taken from his clothing and by the name engraved on his watch. He had been connected with the Q.O.R. for eight years and he was twenty-six years old, an accountant at the west-end branch of the Dominion Bank, and a member of the Military Institute and of St. Andrew's Lodge, A.F. and A.M. He was educated at St. Alban's Cathedral School. His mother, who had been hoping against hope that her son was still alive, lives at 23 Keele street, Toronto.

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The Rev. C. H. Shortt, who returned to Japan recently after his short furlough spent in Canada, has been placed in charge of the Niigata end of the Echigo Mission. His address is Niigata.

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The Right Rev. Dr. Cecil Henry Boutflower, Anglican Bishop of South Tokyo, who is usually known as Bishop Cecil, expects to pass through Canada next month on his way to England, and will probably spend a couple of days in Trinity College.

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The Rev. Victor Spencer is making excellent progress with the Japanese language and is showing, in marked degree, the ability to enter into the thought and spirit of the Japanese people, a quality which is essential to the success of a missionary in Japan. In the words of a correspondent: "He is catching on to things grandly."

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Mr. W. H. V. Van der Smissen, son of Professor W. H. Van der Smissen, Ph.D., late of University College, has been promoted to a captaincy in the Machine Gun Section of the Third Battalion of the First C.O.E.F. He is a Ridleian, a graduate of the Royal Military College, and a cousin of Captain H. R. Ally, their common grandfather having been the late Mr. J. Herbert Mason.

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The Rev. F. G. Kirkpatrick, of the parish of Pittsburgh, in the Diocese of Ontario, is to be addressed at Kingston Mills, owing to the rearrangement of the rural mail route.

* * *

His Lordship the Bishop of Ontario and Mrs. Mills are going to England.

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Mr. C. A. Masten, K.C., of Toronto, has been elevated to the Ontario Bench in succession to the Hon. Mr. Justice Teetzel, retired.

* * *

Col. E. W. Wilson, O.C. the 4th Military Division, Montreal, has been promoted to be Brigadier-General. His military career was begun in 1882 when he joined the Victoria Rifles as a private, and with that corps he has been more or less closely identified ever since. In 1906 he commanded the Bisley team. He was elected president of the Montreal Military Institute in 1907 and of the Amalgamated Rifle Association of Montreal in 1910. He is a member of the Montreal Board of Trade and a life governor of the Montreal General Hospital.

* * *

The Rev. P. M. Lamb, of St. Cuthbert's Church, Leaside, has received word of the death in action, on October 1st, of a member of his parish, Pte. E. Wilson, R.C.D., who was only nineteen years of age. He was the youngest of three soldier sons of Mrs. William Wilson, of 131 Marlborough Ave., whose husband was also a soldier.

* * *

The Rev. Frederic B. Hodgins, B.A., to whom we are indebted for the article on the Mode of electing Bishops in the Protestant Episcopal Church of the United States, which appears in this issue, is a Canadian by birth. A son of the late Dr. J. George Hodgins, sometime Deputy Minister of Education for Ontario and Historiographer for the Diocese of Toronto, he received his early education at Upper Canada College and the Toronto Grammar School, now known as the Jarvis St. Collegiate Institute. As winner of the Frederick Wyld prize for English Essay, he graduated from the University of Toronto in 1887 and later from Wycliffe College. He was one of the first masters of Ridley College, soon after leaving which he went to the States. He early showed a liking for journalism, taking a share with two other H's in editing *'Varsity* in perhaps the most brilliant year of that paper's existence. He was a member of the committee of graduates and undergraduates who produced the original University of Toronto Song Book and, in conjunction with the Rev. Dr. Miller, of Ridley College, he many years ago brought out a University of Toronto Year Book. He is now a member of the editorial staff of *The Churchman*, New York.

* * *

Sir George Perley, General Carleton Jones, and Mr. G. McLaren Brown were guests of the weekly mess of the officers on the roll of the Canadian Pay Record Offices, on October 15th, this being the anniversary of the foundation of the establishment under Colonel William Ward.

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The Rev. R. H. Archer, of Winchester, has been appointed to the Church of the Good Shepherd, Cornwall. With them will be Mrs. W. L. Archer and her children, while Captain the Rev. W. L. Archer is with his Battalion.

* * *

In the death of Mr. George A. Musson, which occurred at his residence, 1 North St., Toronto, another lifelong Churchman has been removed. The deceased gentleman was in his 79th year, and had lived in Toronto practically all his life. He was an officer in the Royal Grenadiers at the time of the Fenian Raid, and took part in its suppression. He was a prominent member of the Veterans' Association. Many years ago he founded the commission business of Musson & Morrow, which in later years he conducted with his sons at 50 Front Street. He was also a prominent member and past president of St. George's Society, a staunch Conservative, an "Old Boy" of Upper Canada College, and a member of the Church of the Redeemer.

The W.A. in B.C.

THE following article from the Victoria, B.C., *Colonist,* gives an interesting account of the great work that has been done and is being continued in the Diocese of British Columbia by the Woman's Auxiliary:—

Wherever in Canada a bishop of the Church labours, there a band of faithful women are ready to aid him in his chosen work of extending the influence of his Church and of the Master of the Church. In nearly two thousand parishes scattered over the length and breadth of the land from the west coast of Vancouver Island to where the Atlantic waves dash against the shores of Nova Scotia, little societies tributary to these are deepening their own spiritual life while ministering to the needs of others. Women, girls and children are numbered among the membership, which now amounts to nearly 54,000.

There is a parent society which, to some extent, guides and controls the policy of the whole, but the various diocesan boards work as independently as the needs of each differ from the other. The work of none is more valuable than that of the Diocesan Board of Columbia. Our whole Province is a great mission field and, perhaps, this is especially true of Vancouver Island, which, after the contrary fashion of naming places on the Pacific Coast, forms the Diocese of Columbia.

It is ten years since, during the term of office of Sir Henri Joly de Lotbiniere as Lieutenant-Governor of the Province, his daughter addressed a woman's meeting held at the home of Bishop and Mrs. Perrin, urging Church of England women in Victoria to follow the example of those in other parts of Canada and form a branch of the Woman's Auxiliary to Missions. It needed little persuasion to show good churchwomen that if the work in the sparsely settled districts, among the miners and loggers, and among the natives, was to be done as it should be, they must put their shoulders to the wheel. The needs of heathen women in India, China and Japan also appealed to the Western women, for whom Orientals had a human interest.

A branch of the Woman's Auxiliary was soon formed. The first president of the Diocesan Board was Miss Dupont, an able and zealous church worker. Branches were soon formed in each of the parish churches of Victoria, and as from time to time new churches were built in the city or suburbs, each had its missionary society. In the larger towns this example was followed, and more recently the organizing secretary has persuaded the women of the outlying missions that their help is needed. Not the Church of England alone, but the whole community owes Mrs. Toller a debt of gratitude for bringing into the lives of lonely women a new interest which cannot fail to make them better and happier. No one who knows anything of the smaller settlements along the West Coast and in the interior of the island needs to be told that the woman who visits these must be prepared to endure discomfort if not hardship.

While the Woman's Auxiliary aims especially to help women, it does not stop there. In every meeting the spiritual life of the members is ministered to by prayers, hymns and religious addresses. Reports of the work that has been done are read, and then, after spending a short time in friendly informal conference and partaking of refreshments, the members return to take up the work recommended in their own parishes.

This consists in providing for the wants of the children in the mission schools and the sick in the hospitals of the West Coast Mission, and in assisting clergymen in poor and remote districts to provide what is necessary in order that the services may be conducted decently and in order.

Books and magazines are sent to the hospitals and camps by the Coast missionaries, and the men working in construction camps are also supplied with reading matter. Struggling missions are also assisted. Christianity is taught to the people of Oriental races who have come to live in the diocese, and the society feels itself called upon to help to support the teachers.

The Woman's Auxiliary of the Canadian Church has undertaken to send women missionaries, doctors and teachers to Honan in China, to Mid-Japan and to Kangra, India. The Diocesan Board of Columbia contributes its share to the work.

That all members may have an intelligent idea of what this work means, a library has been provided for systematic study of the foreign and home missions. Under the wise guidance of Mrs. Dickson, the literature secretary, this is carried on from month to month. "The plain man serves the world by his actions and as a wheel in the machine; the thinker serves by his intellect and as a light upon the path," might serve as the motto for this department.

It is no easy task to manage funds which come from many sources and are applied to a variety of objects, and the correspondence is not a light task. Mrs. Percy Wollaston and Mrs. F. W. Vincent are, respectively, treasurer and secretary, while Miss Cowley is recording secretary of the Diocesan Board, and perhaps there is no society whose business is better managed.

Mrs. Hiscocks, the Dorcas secretary, is an invaluable member of the board, and it is hoped at some future time to tell, with her help, of the philanthropic work done by the W. A. on Vancouver Island. There are many other departments, but this article is already too long and allusion can only be made to the work of Mrs. Murray Thain, one of the oldest and most loved members of the society. She has chosen the babies as her charge.

Victoria's W. A. has been fortunate in its presidents. Since Miss Dupont resigned, Mrs. Perrin and Mrs. Luxton have held the office, and now, under Miss Turner's gentle sway, the Diocesan Woman's Auxiliary to Missions is prospering in its work and extending its usefulness.

Scholars' Examinations

THE Annual Examinations on the Regular Course of Bible and Prayer Book Lessons and Memory Work for 1914-15 authorized by the Sunday School Commission of the General Synod, will be conducted under the direction of the Commission, wherever there are candidates, on Saturday, November 27th, 1915.

Incumbents of Parishes or Superintendents of Sunday Schools should make application for question papers, not later than October 20th to the Sunday School Secretary of their Diocese, stating the number of copies of each paper, Junior, Middle and Senior, they will require.

Two examination papers will be set in each grade, one on the Scripture Lessons and Scripture Memory Work, and one on the Prayer Book Lessons and Prayer Book Memory Work. Candidates are required to pass in both Scripture and Prayer Book papers in order to receive the certificate of the Commission.

In connection with these examinations three silver medals are open for general competition, viz:—

1. For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Junior Grade. (Offered by Grace Church, Toronto).
2. For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Middle Grade. (Offered by a gentleman of the Diocese of Rupert's Land and known as the Rupert's Land Medal).
3. For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Senior Grade. (Offered by St. Alban's Cathedral Sunday School, Toronto).

At the conclusion of the examinations, the written papers should be forwarded at once to your Diocesan Sunday School Secretary, together with a fee of 15 cents for each candidate writing.

R. A. Hiltz, General Secretary.

N.B.—All scholars under 12 years of age take the Junior examinations, all from 12 to 15 years take the Middle; and all 15 years and over take the Senior.

Humewood House, Toronto

THE annual meeting of the Humewood House Association was held on Friday, October 15th, in St. Thomas' Parish House, Toronto, the Warden, Rev. C. Ensor Sharp, presiding.

The treasurer's statement showed receipts $4,932.78 and expenditure $5,126.80, a deficit of $194.02 for the year. There was, however, an indebtedness of about $2,200 which had been incurred three and a half years ago to complete the cost of purchase and alterations when the Home was opened. This amount it was felt should be paid off and a pressing appeal was made for a special effort to do so at once.

Humewood House is, we understand, the only Church of England Home of its kind in Canada, and applicants from all parts of the Dominion are admitted. It is, to quote from a report, for the moral and spiritual uplifting of girls who, through impurity of living, are in danger of becoming hardened and immoral women, to their own undoing and the menace of the community. Obviously, those who are expecting the responsibility of motherhood come most often under its care, and it has been thought wise, so far, to limit the work to those who for the first time have so erred. The accommodation is limited to twelve girls, and the work is done under the conviction that only in and through the power of God can there be a true reclamation of these young lives. They are required to remain in the Home for at least six months, usually longer, after which they are started afresh in (wherever possible) helpful surroundings.

The Superintendent reported that in the three and a half years there had been 49 girls and almost as many infants cared for. The girls had ranged in age from 13 to 25 years, and of these at least 18 were proving by their daily living the sincerity of their amendment. She gave a thrilling account of the wonderful manifestation of the impelling love of God in lives and of the brave struggle against these besetting sins, and closed with the wish that her hearers could see, as she did, the results of their self-denying and oft-times discouraging efforts to maintain this work, which is, indeed, to the glory of God and the salvation of His poor erring children.

A. Y. P. A.

DOMINION CONVENTION

THIS Convention will be held in the schoolhouse of Holy Trinity Church, Toronto, on November 1-2. The opening address will be delivered by the Bishop of Toronto, after which the reports of the various officers will be heard and considered. Following this, an address will be given by the Rev. S. E. McKegney on "The Relations of the A.Y.P.A. to National Life," at the close of which the Rev. Canon MacNab will give an address. In the evening in the Parish Hall of St. Anne's, Dufferin St., there will be a public mass meeting, at which the chair will be taken by the Bishop of Toronto, and at which the Rev. L. Skey, the rector of St. Anne's, will deliver an address of welcome. The Rev. John Hodgkinson will also take part. The address will be given by the Bishop of Huron.

On the following morning Holy Communion will be held in Holy Trinity Church at 7.30, the celebrant being the Bishop of the diocese. At the morning session the Ven. Archdeacon Ingles will deliver the opening address. This will be followed by a Round Table Conference on the subject of "Programme Building." During the remainder of the session papers and addresses will be read and given by Messrs. H. Bright and Clarence Bell and the Rev. Canons Davis and Powell, and the Rev. Professors Boyle and Wright. During the afternoon a second Round Table Conference will be held on the advisability of starting an A.Y.P.A. paper. The closing address will be delivered by the Bishop of Toronto.

A Gifted Woman

MICHAEL FAIRLESS

SO great has been the curiosity over the personality of the author of "The Roadmender," that the following revelations made by Arthur Machen in the course of an article in the London *Evening News*, will have exceptional interest. It was Mr. Machen's privilege to meet the literary executrix of Michael Fairless, and she has lifted a corner of the veil that shrouded the life of her friend. We learn that Michael Fairless died at the age of thirty-three of "a combination of painful internal disorders." "The Roadmender" was actually written during her death agony, or, rather, what would have been agony to most mortals, for we are assured, and can readily believe, that Michael Fairless neither feared death nor anything else. She was staying with her friend at the time, and one day, when the first serious symptoms of her illness had appeared, she said suddenly as she lay on her couch: "I am a roadmender." And she asked for a pencil and some paper. Her friend complied with her request, and Michael Fairless began to write her masterpiece in such a way and under conditions that have not their parallel in the whole history of the making of books: "She could not use her right hand—there was an abscess in the right lung—she was far too weak to sit up, so she wrote with her left hand, the pad supported on her breast. In this way she wrote the whole of "The Roadmender" in nine days, and throughout the whole time she took no nourishment of any kind, either liquid or solid. All that she could bear was a little iced water now and again. She lived for twelve days more—still without any nourishment. I should not have said that she wrote the whole book herself; when she came to the last chapter, she had grown blind and too weak to hold the pencil, so the last chapter, called 'The White Gate,' was dictated to me as she lay dying and helpless, and she was thinking of a white gate that she used to look at through her window before her sight failed her." There is something decidedly uncanny about this achievement, as though the soul of Michael Fairless were moved by an unseen destiny. She was by temperament a mystic, although the fact that she could appreciate such books as "Pickwick," "Gil Blas" and "Don Quixote" prove that she had not divorced herself from what is essentially human. And her friend admits that she had what are called psychic gifts, and even definite telepathic faculties; she even had the power of writing automatically, but she herself distrusted these things and looked upon them merely as odd tricks of our sub-conscious life.

AN AMBIGUOUS ANNOUNCEMENT

THERE is a church in Cheshire which has an inscription over the entrance gate: "This is the gate of heaven." One day there appeared underneath this inscription the printed words: "This gate will be closed for the three winter months."

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, A.P.H.A.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D., D.C.L.	Toronto, Ont.
RT. REV .W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

PORT ARTHUR

Mr. A. R. Merrix delivered an interesting address on prayer at the regular meeting of the St. John's branch of the W.A. last week.

The Rev. Canon Allman, of Burk's Falls is taking charge of St. John's parish for a month during the absence of the Rev. Canon Hedley.

Canon Allman preached at the Harvest Thanksgiving services on Sunday.

The Woman's Guild of St. John's Church held a very successful tea and sale of home produce when the amount of $50 was raised towards the paying of the furnace.

W. A. Hankinson, formerly engaged in lay reader's work in the mission at Latchford and at T. and N. O. railway points, spent a day or two in Port Arthur recently, going on to Hymers, where he will undertake similar work. Mr. Hankinson has been recently trained at the missionary college, Dorchester, Oxfordshire, Eng.

COBALT

The rector, Rev. H. A. Sims, has called a vestry meeting for Monday, the 25th inst., for the discussion of some important matters in connection with the church, when it is hoped there will be a large attendance.

The advisability of erecting a parish hall on the church property is being discussed. The building would be used as a Sunday School and meeting place for the various Church organizations. St. James' Church has been badly in need of a hall, and it is proposed to undertake the work if at all possible by the spring. Donations towards the scheme have already been promised.

GORE BAY

The Rev. S. F. Yeomans, of Bruce Mines, is to take charge of the mission of Gore Bay. Mr. Yeomans has been working in this diocese for several years with considerable success and will be welcomed by our Church people.

CALGARY

ARCHDEACONRY OF RED DEER

The fall meeting of the Archdeaconry of Red Deer began at noon, Monday, the 11th inst., in St. Luke's Parish Hall.

The first session opened at 2.30 p.m. with Archdeacon Dewdney in the chair, His Lordship the Bishop of Calgary being also present.

The matter of apportionments due the diocese from the different parishes in the deanery was discussed and reported upon by the clergy and a very satisfactory condition was found to exist. With one exception, all the parishes were found to have paid their apportionments to date.

The question of the lack of family prayer in the home was introduced by the Rev. H. A. Patstone, of Lacombe, and a committee was appointed to deal with the matter and report to the chapter.

The committee decided to draw up a simple form of morning and evening prayer for the family and to urge its adoption in the home.

It was also decided to hold on the eve of All Saints' Day, Sunday, October 31st, special memorial services throughout the Archdeaconry.

In the evening his Lordship the Bishop gave an interesting account of the meeting of General Synod, recently held in Toronto. The address was much appreciated.

This was followed by an able paper on the Scottish Church by the Rev. A. D. Currie, rector of Pine Lake.

Mr. Currie dealt with his subject under four headings:—The pre-Celtic period, the Celtic period, St. Margaret to the Reformation, and the Reformation to the present day.

On Tuesday the session opened with a celebration of the Holy Communion at 8 a.m., breakfast at 8.45, and matins at 10 a.m.

The Rev. F. R. B. Leacroft, of Calgary, then took up the "devotional study," based on the fourth chapter of the first epistle of St. John, verses seven to twenty-one.

This was followed by a paper by the Rev. H. M. Shore, of St. Michael's and All Angels' Church, Calgary, on Forbes Robertson's book, "The Self-limitation of the Word of God."

On Thursday evening a social and reception were held in the Parish Hall, to which all the members of the congregation were cordially invited.

FREDERICTON

The principal of the Rothesay Boys' School, the Rev. W. R. Hibbard, M.A., in his report to the board of education, stated that fifty of the old boys of the school had enlisted for service at the front, that one had been killed, one reported as missing, and a number had been wounded. He also stated that the school at present was in a most flourishing condition. It had closed its last year with a small balance on the right side of the book, and there were now sixty-seven boarders and seven day scholars in attendance at the school.

At a recent meeting of the board of missions Bishop Richardson reported five vacant missions and parishes in the diocese.

CHATHAM

The usual annual harvest thanksgiving services were held in St. Paul's and St. Mary's Churches on Sunday, the 10th inst. These services were of the usual appropriate and interesting character and good congregations were in attendance. The churches were handsomely decorated with grain, fruits and flowers, and the harvest hymns, etc., were heartily sung. Suitable sermons were delivered by Archdeacon Forsyth and the Authorized Special Form of Service was used. The offerings amounted to $309.87, being $27.72 the ordinary weekly offering, $89.55 special for Parochial Fund, and $192.60 for St. Mary's Painting Fund.

HURON

WOODSTOCK

The Ven. Archdeacon Cody, of Toronto delivered a lecture before the Teachers' Institute last Thursday evening on "The National Principal in Relation to War." It was most interesting and instructive.

The Rev. Canon R. S. W. Howard, of Chatham, was the preacher at the harvest thanksgiving services in New St. Paul's on Sunday the 10th inst.

In the afternoon a children's service was held in the church, when Canon Howard addressed the pupils of the Sunday School.

BERLIN

The members of the Mothers' Guild of St. John's Church at their monthly meeting presented the retiring rector, Rev. J. W. J. Andrew, who will leave the city soon to take charge of his new field of labor in St. Thomas, with a very fine gentleman's travelling roll. The presentation was made by Mrs. Charles Vogelberg, on behalf of the ladies, and Mr. Andrew replied in feeling terms, referring to the loyal support accorded the church work, by the ladies, and the regret it caused him to sever the harmonious relations existing.

The members of the Mothers' Guild are nearly all mothers or sisters of men who are giving their services in defence of the Empire.

Mr. Andrew will likely preach his farewell sermon on the last Sunday of the month.

BRANTFORD

Rev. C. V. Lester, rector of St. Luke's Church, last Tuesday received a cable from Colonel E. C. Ashton, a Brantford man, in command of the 9th Canadian Infantry Brigade, at the front, offering him the position of chaplain of the brigade. Mr. Lester accepted the post by cable and will leave for the front almost immediately.

SARNIA

The semi-annual meeting of the Woman's Auxiliary was held on Tuesday and Wednesday, October 12 and 13, at St. George's Church. On Tuesday evening there was an informal meeting and an address by Miss Young, returned missionary from Japan. On Wednesday, 10.30, there was a celebration of the Holy Communion. 11.30, business meeting. 2 30, business meeting. At 8 p.m. there was a missionary meeting, when addresses were given by the Bishop of the diocese and the Right Rev. W. C. White, D.D., Bishop in Honan, China.

ST. THOMAS

Rev. W. F. Brownlee, rector of St. John's Church, has decided not to accept the rectorship of St. John's Church, Berlin, which was recently offered him.

WINDSOR

The annual harvest thanksgiving services of the Church of the Ascension were held on Sunday. The church was suitably decorated and appropriate thanksgiving music sung by the choir. The special preacher for the day was Rev. J. M. Horton, rector, of Kingsville.

DOVER

The new hall of St. Thomas' Church, Dover, was recently opened. Speeches of congratulation to the rector, Rev. A. A. Trumper, and members of the congregation, for the fine new hall, were given by Bishop Williams, Rev. Canon Howard, Rev. J. W. Spence, and A. B. McCoig, M.P.

Splendid work has been accomplished by the workers—in 1913 the rectory was built, in 1914 foundations were laid and in 1915 the new parish hall was built, on the church property which was left by the late Miss Ann Smith, purposely for church buildings. There are only 37 families belonging to the church and special credit is given them for the success in their undertakings.

His Lordship, the Bishop, declared that the hall was the finest and the largest parish hall, for a country church, in the diocese of Huron, and took pleasure in being present at the opening of it.

CHATHAM

Harvest thanksgiving services were celebrated in Christ Church on Sunday, Oct. 10th. The Rev. Dr. Boyle, D.D., of Trinity College, Toronto, a former rector of the church, conducted the services.

BRANT DEANERY MEETING, AUTUMN, 1915

The Brant Deanery and Sunday School Convention was held on Monday and Tuesday, the 18th and 19th of this month.

The Sunday School Convention was held at St. Jude's, Brantford, on Monday evening. An address was given by the Rev. Canon Owen, of Hamilton, and Mrs. Turnell gave a paper on Kindergarten work.

The Deanery meeting commenced on Tuesday morning with a celebration of the Holy Communion at 8 a.m. at Holy Trinity, Brantford. There was a meeting for clergy at 10 a.m., when there was a discussion on "The Influence of the War on the Re-union of Christendom."

Tuesday afternoon was given up specially to the discussion of Women's Work. Miss Strickland and two of the Sisters of St. John read papers and lead in the discussions. Mrs. Hamilton, wife of our Bishop in Japan, was also present and presented the missionary side of the work.

Tuesday evening was especially for men and there were papers and discussions on work for and by men in the parish. The Rev. S. E. McKegney, formerly secretary of the Church of Ireland Men's Society, read a paper.

The Woman's Auxiliary also held their Deanery meeting at the same time and place.

KOOTENAY

The Rev. A. H. Plummer, vicar of St. Michael's Church, Merritt, has decided to take up Indian work at Chulus Reserve, adjoining the parish, and will leave on arrangements being made for a successor to him.

The Rev. A. Harold Plummer came to St. Michael's last March, from Lumby, near Vernon, succeeding the Rev. James Thompson, who left the parish to enter the diocese of Algoma at Sault Ste. Marie.

MONTREAL

MONTREAL

Lt.-Col. the Rev. Canon Almond sailed on Tuesday, the 12th inst., to resume his duties as chaplain with the Canadian forces in France. Mrs. Almond will spend the winter at the Place Viger.

The Anglican Churches of St. Andrew, Ahuntsic, and St. Bartholomew, Bordeaux, were dedicated on Sunday, Oct. 10th, by Bishop Farthing. Service at the first named was held in the morning and at St. Bartholomew's in the afternoon. His lordship also preached at the latter and Rev. Canon Almond at Ahuntsic.

St. Andrew's Church is prettily situated on Peloquin Avenue and has seating accommodation for 250 persons.

St. Bartholomew's Church is situated at the corner of Pasteur Street and Boulevard Gouin. It was built entirely by day labor working under the direction of a building committee. The exterior of the church is of rough cement, while the interior is neatly finished in beaver board and nicely panelled. There is accommodation for about 150 persons. St. Bartholomew's is entirely free of debt, and has been enriched by generous friends who have supplied many of the articles needed in the place of worship.

Both St. Bartholomew's, Bordeaux, and St. Andrew's, Ahuntsic, are under the direct supervision of the church wardens and board of management of Trinity Church.

At the dedication service in St. Bartholomew's Church, Bordeaux, in the afternoon, the Bishop was assisted by Rev. G. Quinton Warner, of Trinity Church. Rev. Mr. Abbott also took part in the service.

NIAGARA

Five clergymen of the rural deanery of Lincoln and Welland have entered the overseas service as chaplains or in the army medical corps. They are: Canon Piper, Thorold; Rev. G. B. Gordon, Niagara Falls; Rev. J. A. McIntosh, Fort Erie; and Rev. H. A. Priest, St. Catharines, and Rev. W. L. Archer, Thorold.

GUELPH

Rev. C. H. Buckland, rector of St. James' Church, has been appointed chaplain of the 29th battery, C.F.A., which is in training in London, Ont., for overseas service. Mr. Buckland will have the rank of captain.

At the Thanksgiving services which were continued at St. James' Church on Sunday, Oct. 10th, the Rev. J. W. Hodgins, rector of St. Paul's Church, Stratford, preached at both morning and evening services. An added interest at the morning service was the presence of "D" Company of the 71st Battalion, including their newly enlisted, in charge of Major Wideman. Headed by the G.M.S. band the company paraded to the church. They presented a fine appearance and hundreds of people lined the streets as the parade passed by.

DUNNVILLE

Ven. Archdeacon N. I. Perry preached the harvest thanksgiving sermon last Thursday evening.

NIAGARA FALLS

The Thanksgiving service in All Saints' was well attended. Canon Black was the preacher.

NIAGARA-ON-THE-LAKE

Harvest home and thanksgiving services were held in St. Mark's Church on Sunday, Oct. 10th, and brought together the largest congregations ever known in the history of the ancient church, that of the evening being so large that many extra seats were necessary in the church proper and the gallery had to be opened to accommodate those who could not find room elsewhere. It is estimated that at least 650 people, many of whom were soldiers from the camp, were gathered together there, to give thanks to Almighty God for the many blessings He has bestowed in the past year. The church was beautifully decorated with flowers, fruit, grain, vegetables, Pampas grass, etc., the arrangement of these being most artistic and attractive and to many the materials used were a revelation, and an evidence of the abounding fruitfulness of this part of the Niagara district. At the morning service the rector, Canon Garrett, was assisted by the Ven. Archdeacon Ingles, of Toronto, who was the special preacher, his text being taken from the 145th Psalm, 7th verse, "They shall abundantly utter the memory of thy great goodness" and the address was filled with appropriate references to the thanksgiving festival and to the great struggle in which the Empire is at present engaged; the people were reminded of the great part our bountiful harvest will take in the welfare of the Empire and urged to give thanks with grateful hearts for God's many goodnesses to them. The choir rendered some very fine music at both services and were ably assisted by a number of "boys in khaki" from the camp, whose services were very much appreciated. The anthem, "While the earth rejoiceth," was specially well rendered, while the hymns being old and therefore well known, were heartily sung by all present.

The Bishop of Niagara was present at the evening service and preached an inspiring sermon in which he urged his hearers to thank God for His goodness and to continue in their thanksgiving throughout the year. The present unsettled conditions arising from the war, the bountiful harvest and the presence of so many of the nation's defenders were in turn touched on, the words of the speaker touching the hearts of all present. There have been many inspiring services in St. Mark's in the past, but none were more so than those of Sunday, while never before were there more attentive listeners to the words of the speakers or a greater spirit of reverent thankfulness on the part of those present.

HAMILTON

The annual harvest thanksgiving services were held in St. Luke's church on Sunday, Oct. 10. At the morning service the preacher was Rev. John Samuel, rector of St. Stephen's, Mount Hamilton, and at the evening service the Rev. G. W. Tebbs, rector of St. James', East Hamilton. The choir was augmented by five of its former members, who were up from Niagara camp.

A very interesting sermon was preached at St, George's Church on Sunday evening by Rev. Prof. Mowell, of Wycliffe College, Toronto, who chose as his subject, "Ye must become as little children to enter the kingdom of heaven."

The annual meeting of the Dorcas Society of All Saints' Church was held last Tuesday afternoon, when reports were received and plans laid for the coming season.

The secretary's report showed an increase in membership and attendance. The former officers, with Mrs. Forneret as president, were all re-elected.

The Anglican City Mission has taken a house for its work at 372 North Sherman avenue. There was a short service of dedication last Friday afternoon when the house was officially opened. Rev. Canon Owen and Rev. C. B. Kenrick were present to represent the Bishop, who was unaviodably absent. Classes will be opened in a week or two.

Mr. E. E. Bell, recently of St. James' Church, Guelph, has been appointed choirmaster at St. Mark's Church, to succeed Mr. W. H. Thresher, who recently resigned. He is recognized as an accomplished choir leader. Miss Bessie Pass, daughter of E. K. Pass, has received the appointment as organist.

HARRISTON

On Tuesday last the Rev. Herbert Henry Wilkinson, formerly of St. Alban's Church, Acton, was inducted as rector of St. George's Church, Harriston, and the Church of the Ascension, at Clifford, to succeed Canon Scudamore, transferred to St. James' Church, at Fergus. The Venerable Archdeacon Davidson, M.A., of Guelph, conducted the induction services. A hearty welcome was extended to the new rector.

PORT DALHOUSIE

The annual Harvest Festival services of St. John's Church were held on Sunday. The rector preached in the morning, and the Ven. Archdeacon Perry in the evening.

On Monday a re-union of the congregation took place in the Parish Hall.

DEANERY OF LINCOLN AND WELLAND

A most important and interesting meeting of the Deanery of Lincoln and Welland was held in Christ Church, St. Catharines, October 12th. Fifteen clergy were present. There was a celebration of the Holy Eucharist at 11.15 a.m., the Rural Dean being celebrant and the Venerable Archdeacon Perry of St. Catharines, the preacher, who gave a most helpful message to the clergy, from the Words of St. Paul, 1 Cor. xiii, 12. At the afternoon session, Mr. Laurence Baldwin, of Church Life, gave a most interesting paper on the Church Press, pointing out very clearly and forcibly the value and need of a Church paper in every home; an interesting discussion followed, and it was resolved by the clergy present to encourage in every possible way the reading of Church papers in their parishes. Rev. L. W. B. Broughall gave a very full and profitable report of the more important of the debates of General Synod in connection with the Prayer Book Revision.

The ladies of Christ Church were most hospitable. The next meeting of the Deanery will be held at Niagara Falls (D.V.) on the third Tuesday in January.

NOVA SCOTIA

There arrived from England last week two of the most beautiful of all the gifts with which All Saints' Cathedral has yet been enriched, and certainly in the few years which have elapsed since it was opened, "costly spikenard" has not been lacking as its altar, nor proofs of the loyalty of churchmen and churchwomen. Of the two gifts referred to, one is an altar service book, presented by the Sanctuary Guild, as a memorial to one of whom it is no exaggeration to say that he loved the very cathedral fabric with an absorbing love and threw into the cathedral movement a spiritual passion possible only to one of the highest spiritual ideals—the late Dean Crawford.

The Altar Service Book is a worthy memorial even to him—it is from the Oxford University Press, and is a most beautiful specimen of its best handiwork.

The book is bound in red turkey morocco, inset upon the cover in purple being the Cross. In old English lettering there appears on its opening page the following:

"This Altar
Service Book is presented
by the Sanctuary Guild
of
All Saints Cathedral
In loving memory of
Edward Patrick Crawford, D.D.,
Priest
Dean of Nova Scotia
and
Founder of the Guild.
Entered into rest, Dec. 17, 1912.
Requiescat in pace."

The Book—a perfectly satisfying model of the printer's art—contains the order of the administration of the Holy Communion, together with the orders of confirmation, the solemnization of matrimony and the churching of women, together with the calendar, the capitalization throughout being in red.

The clasps are of silver and the whole constitutes a gift which is, as has been stated, a worthy memorial of one whose life was consistently devoted to the highest and whose works, while he rests from his labours, do indeed follow him.

Its use at the celebration of the Holy Communion will add another sacred association to those which make the Cathedral Altar so dear a place.

The choir stalls which are of fumed oak, harmonizing with the pulpit—a wood which darkens with age—are for beauty of carving unsurpassed in the entire Dominion and are the gift of a member of the congregation to whom the cathedral owes much but whose name is by request withheld.

They are from one of the most noted firms in the United Kingdom, the carving being all the work of one skilled hand—the hand of a master of his craft whose name is known all over Europe. This hand, guided by a reverent mind, sympathetic to that which ever underlies the music of the church, if it be worship, has surmounted the end of each stall with an angel, reminder to the choir and to the people that their voices below are blending with the pure notes of the angelic choir—these angels from the wood are kneeling and their hands are clasped, as of that celestial choir who rest not day nor night, singing "Holy, Holy, Holy." The choir stall screens are also exquisite specimens of the artist's skill—the hand that wrought the adoring angels from the wood has here reproduced the beauty of myriad leaves—the beauty of nature. The carving is in harmony with the old gothic of the cathedral. Truly the church is enriched by gifts like these, in which consummate skill and reverence are nobly, exquisitely met together.

Mr. Lionel Forsyth has been appointed to the staff of King's College, Windsor, to fill the vacancy created by the resignation of Professor Bober.

Rev. A. T. Suckling, rector of Joggins, has been appointed to a chaplaincy.

ONTARIO

Much sympathy is expressed for the Bishop of Kingston who has received the news that his nephew, Lieut. Claude Bidwell, eldest son of the Bishop's elder brother, A. S. Bidwell, East Dereham, England, has been killed in France. Lieut. Bidwell enlisted as a private and then got a commission. He fell the first time he was in action.

KINGSTON

At Convocation Hall the regular morning service on Sunday, Oct. 10th, was notable for a fine sermon by Rev. Canon Gould, of Toronto, who touched upon his knowledge of the mission field,

Why this Corporation should be Executor of your Estate

Have you considered that the Executor, Trustee or Guardian you have already named or had thought of naming in your Will, might lack the requisite knowledge, refuse to act, resign, die, move away, become incapacitated or act with partiality? A Will naming this Coporation as Executor is free from these disadvantages.

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TORONTO OTTAWA WINNIPEG SASKATOON

dealt tersely with some aspects of Turkish influence upon humanity, and brought out the lessons of the Thanksgiving spirit. A large number of students attended the services.

St. George's Cathedral branch of the A.Y.P.A. entertained the Gananoque branch on Tuesday evening.

BROCKVILLE

The Right Rev. the Bishop of Kingston, DD., LL.D., was the preacher at the annual harvest thanksgiving service on Sunday morning, Oct. 10th, in Trinity Church.

OTTAWA

OTTAWA

Bishop Roper and Archdeacon A. W. Mackay were present at a meeting of the congregation of Holy Trinity Church on Thursday, Oct. 7th, in connection with the forthcoming departure of the rector of the parish, Rev. F. W. Squire, as a chaplain of the Canadian Expeditionary Force. The meeting was largely attended and the matter of a successor to Mr. Squire was considered. The members promised to give their heartiest support to any energetic clergyman that the Bishop might send them. The Bishop promised to do his utmost to secure a suitable rector, but he foresaw difficulties as so many had left for the front and so many students had enlisted. Though the rectorship of the parish is vacant, services will be held as usual.

St. Anna's Guild of St. Matthew's Church has appointed the following to office for the coming year:—Honorary president, Mrs. G. A. Anderson; president, Mrs. A. E. Hellyer; first vice-president, Mrs. George Dawson; second vice-president, Mrs. T. N. Lewis; third vice-president, Mrs. C. Clark; treasurer, Mrs. F. W. White; secretary, Mrs. J. I. Shields; secretary of altar guild committee, Mrs. C. Clark.

The receipts for the year amounted to $1,100, of which $765 was applied to the capital debt on the church.

Arrangements are being completed for the Mother Goose Bazaar on December 1st and 2nd.

The Right Rev. Dr. Williams, Bishop of Quebec, and Mrs. Williams, will be present at the anniversary services of All Saints' Church on All Saints' Day, and will be the guests of Dr. and Mrs. F. Montizambert, while in the capital.

Rev. E. W. Noel, of Providence, R.I., has been the guest of Rt. Rev. J. C. Roper and Mrs. Roper for a few days. On Sunday morning, Oct. 10, Mr. Noel was the preacher at Christ Church Cathedral for the harvest thanksgiving service.

The anniversary services in connection with St. Augustine's chapel were held on Sunday, the 10th inst. Gifts of seasonable vegetables and fruits decorated the interior of the chapel. In the morning Rev. Mr. Coleman preached, and in the evening Rev. J. F. Gorman, rector of St. John's. The attendances at both services were good. On Tuesday night the fruit, vegetables, etc., were auctioned off in the school room and the proceeds, over $15, went to the church funds. Previous to the sale several readings were given.

Rev. Charles Clark, of Vancouver, B.C., formerly rector of Trinity Church, Ottawa South, is spending a few days in town and is the guest of his nieces, Miss Bessie and Miss Mary Wright.

Rev. G. P. Woolcombe, of Ashbury College, was the preacher at Christ Church Cathedral on Sunday morning.

Rev. Canon Powell, rector of Holy Trinity Church, Toronto, and late president of King's College, Windsor, N.S., was in the city on Monday to conduct devotional services in connection with the Sunday School work of the Church. The afternoon meeting was held in St. George's parish hall and in the evening Canon Powell preached in St. George's Church.

VANKLEEK HILL

Rev. W. B. Morgan, recently of Ottawa, has been appointed rector of the churches here and at Barb. He will begin his duties the first Sunday in November. He and Mrs. Morgan were here last week, the guests of Mr. and Mrs. Postlethwaite.

QUEBEC

The death recently occurred suddenly of the Rev. H. A. Dickson, incumbent of Inverness, a well known priest of this diocese.

The Right Rev. Heber Hamilton, Bishop of Mid-Japan, gave an illustrated lantern lecture in the Cathedral Church Hall on the Canadian diocese of Mid-Japan, on Wednesday, Oct. 13th, 1915.

The Bishop of Kootenay conducted a Quiet Day for the clergy of Quebec in St. Matthew's Church, on October 14th.

Acting upon the appeal made by the Lieut.-Governor on behalf of the British Red Cross, the Dean of Quebec has arranged to hold a special service in the Cathedral on Oct. 21st, at which sermon will be preached and collection made to further the work of the British Red Cross.

The Sunday School Conference of the diocese of Quebec takes place at Sherbrooke Oct. 27th.

RUPERT'S LAND

WINNIPEG

The congregation of St. Peter's Church last Monday passed a resolution of regret at the resignation of their rector, Rev. Dr. De Mattos. He is leaving for Dauphin. A committee of three was selected to consult with Archbishop Matheson relative to the choosing of a successor.

CARBERRY

His grace the Archbishop paid a confirmation visit to this parish on Sunday, October 10th. The services of the day were very bright and well attended. At 10.30 a.m. matins were said and at 11 choral communion, at which his grace was the celebrant, assisted by the rector. His grace preached a very helpful thanksgiving sermon in the morning emphasizing the propriety of thanksgiving at this time. In the evening the confirmation service alone was said at which the rector presented some twenty candidates. It is very satisfactory to note that of this number thirteen were adults and ten of these ex-nonconformists. It should be a source of great satisfaction that the Church in the diocese is making such progress. The parish has been worked by the rector's brother, Mr. E. A. Findlay, B.A., a student of the diocesan college, Montreal, since his appointment as camp chaplain at the military camp at Sewell.

TORONTO

Among the Bishop's appointments for the week are: Tuesday, an address at the Sunday School convention at Brampton; Wednesday, confirmation at Humber Bay; Thursday, thanksgiving sermon at Alliston; Friday, thanksgiving sermon at Waterloo; and Sunday, confirmation at Erindale.

TORONTO

St. Matthew's Church Lecture Hall was filled to capacity last Thursday evening when Prof. G. M. Wrong, of Toronto University, delivered a patriotic lecture. A good programme, arranged by Mr. R. G. Stapells, organist of the Church of the Messiah, was rendered. Rev. J. R. H. Warren presided.

At St. Barnabas' Church on Sunday special Harvest Thanksgiving services were held. In the morning Rev. Carlton Morris, M.A., of Dundee Cathedral, Scotland, was the preacher, and in the evening the rector, the Rev. F. E. Powell, M.A.

The Bishop preached at St. Mark's, Parkdale, on Sunday morning and at St. Edmund's in the evening.

The Rev. Dr. Griffith Thomas was the special preacher for the Children's Day service at St. John's Church on Sunday morning.

The Rt. Rev. the Bishop of Huron was in the city for a short visit last week.

Plans for the new church of St. Michael and All Angels, to be erected on St. Clair Avenue at the corner of Bracondale, have been completed, and work on the foundations of the building will commence at once. The construction will be carried on during the winter, and it is expected that the new building will be ready for occupancy in about six months' time. It is not intended to complete the building at once, but about three-quarters of the permanent nave will be constructed and a temporary chancel built, leaving the remainder of the nave and chancel, together with the tower, for a later date. The present plans call for an expenditure of about $20,000, and will provide ample accommodation for the rapidly-growing parish.

The building, when completed, will be a dignified and handsome structure, while the particularly favorable position in which it will be placed will make it a noticeable architectural feature in the north-western section of the city. The building will be in a composite style with a fine large tower at the north-west corner. It will be constructed of a tapestry brick in warm colors, reds and browns predominating, while the interior masonry, pillars, and window openings will be of Roman stone.

The interior will show a series of fine arches, rows of pillars flanking the walls, thus providing side passages, and these will have the effect of pierced buttresses. The walls will be finished in stucco. The windows are particularly handsome, with stone mullions, a great window in the west end promising to have a very fine appearance. The entrance will be from Bracondale through doors at either corner, one through the tower, and the other through a south porch. The building will have a width of 48 feet, and from floor to ceiling will be 40 feet, while 76 feet of its length will be constructed, this being about half the length of the completed structure. Messrs. Eden Smith & Son are the architects.

Rural Deanery of Toronto

The Ruri-decanal Chapter of the City of Toronto, held its inaugural meeting for the season on Monday, October 18th. A quiet hour was conducted by the Lord Bishop, which was attended by a large number of the city clergy.

The addresses were based on the Pauline phrase, "Ambassador of Christ," and laid emphasis on the ambassadorial aspect of the ministerial office and pointed out the importance of the divinely royal message which it was their privilege to deliver and the responsibility for rightly interpreting that message to the flock of Christ. The Bishop also pointed out the unique seriousness of the times in which their ministry was being exercised and the need in the midst of prevailing disturbance that the clergy should show forth absolute loyalty to the spirit of their Divine Master.

A business session followed, and afterwards the clergy were entertained at lunch by his Lordship. Reference was made to the depth of brotherly feeling existing in the city and diocese, between the clergy with one another and towards their diocesan. The Bishop also mentioned that there has come in about $700 for the fund for Prayer Books for the Overseas' Forces, out of $1,000, which is the objective and hoped the clergy would draw attention to the fund. The session was held in St. James' Cathedral and the Parish House.

The Mothers' Union

The first service of the season was held in St. James' Cathedral on Tuesday, October 5th, the special preacher being the Rev. T. S. Boyle, who took as his subject, "The Beauty of Service." The address, while calling for a high ideal, was one that dealt with the everyday side of human life and must have appealed strongly to all who heard it.

A business meeting was held afterwards in the Parish House, when Mrs. Ogden Jones, the President, gave her address, and the Secretary reviewed briefly the year's work. The treasurer's report was read and showed that the members are practical in their interest, and the librarian's shewed a larger number of withdrawals. In order to increase the helpfulness of the library, it is the intention of the council to add some new books as early as possible.

Reports were read from several new Branches in the city, and from one outside, which recorded faithful work done, and some progress made which were encouraging both to officers and members and will surely lead to increased earnestness in the work.

Anglican Bible Class Federation

The first annual mass meeting for men and women is to be held in St. James' Parish House on the evening of Nov. 8th at 8 p.m.

The meeting will be addressed by the following speakers: The Rt. Rev. Bishop Sweeny, D.D., the Rev. R. A. Hiltz, M.A., and Prof. E. Hooke.

There appears to still be some doubt as to the value of this movement. It is felt by many that we are increasing organizations in the Church and making unnecessary work.

I am anxious to make it distinctly understood that we are very much adverse to making more organizations, for already there are far too many organizations within the Church.

In this movement we are not creating another society, but are *firing up* an already existing one, namely our Bible Classes.

(*Continued on page 546*)

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Women's Work and Social Service

"NOBLY, nobly Cape St. Vincent to the north-west died away. . . .
Bluish, 'mid the burning water, full in face Trafalgar lay. . . .
'Here and here did England help me—how can I help England,' say?"

Trafalgar Day—we all know what it records, what it symbolizes—"endurance and tenacity"; "silent, relentless pressure"; "command of the sea"; the "Nelson touch"; itself a monument, an epitome of the land ordained by Providence to be the home of a sea-faring race. From the days when Alfred the Truth-teller built his "long ships," the men of our island kingdom have been the darling children of the sea, the kingdom depending on the highway of the sea not only for power, prosperity and expansion, but for security, stability, for life itself.

"It may be said now to England," wrote the great "Trimmer," Lord Halifax, "'Martha, Martha, thou art busy about many things, but one thing is necessary.' To the question, 'What shall we do to be saved in this world?' there is no other answer but this—'Look to your Moat.' The first article in an Englishman's political creed must be, *That he believeth in the sea*. Without that there needeth no General Council to pronounce him incapable of salvation here."

And what is the aim and purpose of this sea-spirit and sea-power, which has borne our race as a colonizing people throughout the world, which has carried the genius of the "English mind" into all lands, which has planted the Flag whose service is freedom in the uttermost parts of the earth and has linked the Mother Country into one with the Dominions overseas? Look at the noble prayer authorized for daily use in His Majesty's Navy:—

"That we may be a safeguard unto our most gracious Sovereign Lord and his dominions, and a security for such as pass on the seas upon their lawful occasions."

A speaking commentary is the history of the present war, especially the episode of the German submarine campaign, "which has made all nations admire the conduct of our navy and has brought into relief the undoubted fact that British sea-power has never been abused." The *Morning News* of Dallas, Texas, says:—

"Great Britain, instead of using its power as a tyrant, has used it with a spirit of forbearance which it would not be reasonable to expect of any other country and least of all of Germany. If evidence is the only light given us to peer into the future, the world has no reason to fear the continued supremacy of Great Britain on the seas."

* * *

Does anyone still ask, "What is the Navy doing?" Think of the transport ships, the splendid merchant marine, the guarded trade routes, the trawlers and minesweepers no less than of the destroyers and submarines, the Dreadnaughts and battleships of all classes, and of the gallant men of the service in its various departments.

"The Navy has been father and mother to the Army. Not one of us but realizes how much he owes . . . to all those dauntless crews, who took no thought of themselves, but risked everything to give their soldier-comrades a fair run-in at the enemy." So runs Sir Ian Hamilton's acknowledgement.

While in a famous letter the First Lord of the Admiralty has pointed out that—

"There are seven, and only seven, functions which a fleet can perform. . . . All these functions have so far been successfully performed by the British Fleet. . . ."

* * *

We think of the Navy as a unit, a sort of grand impersonal force, a "sure shield," a voiceless presence. We do not hear much about the doings of the Navy or of its sailors, but now and then a curtain is drawn, a window is lifted, a voice speaks out of the silence, and you see and understand something of the life and spirit of these gallant men.

The Archbishop of York, after his visit to the Fleet, writes:—

"For twelve months the Fleet has been enduring the strain of instant readiness for battle. Almost all its ships have been constantly at sea. They had no harbours secure from danger; they roamed ceaselessly over the northern and western seas, at full speed, often in wild weather, with water covering the decks, in a region where the winter daylight lasts only a few hours, each ship moving hither and thither in the dark. . . . The officers and men have all the responsibilities of war without the thrill and excitement of battle. . . . Of the efficiency of the Fleet it is not for a mere outsider to speak; but even he cannot fail to be impressed by the all-pervading sense of *readiness*. It seemed as if there was one word written on every ship, on every part of her, on every man within her—the word *Ready*."

An officer in charge of a patrol boat which had "just crawled into port," writes:—

"Fearful weather, nothing but gales, rain and snow with rough seas. . . . I love the work and it is exciting if uncomfortable. Two of my best are young lads of 17, keen as mustard on finding submarines. . . . Standing or hanging on to the rigging in blinding rain, with seas drenching on to them for four hours at a time, peering into the darkness, and then going below and devouring rapidly the rough fare of a trawler. . . . The strictest lookout must be kept at all times, as with the rough seas a submarine periscope takes a bit of spotting, like with a floating mine."

* * *

"Thanks to the abiding solidarity of the Service, and the conformity of peace to war training in the Navy," "for all the outward changes, the inner work-a-day life of the Fleet remains unaltered," and "the noblest spirit of the Navy has found an unrivalled interpreter" in *Bartimaeus* who, in *Naval Occasions and a Tall Ship*, shows us what the Navy really is.

There is the First Lieutenant whose happiness had been shipwrecked early in life, yet who, when the "skipper's missus and kids" came on board for a Christmas celebration, was able to make himself into a genuine and delightful Santa Claus, though he could not join the childish chorus at the piano "because the fire needed so much attending to," and who couldn't hear Cornelius James his prayers because "the shadowy fingers of the might-have-been would tighten round his heart." And there is the genial Padre, who "would often shepherd his flock with the aid of boxing gloves," and who was "blessed in the knowledge of just how much sympathy unmans and how much strengthens to endure"; and so, "he died fighting, remember," with a pressure on the shoulder, nerved a man for his duty.

Then there is the party at the Mess when, after many comic songs and much mirth, "Mouldy" began to sing:—

"God of our fathers known of old,
Lord of our far-flung battle-line,"

which gradually gathered to itself all the voices, stilled the jokes and play, "until the stately words were lifted in a great volume of harmony" and then silence fell, while two officers pacing the quarter-deck talked of

"'Lesser breeds without the Law' gradually assuming control—all these strikes and rioting—class hatred—futile discussion about armaments—brawling in Parliament—and we holding to our tradition of *Ready, Aye Ready*."

And then one told of the Last Legion on the Wall, forgotten, but fighting to the last, faithful among the faithless to "the tradition." Then there is the intensely moving story of Jerry and Jubbs, and of Periwinkle, "that maimed and battered knight clinging to the heft of his broken sword." And there is Torps, and there is Peter and the Young Doctor.

"'I must go down to the sea again, to the lonely sea and the sky,
And all I ask is a tall ship and a star to steer her by';
But it's the star we need the most—you and I."

And the Engineer Lieutenant with his love letter, "the sort so few men ever earn and so many (in Heaven's mercy) are suffered to receive." "Man overboard" breaking on his happy reveries, called him to the danger, the sacrifice, the hesitation. "But—would she have him stand and wonder if that was a gull he had heard? . . . Love of woman—love of life—mighty factors almost supreme"—but read it and learn about the greater love, which constrained him to the rescue.

Another charming story tells how Guns "started off for El Dorado and took no return tickets." We learn, too, how "Mothers of midshipmen have a means of scenting the whereabouts of a fleet that mere censorship of letters cannot balk," and we are taken to a room at the hotel where mothers and their sons are gathered, the sons dealing with eggs and toast, marmalade, watercress, plum cake and toasted scones, in a manner that convinced their half-alarmed relatives that famine must have stalked the Navy ever since the war started," they talking the while of the "topping rag" enjoyed by the battle cruisers and of their own "rotten luck," and of the pneumatic swimming jacket used for "scrum practice," and punctured, but worn nevertheless.

Once more, *Torpedoed*. There is the stunning explosion, the instant assertion of discipline, the cheery catchwords, the rapid loading and firing, the jokes and fun even in the order to "swim for it," and then the chief stoker and the midshipman are clinging together to a bit of wreckage.

"The boy's teeth chattering, blue with cold. 'W-W-What were you g-g-g-oing to have for b-b-breakfast in your mess?' Hang it all, a fellow of 15 had to show somehow he wasn't afraid of dying. 'Kippers,' replied the chief stoker, recognizing his part and playing up to it manfully. 'I'm partial to a kipper myself. And fat 'am.' Then the middy tried to salute the Lieutenant and sank. 'Child-murder, that is, sir. "Kipper," I sez, skylarkin' like . . . an' 'e sinks like a stone.'"

They are very reticent, these sketches, in their irresistible humour and heart-searching pathos—reticent with the self-restraint of the "life that holds other things than obedience to inclination"—of the lonely watches and solitary decisions, of the life "in which there still remains more to laugh about than to sigh over when the day's work is done."

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The spirit of the Navy and its auxiliaries:—

"What can prevent our supremacy at sea," was asked in 1799, "when there is not a youth in the Kingdom who is not ambitious to take upon him the honour and hazard of a midshipman's life?"

And as if in answer, a midshipman writes (Sept. 1914):—

"It's awful for Reg being kept at Harrow while this is going on, but I've written to cheer him up by saying the war is certain to last two years, by which time he will be able to join." And another says: "Just think, if I had been three months younger, I should have been still at Osborne. Tell Dad there never was such a chance. I am the youngest server in the Navy."

The spirit of the Navy finds utterance again in this memorial:—

"In proud and loving memory of two gallant midshipmen: Riley, on September 22nd, 1914, during the disaster to *H.M.S. Aboukir*, Midshipman H. I. Riley, R.N., aged 15 years, dearly loved only son of Mr. and Mrs. Herbert Riley, of Richmond. He died with his brother officer, Midshipman J. Duncan Stubbs, R.N., while endeavouring to save a drowning man.

"Others bring much, but these had most to bring,
All hope, all dreams, life left an unrun race;
For that has Death, the just and gentle king,
Now set them first in place.'"

* * *

"Here and here has England helped me, how can I help England, say?"

For "England" read "Empire." The question lies at the heart of what we call the voluntary system. We know how some men—thousands—have answered; we know something—a little—of their service and sacrifice. What of myself? For each must answer in and for himself. There can be no answering by proxy.

"There's but one task for all,
For each one life to give;
Who stands if Freedom fall?
Who dies if England live?"

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The Church in Canada

(*Continued from page 544*)

To band these classes together by an annual service and conference is surely a noble effort.

R. AUGUSTUS FORDE,
30 Millbrook Cr., Toronto.

EAST YORK DEANERY

A meeting of the Deanery Chapter was held in Unionville on Tuesday, Oct. 12. An interesting paper was read by Rev. W. A. Pippen on "Parochial Work" and the Rev. Canon Morley gave "An outsider's impressions of the General Synod." In the evening the Lord Bishop of Toronto conducted a Quiet Hour with the Clergy, and afterwards preached at a public service in St. Philip's Church. The rural dean, Rev. G. I. B. Johnson, retired at the conclusion of his four year term of office, but was unanimously reelected for another term. This election was confirmed by the Bishop the same day.

SHANTY BAY

Rev. W. H. A. French has been appointed incumbent of St. Thomas' Church, Shanty Bay.

KINMOUNT AND BURNT RIVER MISSION

Harvest thanksgiving services were largely attended on Sunday, October 3rd, Mr. W. Mackay, of Trinity College, preaching. The offertory for the Diocesan Mission Fund amounted to $19.64.

LAMAREUX

Prof. Wright, of Trinity College, conducted the anniversary services at St. Paul's Church on Sunday. At the evening service, St. Philip's Church choir, Unionville, gave a number of selections.

NEWMARKET

The Ven. Archdeacon Cody was the principal speaker at an inspiring and enthusiastic meeting held here last Tuesday for the purpose of organizing a Trafalgar Day campaign in aid of the British Red Cross Society.

"When you go to Toronto, be sure to stay at the Walker House!"

It is astonishing what a large proportion of our guests come to us on the recommendation of friends and acquaintances who have themselves been guests at the Walker House. In this way the fame of "Ye House of Plenty" has spread to every corner of Canada, and, indeed, to nearly every other part of the world. Nowhere can be found a house of public accommodation more perfectly equipped and organized for the complete comfort and convenience of its guests. "Service" is the watchword impressed upon employees in every department, from sub-basement to attic, and the rates, either American or European plan, are most reasonable.

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A TRUE STORY

IT was nearly half-past seven o'clock one evening, and in the lounge of one of London's most famous restaurants were little groups of people chatting before dinner. A young man, very brown, with keen eyes and clear-cut features, was sitting alone, obviously waiting for friends. He was in evening dress. Two girls in one of the groups looked round at him once or twice, and at last one of them detached herself from her friends, and, with an air of resolution, walked across to the lonely man opposite. "Pardon me," she said, "I have something for you!" The man jumped to his feet, and the girl put into his hand a white feather. A little smile flitted over his face. "It is very strange," he said, and took something from his waistcoat pocket, "that on one and the same day I should receive two such distinguished decorations." He opened his hand, and in the palm lay a little bronze cross with the two words, "For Valour," inscribed upon it.

"BITTISH"

THE deaconess of a Liverpool home for incurables tells a delightful story showing the trust and affection which the British soldier has inspired in the hearts of the people of Belgium. A neighbour had adopted two Belgian children, a boy and a girl. The little girl cried all through the first night and all the next day; she could neither eat nor sleep, and utterly refused to be comforted. Late in the evening the family doctor called, clad in khaki. Scarcely had he entered the room when she ran to him with outstretched arms, crying, "Bittish! Bittish!" She nestled in the doctor's arms, almost immediately fell asleep, and slept the clock round.

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STAMPS—Collector with many duplicates wishes to dispose of them—on approval sheets at moderate prices. Sam Waller, Brighton, Ont.

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WANTED—Active unmarried curate. $800.00 to begin. Apply with references, to Dr. Renison, Ascension Rectory, Hamilton.

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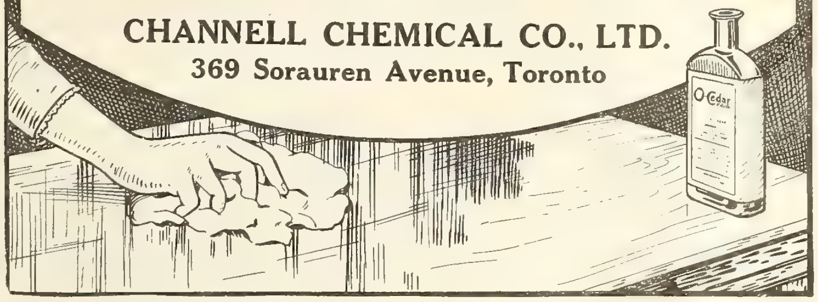

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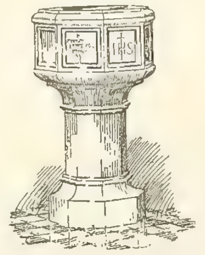

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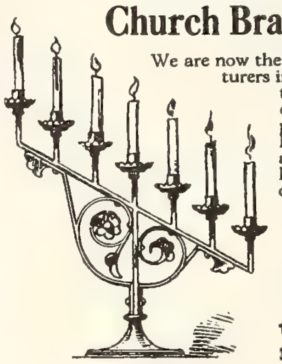

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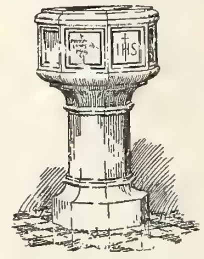

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The Week

A Canadian Archbishop

IT is with great pleasure that we direct our readers' attention to the report of a presentation to His Grace, Archbishop Hamilton, and the state of the funds of Ottawa Diocese in this issue.

The most Reverend Charles Hamilton was born in 1834, ordained in 1857, consecrated Bishop of Niagara in 1885 and became first Bishop of Ottawa in 1896 and first Archbishop in 1909, and has filled many outstanding offices of Church and state with great distinction and marked ability. His whole life, lived in the full light of public criticism, has been one of faithful, consistent and loyal devotion to God and man. The Archbishop has been a courageous leader, a trusty friend, a faithful priest, a constant Churchman, and a patient and loving Father in God.

Dr. Hamilton has been and still is, though over 80 years of age, a dominant force in the Canadian Church. The secret of his success and power lies in his wide knowledge of men, his range of reading, his keen sense of humour, and his wise judgment. No one has a deeper appreciation of what is honourable, brave and manly than he has. Add to these characteristics courage of conviction, lowly humility, earnest faith and deep spirituality and you have a bald picture of this great man's true worth. No one wonders at the devotion and love which have been accorded him by clergy and laity, for they say, "Our Bishop is worthy."

Blest with youthful activity and abounding vigour, he has accomplished heroic feats for the Church he so dearly loves. No matter whence the call for help, from home or abroad, the cry of the Church or the appeal of the mission field, he has always leaped to the aid of the needy and given gladly and generously, flinging himself into every breach along the Church's frontier.

May His Grace be spared to the Church Militant for many years to give his wise counsel and sound judgment and may countless thousands, inspired by his life of service and sacrifice, learn to walk in the footsteps of the Master he loves to serve so well.

All Saints' Day

THE festival of All Saints originated in the Western Church at Rome in the seventh century, when the Pantheon was dedicated as a Christian Church under the name of the Blessed Virgin Mary and all Martyrs. This is said to have taken place on the 1st of November. In the Martyrology of the Venerable Bede there were two days dedicated to All Saints, one on the 13th May, and the other on the 1st November. In the Eastern Church the Feast is observed on the Octave of Pentecost, our Trinity Sunday, St. Chrysostom has left a homily preached upon the day. The probability is that as the number of martyrs increased Christian common sense suggested such a feast in addition to special days of commemoration for the more illustrious martyrs; and that the dedication of the Pantheon took place on a festival already familiar to the Church. It is a day which has become very dear to all Christians.

The British Red Cross

THE efforts on behalf of the British Red Cross Association appear to have met with remarkable success. The Province of Ontario is well over the $1,000,000 mark, while the city of Toronto has more than doubled the amount expected from it. It is becoming more and more apparent that the fact that the Empire is at war and needs our help is taking hold of all classes of the population. Men who have never given a dollar to any such fund were among the contributors upon this occasion, and those who had been in the habit of giving cautiously and prudently, openly avowed their intention of "giving until it hurts." The Trafalgar Day contributions furnish a good augury for the success of appeals later in behalf of the Canadian Red Cross Association, and the Patriotic Fund, both of which will need very liberal assistance if their work is to keep up with the demands upon it.

Enlistment in Ontario and Quebec

THE figures presented by a member of the House of Commons, representing a Quebec constituency, are rather startling. Ontario has enlisted one in every forty-five of its population — Quebec one in every one hundred and twenty-three. Ontario has sent 57,000 to the front and Quebec 17,500 Of the 57,000 from Ontario, Toronto sends 32,000. Quebec includes the city of Montreal, which is rather larger than Toronto. We are convinced that there is some removable cause for the difference in the above figures, and we want that cause ascertained and removed.

We believe that further appeals to our young men should be full of information as to the actual needs of the Empire at the present moment.

Church Work

NOW that our congregations are settling down to the activities of the winter it is important that everyone should recognize the duty of doing something in the way of Church work. There is something for everyone to do. Young and old, men, women and children, can all easily find some regular and useful employment. The business man is needed badly to apply business methods and "get things done." If we were only all workers the condition of the Church would be revolutionized. Moreover, we owe it to our clergy to strengthen their hands as much as possible. There is nothing so discouraging to a faithful priest as a congregation of drones—nothing so paralyzing to his usefulness. Ask for something to do and do it.

A Fitting Memorial

WORD has been received from England that a cheque for $125 has been sent to Canon Beal, secretary of the Archbishops' Western Canada Fund, towards the erection of a church at Bethune in the Diocese of Qu'Appelle. A short time ago a young Englishman, named Jack Harrison, whose parents live at Yelverton, Somerset, fell in action at Bethune, in France. His parents contemplated putting up a memorial in the form of a mural tablet, or some piece of church fabric, in the local parish church. This was discussed by Mr. Harrison with Rev. H. E. Sawbridge, rector of Diss, Norfolk, who was formerly engaged in Western Canada as one of the Archbishops' Fund missionaries. "Why not commemorate your boy's heroism by helping to provide a church where it will be badly needed, perhaps by many of our soldiers, who will emigrate after the war," suggested the rector. Mr. Harrison at once acquiesced, and diverted his gift accordingly.

Now Canon Beal is anxious to see this example followed by others who may be desirous of raising some memorial to their fallen ones, and he would like to see this proposed church, as well as one or two others, erected entirely as war memorial churches.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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Rowland Frith, St. John, N.B.	1.00
Holy Trinity Sunday School, Welland, Ont. (per E. Cardwell, Secy.)	4.00
(Holy Trinity S. S. Welland, also contributed a large package of various articles which we have forwarded to the Comforts for the Soldiers' Committee of the Toronto Women's Patriotic League).	
Total for week	$11.55
Previously acknowledged	398.95
Total	$410.50

We shall be pleased to acknowledge and forward other amounts as they come in.

Strength in God

Sermon Preached by Lt.-Colonel the Rev. J. M. Almond, Rector of Trinity Church, Montreal, and Senior Chaplain of the 1st Canadian Division, British Expeditionary Force, on Monday Evening, September 27th, 1915, at a Military Service to Celebrate the 75th Anniversary of the Foundation of Trinity Church

> *"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."*—Ephesians, vi, 10 and 11.

WE, the corporation and congregation, deeply appreciate the recognition of the 75th anniversary of this church by the military authorities of the city of Montreal.

Soldiers of Canada, we are living in a most wonderful age. I want to impress upon you the nearness of God. I want you to realize that the cross of Jesus Christ was never so far extended in the whole history of the human race as it is to-day. I have heard very pious people say they would like to have lived in the days of Jesus and His apostles, and to have had the opportunity of laying down their lives for the cause which they espoused, the cause of Jesus Christ, but I would rather live in the twentieth century than in any age of the human race, for God is nearer the world to-day than ever before.

Some one might ask the question, "How can God be so near when women by the thousand have been slain and bayoneted by the enemy, when every law of the Geneva Conference has been broken by the enemy, when a campaign of frightfulness is being carried on that is terrifying the whole world—how can God be so near?"

God was very near when Christ was hanging on the cross, for He was God. The multitudes of soldiers took the crucifixion as part of the day's work, and the crowds of people who had gathered sat down upon the hillside and watched Him there.

God is so near that heaven is touching the earth in this struggle. Why, the men at the front believe in the army of the dead.

"Spirits of the night . . . etc."

At the retreat from Mons on one occasion, when the British were holding the trenches, a man every ten yards distant—that little army which is now lying buried in Flanders, the most wonderful army the world has ever known, that first British expeditionary force—when they were holding the trenches and suddenly they broke and retreated in disorder, our own men felt a most wonderful presence, and I have spoken to officers and men at the front who say, Never again, never again for them the life of old, but always for them now the life of Godliness. They saw nothing, but they felt a Presence, just as you may feel a Presence here to-night, and a weight of evidence of this comes from the German prisoners who were captured immediately afterwards. What a weight of evidence when the enemy themselves say this. Along every height and along every road came up British army corps, and they thought they were being led into a trap, to face the whole of Kitchener's army. Ah, the army of the dead! I told the men of my regiment that the men they buried at Ypres have never left the guns, that they are there yet, members of the Church militant and the Church triumphant, that they are with them there to fight for freedom, to fight for justice, to fight in the realization of the presence of God.

Ah, yes, our men at the front have religion, and I want to say to you to-night if you are preparing to go to the front, the first necessity for a soldier is to realize that this war is God's war, that this war was due, that the wages of sin is death, and that sin has to be paid for, that nothing but sacrifice will be counted credit, for the wages of sin is blood.

Christ was raised upon the cross. To-day humanity is raising itself upon a cross as a sacrifice for sin. The war was due. England could not avert it. Neither could Germany avert it. It was due, and I want that note to go abroad and to fill your hearts with this realization that you are going on an adventure for God, and if you go out with any other idea you won't fit in. That is the note I would like to strike to-night.

And I want to say there are no bad men in the army; there are no bad officers in the army, and I would like to tell every officer here to-night, from the highest to the very lowest, I would like to tell you that you are responsible before God. Make sure that you are offering something worth while, and something like co-operation, and that you realize this war is for God. I would like to tell the officers that they are responsible for the men.

I tell you that I would not be the least afraid to take three or four men out of the criminal class, clean out of the St. Vincent de Paul penitentiary, and make them realize what is going on there on the battlefield, and it would regenerate them. Let me tell you a story from my own personal experience. There is a young officer buried along the banks of the Yser in Belgium—a dear boy he was. He has the honour—or his people have the honour of knowing that the British authorities granted him the honour of the D.S.O., and he won it. No weakling was that officer. Once when we were at S—— he said, "I would like you to come up this afternoon. It is our sports-day. We have some sports for the men, and we should be very glad if you would come." When the sports were over, he asked me to come into his room which, by the way, was part of a stable, as he wanted my advice. When we were inside he said, "My servant had forty days C.B. for stealing some time ago, and two months later he got sixty days, again for stealing. Last night I came into my room, and saw a man, and I covered him. It was my servant with my money. I want your advice. I know it is my duty to report it, as an officer, but he would be liable to get from two to five years. I feel it is a mighty responsibility to commit a man for two or five years."

I said, "Did you ever talk to that man?" He answered, "No." "Why don't you bring him up to you and talk to him?" I asked. "Tell him that after getting forty and sixty days he will probably be condemned to two years now. Tell him about his wife at home. Tell him about his little boy, and tell him about the great cause we are fighting in. After you have talked to him kneel down and pray with him, and don't report him."

One week before the battle of Ypres I met that young officer again. He stopped me and said, "I did exactly as you advised. Then I tempted him, but he stole no more." Four days afterwards he was practically blown to pieces, and we buried what was left of him on the banks of the Yser.

Such is the testimony of all the officers I knew. They are doing absolutely everything they can do to help the chaplains. That is why the Canadian division did what it did in those sixteen awful days that have gained for Canada the reputation that will last as long as Canada, and saved the British line. And there is no boast in that, for half what the Canadian division went through has not been told.

Remember that there is something more in a soldier than a smart uniform and a smart hat. There is a light in the eye that, when you meet a man, tells you about God, wonderful realities, duty, and death, and God. They stand there and they stand alone.

Really to me, for the man or the woman, either at the front or in Canada or anywhere in the world, who has wakened up, and misses the salvation that is offered the world to-day it must be hell. I cannot imagine the state of a man or a woman who fails to realize this.

At the end of the war the cross of Christ will stand out as it has never stood before. That is to be the test, and after all, is it not the best test? When you look Godin the face and you don't see Him. When He passes by as He is passing by these years and we miss sight of Him.

Ah, the thrilling days we are going through! The epic days of the world! Don't miss it!

I could stand in this pulpit and tell you of the different arms at the front. I could tell you of the infantry—and the infantryman's average life is three months when there is fighting.

This war, under the ocean, under the ground, up in the sky! This war, who can depict anything about it! So big, so wonderful! The searchlights at night, and the star shells!

Why, to-night, as I am speaking to you, thousands and thousands of the allied forces lie on the ground in death, if what we hear of this drive is true. Think of it. Two miles only along a front of sixteen miles in one place, and two other places where we have broken through, we are told. What does that mean. It means that we have hundreds of miles to break through still, and break through in the same way, because it is all underground.

Or I could tell you of the artillery service.

I saw some of your battalions immediately after the battle of Ypres, including the 5th Royal Highlanders, whose work was wonderful—men who returned from the fighting worn out, dusty and bleeding, but that light in their eyes!

And the 14th Battalion, men from Montreal—I remember calling upon Colonel Meighen, now General Meighen, and the officers immediately after they came out of the fight. I was most anxious to find out about some young boys in these battalions from this church. You should have seen the light in their eyes—bleeding they were, too, but not broken, and ready to fight again.

We would all like to go back there to get the inspiration. No one would sit here if they heard the call of God, but they would go, and stay till Prussian militarism is buried in the forgotten ash-heap of a barbaric past.

I could tell you about the medical service, of Dr. Scrimger who got the Victoria Cross, and that cross was never won with greater glory—and of many other men from Montreal. Major Keenan has not been awarded the cross, but he has won it time and again.

I could tell you of the Ambulance Corps doing their work with no dug-out to get into, but out in the open. How can a man who has ever gone through it ever forget those boys. The appreciation of my fellowmen has trebled from the experience. I look you in the face, and because I think you can do the same thing, why, you are God to me, because nobody but the sons of God could go through this thing. If they did not believe in the Presence of God they would be fools to stay there. Why go out and get shot, die upon the battlefield? What is the good of it if there is not God and if there is not a cross and if there is no hereafter, and if pain does not count in the universe?

Stay here, but you stay at your peril. If it is true, what I am saying here to-night, then you stay at your peril. I believe there are just as brave men to-day in the city of Montreal, who have harnessed themselves to duty here, as there are at the front. As a matter of fact I have seen men, many of the thirty-two thousand mobilized to England, who never left England. They went over when they should not have gone, and they never went to the front because they were cowards. They ran away from their duty to their wives and their duty to their children upon a wild adventure.

Don't mistake it, the man who misses everything, to my mind, is the man who is physically fit, who has no responsibilities here, the young man who is spending his life in amusement, who does not give ten cents to the church, who is a spiritual beggar and a physical beggar. The man who spends his life in the saloons and the gambling dens, that man misses salvation. Let him don the uniform and make a try at any rate—make the try for the adventure for God.

It is not Canada alone of the dominions that is doing its part in this war. Those Australians who are fighting in the Dardanelles, how gloriously they are upholding the honor of the old flag. We are clasping their hands as brothers, and worthy sons they are of that empire which we claim as our fatherland. We want our empire wakened up to a lively conscience of the Presence of God. If I was to ask any man here to-night if he believed in that Presence and he answered in the negative, I could convince him by telling him how our boys believe at the front.

A mother wrote to me the other day who lives close here in the city of Montreal, to ask me about her son. I could write and tell her that the last Saturday I was in France, at 7 o'clock in the morning in a dug-out, when the morning salute was coming in from the Germans, her boy and twenty others were kneeling down in that little dug-out and receiving the highest gift which God has given to man, the Holy Sacrament.

I must stop now as you were late in getting in to-night, but if there is any message I want to give you from the front, from the boys who have faced the awful shell fire from the beginning and whom God has somehow found means to bring through safely—if there is any message I would give you, and if this drive is going on you will be called to the front sooner than you expected, because if once we start this drive we will never stop, please God, till we drive home, and we will have to walk over one another's bodies in that drive, and though the world is brought to its knees, some day we will stand up and rejoice because of that accepted sacrifice, and though it may be sooner than we expect I hope I shall meet you there. I am leaving at the end of this week or at the beginning of next.

I can take a message back to the boys. I can tell them that you are in earnest. I can tell them that the prestige they have gained will be carried on. I can tell them that you are sincere. You have got to be better men than they are to carry on that prestige. Far easier it is for a battalion to get a reputation than to carry it on. We have got to have bigger men going to the front to carry it on. That is the claim of the future. The men of to-morrow must be better than the men of to-day.

Just one word before I come to their message to you. Canada is big. That first Canadian division is big, that army corps which is in Flanders now—it is a great gift which is being laid upon the altar.

But this is the message to you: Finally, my brethren, be strong. What in? In yourselves? In your rifles? In your equipment? You cannot surpass the Germans in this respect, for nothing in the whole history of warfare ever equalled that German machine which started out in one month with one knock-out blow to overthrow the whole world. They failed. But why did they fail?

Finally, my brethren, be strong. What in? In the Lord, and in the power of His might. Wherefore, take upon you the whole armour of God. What is that armour? The clean body. You cannot have a clean body without a clean mind. A pure mind, a soul and eye, a discerning soul that looks clean through the blue and brings God and the things of God down to the common tasks of every day, whatever they may be—or the great tasks, because the common tasks are made great. Everything and everywhere is the house of God, and everything is a prayer. Wherefore, take upon you the whole armour of God. It is a clean mouth, too. Why, you can measure a man by the words that come out of his

(*Continued on page 553*)

ALL SAINTS' DAY

THE autumn with its ripened fruits and golden grain reminds us of the great white harvest fields of God, where the reaper Death puts in his sickle and gathers from right and left the grain and vintage of the earth.

The ripened toilers in the human realm are gathered into the great garner of Paradise and there await the coming of our Lord. Falling leaves and naked woods are bound to bring a touch of sadness. The transitory, fleeting, ephemeral, always strike the minor chord in man's heart, and yet the sadness is a "bitter-sweet," for we know that the spring succeeds the fall and the joy of resurrection crowns the pain of death.

Summer still lingers, summer with its warmth and fire tempered and softened,—summer with summer's storms and angry skies gone, and in their place a heavenly peace,—summer idealized and coloured in air and sky and foliage with a light that seems scarcely earthly.

The life of Paradise is still *life*,—life idealized, beautified, made peaceful, life with the storms and the dark days left out.

Death is death, and the wrench and shock of parting from those who have become part of our very lives, are long in healing,

> "The air is full of farewells to the dying
> And mourning for the dead,
> The heart of Rachel, for her children crying,
> Will not be comforted."

All the philosophy in the world, all the faith of the greatest of saints, cannot altogether stifle the cry of the bereaved heart in its first anguish of separation, yet just as in the decline of the year our sadness is tempered by the thought that summer will come again, and that each year has its own unknown adventures in happiness or sorrow for us, so we may temper our sorrow, nay more, may turn it into holy joy by contemplating the truth as to the state of those whom we have loved and lost awhile, and our relation to, and connection with their present life.

The central thought of the season of All Saints is the continuity and unity of the life of the Church as well as of individuals. Those whose memory we recall have never ceased to live—no, not for a moment—the martyr unknown and unnamed in any calendar of saints, the humblest confessor of the Faith, the worthies of all ages down to those whom we have known in this world and loved and revered—have never ceased to live, and more than that, their lives and their deeds and their influence have never ceased to touch and influence the lives of generation after generation of their fellowmen.

The source of life in the Church is the same to all its parts and branches. The life of the Christian Church has never ceased since the first Whitsunday, and it is the same life—in the Church Expectant as in the Church Militant.

The realization of the continuity and unity of the life of the individual and of the Church, knit together in one communion and fellowship in the mystical Body of Christ our Lord, and the grasping of these facts, can not only bring comfort to the mourners, and strengthen and support the dying, but it is also of the greatest possible importance in the development of the spiritual in us. There is only one life, there is only one Church. We here on earth worship in the outer courts and between us and the Paradise of God hangs as in ancient churches a great veil, or screen. Beyond this, again, is revealed the Holy of Holies, where before the Throne and before the Lamb, Cherubim and Seraphim continually worship. Even here, as we join with the heavenly host, and with all saints in Paradise, in the "Holy, Holy, Holy!" with which we welcome the Prince of Heaven as He comes to bless and heal His people in His own Blessed Sacrament, we may know and feel that our own dear dead and all those whose lives and deaths have gone to build up and establish His Zion are after all very near indeed. We do not know how much or how little they are aware of what we are doing, but we can still send out to them our love, and for them, our intercessions. We believe that the love that they have for God and us, is the same love sanctified and increased which they had while here, and therefore we dare hope because theirs was here an unfailing love that there the love and intercession are still unbroken.

We shall live the better here for thinking of those who have passed "within the veil." One day that veil will be rolled back for ever, and the Communion of Saints shall be fully realized and enjoyed, in one Church Triumphant, the Heavenly Jerusalem.

It may be that meditating in faith, hope and love upon the lives and deaths and rest of all saints, and recalling all that they have done for us, for love of their Redeemer and His Church and for love of us,—we may be given some glimpse, faint and distant, of the beauty of the City of God. We may catch faint sounds of holy voices, may feel about us the drift of pinions and the trailing of holy robes, and may know that around us and above us and beneath us, binding us in the bundle of life with our dearest and our best, are the cords of unspeakable and everlasting love.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life'"

Ques.—A man and woman come to a priest of the Church in Nova Scotia, to be married. The priest knows that the woman is not baptized. Should he marry them? If so, should he use the service as given in the Prayer Book? L.

Ans.—He has no right to marry them with the Church of England service, and he has no right to use any other form of service. Marriage in a church is a Christian rite and requires that the persons to be married should be Christians, or in other words, should be baptized. The final rubric in the marriage office evidently expects that the married persons shall be not only baptized, but confirmed, and also communicants.

Ques.—Has a priest of the Church in Canada the right to substitute (at a funeral in Canada) the Burial Service of the P. E. Church of America? Is it necessary and is it not a bad example for a dean to set for the younger clergy? L.

Ans.—He has no right to substitute anything for the Prayer Book use. It is not necessary, and it is wrong. If a dean should commit such an offence, so much the worse for him, as one set in authority. Fortunately deans do not, by any means, represent the mind, or wisdom of the Church.

Strength in God

(*Continued from page 552*)

mouth, the man who swears, the man who under his lean-to will tell a filthy story to his comrades, who makes light of religion, of the wonderful day we are living in.

Wherefore, take upon you the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand. Death is the surest hope of life. There is no death. In this great war death is only an incident. Life is a continuous whole, and made continuous because of the Incarnation and Resurrection of Christ.

Finally, my brethren, be strong. Ah, that is a great word, strength. You love to meet a man who is strong. Strength? Strong in what? In the Lord and in the power of His might.

FELLOWSHIP IN THE ALL SOULS' DAY EUCHARIST

WE reach out wistful hands, and grope for yours—
"Where are ye, Our Beloved? afar, or nigh?"
. . . .

Comes the swift answering touch that reassures—
"Lo, here am I." . . . "And I."

"How fares it since ye left our mortal lot?
Say in what state and place, Beloved, ye dwell?"
. . . .

The answer comes (O accents unforgot)
"In Christ . . . and all is well."

"What of the old, blest bonds 'twixt heart and heart?
Have they grown slack, Beloved, or come undone?"

. . . .

"In Christ bound up we cannot drift apart
With Christ our life is One."

"Say, O Beloved, what things this death may be—
This solemn passing-out from mortal bars?"

. . . .

"An instant's closing of the ice-cold sea . . .
And then . . . you touch the stars."

"And how, Beloved, lay hold on Christ that day,
If, in yon Deeps, no Creed we can recall?"

. . . .

"Who daily walks with Christ hath no long way
Into His arms to fall."

"And where, Beloved, may hungering souls keep tryst?"

. . . .

"O ye of little faith, of vision dim,
Here, on the altar, throbs the Heart of Christ—
And here . . . we meet in Him."

—QUEENIE SCOTT-HOPPER.

Impressions of a Fortnight at the Front

Within Range of Fire

By The Rt. Rev. H. Russell Wakefield, D.D., Bishop of Birmingham

(*Continued from The Church Family Newspaper*)

PERHAPS it would be of interest to give a little account, without, of course, mentioning names, of the events of one or two days when a visit was paid to the trenches. On one occasion after motoring through towns that are a household word, both at home and with our Allies, towns which have seen the Germans in them and then driven out of them, places where the buildings are practically level with the ground, the limit for vehicular traffic is reached and one goes forward on foot. Soon you reach a cutting in the ground and you begin to walk along a trench. You turn now and again either to right or left, seeing signposts telling sometimes in comic language and sometimes only by number the name, as it were, of the underground street; you then rise a little and find yourself walking in the inside of houses so shattered that you cannot tell much about what they originally were until you are told that they formed a street in a little overgrown village of which nothing is left, and the last inhabitant of which was the station-master, who refused to leave, though there was neither train, station, nor house for himself left, because so long as he remained on the spot he could claim his pay. Forcible measures had at last to be used to secure his departure. Where you are walking you are yourself hidden from the enemy, but are within the range of their fire. You are taken up to an observation post, where one of your companions incautiously takes out a white pocket handkerchief and is hurriedly told to put it back in his pocket. You come down again and you proceed cautiously along trenches. Now and again shells pass over; and your careful guide looks to see in what direction they are falling, as, though he is quite unconcerned for himself, he knows that he is responsible for the safety of the troublesome visitor. You are told to keep your head down and not to show, for the moment at any rate, any desire to view the landscape. Soldiers are dotted about here and there, all of them ready to give a kindly greeting, and then at last you reach a point where you are told not to speak loudly because practically only a few yards away is the enemy, who, were he to hear conversation, might think it worth while to throw over a hand grenade. What looks like a tiny bit of glass at the end of a short stick is there before you, and you are asked to look into it; when you do the enemies' trenches are visible to you. Beyond an occasional ping against a sandbag, you have heard nothing to note the existence of rifle fire, except that the men you have passed have got these weapons to hand. You tell the men at the advanced posts how proud their country is of them, how thankful you are to have seen them, how you pray that God may bring them back safe to their homes; you get rid of all cigars or cigarettes you may have upon you, wishing that you had thousands more, and then you return home, varying perhaps the route through the communication trenches.

Looking for Souvenirs

On another occasion our way took us through a town which is absolutely razed to the ground and is still under shell fire. There I saw two soldiers busy with spades, and I asked what kind of fortification they were putting up, to which, with a broad grin, one replied that they were looking for souvenirs. He was kind enough to give me a complete German cartridge case, for which he refused to take any remuneration. Going on a little farther in this town, we went down some steps and found ourselves in an underground club full of soldiers, who were having a hot meal, were reading papers and playing games, everything being presided over by perhaps the most magnetic person I met on my travels, a young chaplain to the forces, who would not wish his name to be mentioned, though there is probably no one out at the Front who will not know to whom I refer. When we went from this place towards the more advanced trenches, I was taken along a road which looked perfectly harmless, when suddenly a stalwart Scotchman told my companion and myself that we must get off it at once as it was a favorite target for German maxims. Never was General more obediently submitted to than was this, I believe, private soldier. It was on this occasion that we had tea in the dugout of the colonel, who bears a name distinguished in English naval, military and sporting life. A characteristic of the German trenches which I noticed on this and other occasions, was that their sandbags seemed to be generally white in colour, at any rate in those of the first line. Leaving the trench on this particular day, we had to go through an almost alarming thunderstorm, which in the course of half an hour made a sea of mud of the place which had been quite dry before. It was curious to notice how petty the sound of the guns appeared as compared with the artillery of heaven.

Pathetic Incidents

Pathetic incidents occur and touching scenes are visible on these journeys to the front. One looked in the trenches upon little mounds and crosses, marking the resting-places of men who had been hurriedly, but reverently, buried. There they are side by side with their living comrades, who are doing their work whilst their brothers sleep. Dotted all about the country are little cemeteries, which tell of devotion unto death, and which remind one of all the sorrow this war has caused. It is strange to see how religious emblems appear to have been strong against shell. Constantly you would see a church almost totally destroyed and yet the crucifix untouched, and who will ever forget that sight which can be seen for miles around, of the tower which has been almost shattered to pieces and yet the Statue of the Virgin and Child, which was near the top of it, though bent over completely at right angles, still remains, as it were, blessing and protecting the whole neighbourhood.

Spiritual Needs of the Troops

This leads to the consideration of the religious condition of our troops as affected first, by the churches and worshippers of France, and, secondly, by their own experience in this war. More than one mentioned the pleasure felt at the sight of the little wayside shrines which they passed on their march. Others commented upon the large numbers of people they saw flocking to their early communion, and many expressed a hope that permission might be secured for parade services to be held in the naves of the various parish churches during the winter time, when the cold is great and when it is almost impossible to secure any suitable building other than the churches for worship. Negotiations have been going on upon this matter, and some of the French ecclesiastics are not unfavourable, but a difficulty which is prominent to the minds of some of the French Bishops arises out of the recent separation of Church and state. There is a considerable party in France anxious to secure the ecclesiastical buildings for different sects, and even in some cases for secular purposes. It is felt, therefore, that a precedent might be made of a dangerous character were permission to be given to our troops to have services in these sacred buildings. We may, however, be quite confident that those reponsible for the spiritual care of our soldiers in France will deal with this whole question wisely and tactfully. It does seem strange that men who are fighting for the liberties and rights of France, and whose religion is, after all, not antagonistic to the faith of the people, of that country, may not have the shelter of the less sacred part of a parish church in order to offer up their prayers to Almighty God. It is when one gets face to face with such circumstances as these that the pettiness of religious strife strikes one with force. Is it just possible that out of this great conflict there may arise a stronger desire for religious unity than the world has ever yet known?

Effects of the War

What his experience of war is doing for the soldier in regard to religion is remarkable. It would have been possible that the sight of humanity striving to the death and inflicting horrible suffering might have made our young fellows despair of Christianity. They might have argued that it was of no avail to teach the religion of Jesus when no effect was produced upon international conduct; but they have been able to look more deeply into matters and to realise that not Divine intention was at fault, but human refusal to follow true teaching. They have been able to see God through the cloud of smoke raised by shot and shell, and the Presence of the Divine has not been obscured by the horrors of war. Conscious of the seriousness of the work in which they are engaged, feeling every moment the nearness of eternity, our soldiers have in no craven spirit, but with a due remembrance of their relationship to God and to eternity, turned to religion as a stay in the hour of conflict. What struck one very much was the desire for the understanding of a few central truths, and the evident keenness for big dogmatic statements as to great matters. There was some impatience shown when small details were pressed too strongly, and when terms were used familiar to the theologian, but absolutely incomprehensible to a plain, simple, God-fearing officer or private. It sounds almost an impertinence to speak of the devotion of the chaplains at the Front, but I am bound, after having mixed with a large number of them, to express the deep thankfulness one feels to the padre for all that he is doing. The young men who are now for the first time seeing service as clergy associated with troops, are exceptionally fortunate in the leadership they get from the Army Chaplains of long standing. There is something about work with the soldier which intensifies the humanity of anyone working for his spiritual welfare.

(*To be continued*)

The Church in the West

A LETTER from a friend, reading like a passage from some tale of Western life, suggested the attempt to give some account of the conditions under which men and women live on the farms of the prairies. She writes that next week she and her husband, taking a canoe, tent and supplies, go on a duck-shooting expedition along the shores of a neighbouring lake until they reach some of the so-called mountains found at long intervals on the prairies. This trip she expects to afford good training for the more serious sport of deer shooting early in December. Meanwhile, in the temporary absence of her husband, she is busily occupied in providing fish and game for two captive eagles with astonishing appetites. To replenish their larder, she proposed rowing five and a half miles to a point on the opposite shore of the lake where rabbits were plentiful.

Such an experience is, of course, exceptional, but its exceptional character directs attention to normal conditions on the farm. Not very many have the time and opportunity for such recreation, and fewer, perhaps, than might be supposed, have the inclination. Between the break up of winter and the frosts that bring in the next, ploughing, seeding, haymaking, harvesting, threshing and conveying grain to market leave little time for amusement and too often where time may be found the faculty for recreation has been lost.

Some years ago a retired merchant of considerable wealth said that comparatively few men knew how to spend time and money to advantage. Many found no enjoyment in the leisure earned by long continued hard work and to them money often came to be but the means of making more money. They had ceased to take pleasure in anything that money could buy—wealth in itself became worth more than anything that could be procured by wealth.

In its ultimate form this is the mania of the miser and very few farmers, so far as my experience goes, are misers. Yet the exacting work by which alone they can hope for success is apt to compress their lives within very narrow limits. The loss of a few days' time in seeding may make the difference between success and failure in a season's venture and an hour's hail or a night's frost may bring to nought or seriously diminish the results of a year's toil. If, moreover, he goes on the land with little or no capital the farmer can only hope to call farm implements and stock his own after years' of unremitting toil chequered by vicissitudes of success and failure. Farmers, too, seem generally to feel, whether justly or not, that they are exploited unduly by railroads, express companies, mortgage corporations and manufacturers of implements. Thus the hardness of bitterness is added to their lot.

In this stern conflict with circumstance it is not strange that interest in life is too often narrowed into interest in the farm. The struggle first for existence then for competence may readily overshadow all other interests and hope deferred leaves the heart too sick to play, to read or even to pray. Many seek escape in the more alluring, if more precarious, life of cities and towns; for others existence becomes merely an enduring struggle to make a living or achieve material success.

In this hard life women have the hardest part. In the loneliness of large farms they are cut off to a large extent from social intercourse and their homes may become their prisons. In the early struggling years of poverty their strength is overtaxed by necessary work and when they can afford assistance, it is hard to obtain.

Very many, of course, overcome all these difficulties. There are homes in every well settled part of the country where hard work has been rewarded by affluence and continued prosperity is assured. The farmer is safe from the bitterness of finding himself without employment. Many examples show that his interests need not be confined to the narrow limits of his farm. By reading he keeps in touch with all that is of interest; rational enjoyment finds its due place in his life; he takes his part in all that concerns the welfare of his country.

In matters spiritual also a like contrast is found. The dreary monotony of life sometimes seems to destroy all perception of things spiritual. Things temporal are so exacting in their demands that things eternal are apparently lost sight of. The Church, in consequence, has to deal with insensibility or indifference more discouraging than open hostility. On the other hand, lonely souls athirst for God patiently await for the Church's ministration and receive them with undiminished devotion. Waiting seems but increase to their ardour. To such, religion is as the breath of life. In loneliness it brings fellowship, in disappointment hope, in discouragement inspiration, in weariness refreshment, and in sorrow consolation. They are twice blessed. Finding strength in their need, they add strength to the Church they love.

G. H. B.

Our Old Country Letter

London, Oct. 5, 1915.

The Archbishop of Canterbury is recovering—in his own words he is "creeping slowly back to health" after a serious illness. The whole Church has reason to be thankful for his grace's recovery. When the history of our time comes to be written, his name will appear among the great Church leaders and rulers. Those who feared at first that caution would be the dominant note of his primacy have learned, as the years go on, to honour the Archbishop not only for his wonderful tact and sympathy, but for many proofs of wise firmness and courage. Stormy times are in store for the Church of England, if present omens are to be trusted. We need a leader like the Archbishop, honest, far-seeing, and strong; capable of sympathizing with men of diverse views and of directing their energies, as far as may be, into fruitful channels of service.

* * *

The Church of Ireland has lost a very remarkable man in Alfred George Elliott, who has just died at the age of 87. Ordained at the age of 30, he spent the whole of his career as deacon and priest in the remote and somewhat rustic diocese of Kilmore, working quietly and unambitiously among farmers and labourers, and known only within the limits of his own diocese. When he became Canon of St. Patrick's, Dublin, in 1890, his great powers as a preacher began to be recognized by a wider circle; but when in 1898 he was elected Bishop of Kilmore, Elphin and Ardagh, his name was still almost unknown to the Church at large. His election seemed to run counter to some accepted theories: he was seventy years of age, and it is generally held that in these days a bishop should be young and vigorous. He was not considered a man of mark in the Church, and there is a theory that Bishops should be men of more than local reputation. Dr. Elliott's episcopal career was a triumphant refutation of the criticisms which attended his election. Not only did he become the object of a singular love and veneration among his own clergy and people, but it is not too much to say that at his death he was the most widely respected of the Bishops of the Church of Ireland. He won a unique position by his single-minded devotion, his transparent sincerity, his dauntless courage, and the thoroughness which marked all his actions and utterances. When an ill-considered and emotional resolution on Re-union was submitted to the General Synod he recorded a solitary vote against it: the following year his protest was endorsed by leading men who found on reflection that they had let their feelings obscure their judgment. At least two important measures were due in a great degree to his initiative—Clergy Superannuation, and the Dublin Hostel for Divinity Students. He was a great man who would have adorned a more exalted sphere: and to those who knew him his greatness was enhanced by his modesty. Mention should also be made of his remarkable liberality: his private fortune, like his talents, was devoted entirely to the service of God. His untiring energy of mind and body remained almost unimpaired to the end, despite the fact that he never took a holiday: it is said that he had never travelled beyond the shores of Ireland!

* * *

The Bishop of Bombay sends to the Church papers a document which he has received from six London vicars, and which has presumably been sent to all missionary Bishops. The signatories are the gentlemen who three months ago convened the Trevelyan Hall meeting in which a resolution was adopted binding those present to refuse help to any missionary diocese in which Kikuyu practices are tolerated. In the letter now published they ask whether these "irregularities" are permitted in the Diocese of Bombay. The Bishop characterises the letter as "extraordinary," and adds—

"I do not propose to answer this letter, and I hope none of my brethren the Bishops beyond the seas will answer it. We are not responsible to a self-constituted committee of priests of the Diocese of London, nor do we shape or reshape our decisions in consequence of threats."

Presentation to Archbishop Hamilton

Founding of a Scholarship

On Thursday evening last a Committee appointed by the Synod of Ottawa, presented to His Grace Archbishop Hamilton, an address as an expression of the deep affection and true appreciation, which the diocese of Ottawa has for its late ordinary.

The address, which is beautifully illuminated, was read by the Venerable Archdeacon Bogert, D.C.L., and regret was expressed that owing to the unavoidable absence of the Archbishop from the city during the last session of the Diocesan Synod, the matter had been delayed, as it was the intention and desire of the diocese to make the presentation at that time.

Some of the outstanding features of the remarkable advance, which the diocese of Ottawa made under the administration of its late Bishop, is seen in the upbuilding of the diocesan fund, the increase in the number of clergy and many new churches.

The Most Rev. C. Hamilton, M.A., D.D., D.C.L.

When Archbishop Hamilton came to Ottawa there were 58 clergymen in the diocese, now there are 79. The communicants have increased by over 5,000. The total value of the Church property has increased from $627,572.00 to $1,204,103.00.

A comparison of some of the Diocesan Funds show:—

Fund (Capital)	*1896*	*1915*	*Increase*
Episcopal	$45,500	$95,500	$50,000
Divinity Students	2,775	15,690	12,915
Superannuation	3,756	25,100	21,344
Widows and Orphans	11,919	55,565	43,646
Sustentation	17,900	39,910	22,010
Clergy Trust	125,073	131,387	9,224
Rectory lands	30,697	37,458	6,761
	$237,620	$400,610	$165,900

This increase is largely due to the noble self-sacrifice and indomitable perseverance with which the Archbishop pursued his task of building for the future, and to the creation of an able financial executive and administration.

The Address

To—

His Grace, the Most Reverend Charles Hamilton, M.A., Oxon., D.D., D.C.L., lately Metropolitan and Lord Archbishop of Ottawa.

May it please Your Grace:—

The Clergy and Laity of the Diocese of Ottawa desire to convey to your grace on this occasion a humble expression of their appreciation of the valued services which you have rendered to the Church of God in the Dominion of Canada. For your ministry covering a period of sixty years, thirty of which have been spent in the faithful discharge of the responsible and arduous duties of the Episcopate, has been identified with many important issues affecting the corporate life of the Church.

We wish to express our deep sense of the value of the influence which your uncompromising loyalty to Catholic Faith and Practice has had in the Councils of the Church. As Bishop of this Diocese you have been to us a real Father in God, ready at all times to lead, to strengthen, to counsel, to sympathize, and have manifested throughout your Episcopate an exemplary spirit of unselfishness and devotion which has been an inspiration to us all. Your unfailing courtesy, impartiality and diligence have won the confidence of both clergy and laity throughout the diocese. You have been unsparing in labours which have involved considerable hardship and self-sacrifice, and with a kindness and consideration that could not be excelled have ever sought to promote the happiness and well being of your clergy and the people committed to your charge. And now, in the evening of your life, as you relinquish your work amongst us, we desire to offer you our good wishes, and to assure you of our continued affection and good will.

Our earnest prayer is that Almighty God will vouchsafe you unclouded peace and happiness in your declining days, and at the last, the reward of a faithful labourer in His Eternal Kingdom.

And we pray your grace to grant us the privilege of founding, as a small token of our regard, and a permanent memorial of your past services to the Church in this diocese, a scholarship in one of the universities of the Church in Canada under the name of "The Archbishop Hamilton Memorial Exhibition," to be administered under such terms as your grace may be pleased to direct.

James John Bogert, Archdeacon.
John F. Orde, Chancellor
A. A. Weagant, Lay Secretary
Thomas J. Stiles, Chairman of Presentation Committee

Reply

To the Reverend Clergy and the Laymen in the Synod representing the Diocese of Ottawa:

My dear brethren,—I thank you very heartily for your kind and valued address. Believing as we do that Christ and His Church are one and assured that as members of the Church we are in Christ Jesus, her work and interests must ever be most precious to us.

One of the happiest features in our life and worship and labor in this diocese, in its see city and parishes and missions, has been the harmony which has everywhere prevailed. There has been no contention or strife amongst us. We have had, of course, our differences of opinion. We have studied and discussed them in the full strength of honest conviction. Still, there has been no party spirit creating and maintaining divisions amongst us. The advantage and proof of this may be seen in the progress and growth of the Church during the last twenty years. The increase in the number of our clergy and parishes and missions and churches and parsonages, and the growth of our numerous funds under the care of the Synod, all afford reliable evidence of effective and lasting growth, such as never could have been attained without harmony and full trust in one another. A joyful and pleasant thing it has been for us not merely to live together in unity, but to work as one family, as God's family, for the welfare and advancement and growth of His Church amongst us.

It has been my anxious study to be just and fair and true to everyone, to carry home into the hearts of all, young and old, the struggling and laborious just as much as the wealthy and comfortable, that we are all Christians, one in Christ Jesus and the Church of His body, of His flesh and of His bone.

The Church of England, our branch of Christ's holy catholic Church, would have us make more of the ministry as one of the most important and valuable of Christ's institutions in the Church, and to make a great deal of the blessings stored up in it, and to make less of the imperfections and shortcomings of those ordained to the ministry, and duly appointed to be His parsons, representatives of His Church.

The selection and appointment of the clergy is always one of the most serious and anxious problems we have to deal with. Thirty years' experience has satisfied me that it is a very serious burden for any Bishop. Still, he appears to be the officer of the Church who can, with most advantage to all concerned, take up this heavy responsibility. He knows all the congregations in the cities and towns and villages; he knows also the clergy one by one, their education and training, their spiritual gifts and qualities.

The Synod has extended the canon on the appointment of clergy by the Bishop for another year. My conviction is that your present Bishop, with his numerous gifts, so well developed and cultivated, will illustrate and establsh the many advantages secured by the canon. With his excellent and well-developed powers as a teacher Dr. Roper will modify and develop and strengthen the views of our congregations as to the ministry, and the gifts and qualities entrusted to their clergy.

Our clergy ought to be drawn from our own country and people. The life of our congregations and families ought to provide us with candidates for the ministry.

Your most kind and generous proposal to found a scholarship in one of the our Church universities for a young candidate for Holy Orders, is most welcome. I would suggest Bishop's College, Lennoxville, because it is in the country, and the men have some important advantages in the quiet pursuit of their studies far from any city. It has, too, turned out a large number of well educated men who, to my knowledge, during the past fifty years, have done and are still doing excellent work.

Letters to the Editor

We invite correspondence on all matters relating o the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

FORMS OF PRAYER FOR PRIVATE AND PUBLIC USE

To the Editor, Church Life:

Dear sir,—I have received so many enquiries regarding the "Forms of Prayer for Private and Public Use in Time of War," a copy of which I have sent to each of our clergy in this diocese, that I write to say that Messrs. Uglow & Co., Princess Street, Kingston, have a stock on hand, and can supply copies at eight cents each by mail. The pamphlet, which is issued by the S.P.C.K. (by authority) and is neatly bound in blue paper cover, contains (1) A Form of Intercession, containing (a) Collects, Epistle, and Gospel for Holy Communion with special biddings to prayer; (b) Suffrages to be added to the Litany; (c) A service of Intercession, including prayers which can be used at other services. (This is the original form, issued at the beginning of the war, which all the clergy have, I expect).

(2) Supplementary Forms of Prayer, containing a Litany, Special Prayers, Collect, Epistle, and Gospel for Holy Communion (different from those in the preceding form).

(3) Prayers for Family Worship.

(4) Private Prayers.

(5) A prayer for use in schools.

(6) Suggested topics for prayer, together with a list of passages from Holy Scripture suitable for use at intercession Services.

(7) A form of humble prayer to Almighty God to be used at services of intercession.

All these are most useful. Perhaps they are already well known, but in case they are not, and because I have been asked by so many about them, I thought it worth while to give this information.

Yours very faithfully,
Edward J. Kingston.
Synod Office, Kingston, Oct. 22, 1915.

SPIRITUAL LEADERSHIP

To the Editor of Church Life:

Sir,—One sometimes wonders whether our spiritual leaders realise that in these times of intellectual, moral and spiritual stress, there are "hungry sheep" both within and outside the churches looking up to them for food and finding only empty wind.

Do our leaders really know what are the problems which in these days are shaking the foundations of the faith of many who may be indifferent Churchmen, but who are trying to be good Christians? Discussions as to the exact wording of the formulæ by means of which we try to persuade ourselves we have comprehended the incomprehensible, leave us cold, and the granting to us of leave to call down the wrath of God upon our enemies with "heart and voice" sickens us with despair. Many are seeking light and leading but not along these roads.

It is not so much the question, What is the Faith? that is troubling us, but rather are we seeking to know what Faith is; it is not so much the Churches' definitions of Christianity that worry us, but rather the question as to what is a living Christian and how is he differentiated from a man of the world. Again it is not for light on the particular forms of prayer that we may be allowed to use we thirst, but we are in desperate need of illumination on the whole subject of prayer. The spectacle of a whole Christian community being massacred before the eyes of the world, brings vividly before us the old problem of God's special providence and human freedom. If we believe in God's special individual care and protection in the midst of all the horrors around us we are tempted with Job's wife to "curse God and die." How am I to "know that my Redeemer liveth" as Job knew it? Neither the voice of the Church nor the voice of the Bible is sufficient in itself to carry such conviction.

Have we put our trust too much in a mechanical, heathen theory of prayer and failed to realise one deep meaning of the Incarnation and the Cross—that God has given His vineyard unto the care of the children of men and that it is our shame that the earth presents to us at present a vision of hell rather than a realisation of the Kingdom of Heaven?

A Layman.

P.S. I should like to be allowed to thank your correspondent, Mr. Albert Geo. Smith, for his outspoken letter on the Athanasian Creed and also to congratulate your other correspondent, Mr. B. Watson on "understanding" it. Ordinary mortals like myself are content to put off the vision of the ultimate truth of being until we reach a higher plane. "Now we see through a glass darkly, etc."

Toronto, 21st October, 1915.

"MARIOLATRY"

To the Editor of Church Life:

Sir,—My attention has been called to a letter from Sutherland Macklem in your issue of Aug. 19th, in which he gives a pretended extract from the Pope's letter to the belligerent nations. Mr. Macklem makes the Pope appeal to Jesus to intercede with His sorrowing Mother! That would indeed be "Mariolatry." How *can* any reasonable man imagine that a world-wide power like the Papacy could endure so many centuries in the Christian world if it were really open to the absurd accusation which Mr. Macklem brings? I do not suppose that he invented the Italian half-sentence which he quotes. He probably gives it second hand. In any case, it is a wicked invention. I have the original as it stands in the official publication of the Vatican, both in Italian and in English. In Italian the sentence begins thus:

Faccia Gesu misericordioso, per l'intercessione dell' Addolorata sua Madre che, etc.

These words as given by Mr. Macklem stand thus:

Faccia Gesu misericordioso intercessione presso l'addolorata Madre perche, etc.

The change from the former to the latter form is evidently the work of someone who knows Italian. The English of the latter is correctly given by Mr. Macklem. The original English is as follows:

"May the merciful Jesus, through the intercession of His sorrowful Mother, grant that at last, etc."

This is the exact reverse of Mr. Macklem's version.

N. McNeil,
Toronto, Oct. 13th. Archbishop.

His Grace, The Archbishop of Toronto:

Your Grace,—The editor of Church Life has forwarded to me your Grace's letter of the 13th inst., with reference to a letter of mine which was published on the 19th of August in Church Life.

I am exceedingly obliged to your Grace for the letter, because it clears up the whole matter, or, perhaps I should say, it enables me to do so.

Kindly allow me to explain my position.

My letter to Church Life contained my own translation of a sentence in Italian which appeared in *Il Progresso Italo-Americano*, of New York, and this latter paper gave that sentence as a quotation from *L'Osservatorio Romano.* I don't think it was unnatural for me to assume that *Il Progresso* was quoting correctly and verbatim from *L'Osservatorio Romano*. It is evident, however, from the letter of your Grace, that *Il Progresso* did misquote that journal.

I regret not having kept the cutting I made from *Il Progresso*, but I shall endeavour to procure a copy from the publishers.

I can assure your Grace that the Italian words which I sent in my letter to Church Life, and which I there spoke of as "the crucial words," were the following:—

"*Faccia Gesù misericordioso intercessione presso l'addolorata Madre perchè, etc.*"

I rejoice that your Grace is in a position to give the correct wording of what actually did appear, in *L'Osservatorio Romano*. This is, of course, a most fitting appeal to our blessed Lord Himself, containing an indirect appeal to our Lady, to which, in my opinion, no objection can be taken.

In order to correct the very false impression which would have been made by my letter of Aug. 19th, I presume your Grace would make no objection to the publication in Church Life of your letter to them of the 13th October, and also of this present letter, which I have the honour to address to your Grace.

Awaiting your approval of this suggestion, I remain,

Your Grace's obedient servant,
Sutherland Macklem.
40 Glen Road, Toronto, Oct. 18, 1915.

Personal Mention

For Mr. D. M. Rose, B.Sc.A., an alumnus of the College, who, as already stated in our columns, is to be ordained in Guelph on Sunday next for missionary work in Kangra, India, a service of farewell and dismissal will be held in the chapel of Trinity College at the regular evening service on Tuesday next, November 2nd. Friends of Mr. and Mrs. Rose and others interested in missions are invited to be present.

* * *

The Rev. G. E. Simmons, B.A., of the Honan Mission, is throughout this week a guest at Trinity College, of which he is a graduate. Besides giving addresses in the town under the arrangements made for him by the M.S.C.C. office, he is holding conferences with the students. On Thursday evening (St. Simon and St. Jude's Day) he is giving a public address on his work at 7.30 o'clock in the Convocation Hall of the College. As announced in the parish churches of the city on Sunday last, all members of the Church are welcome to attend this meeting.

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The undergraduates of St. Hilda's College hold their annual sale of work in aid of the Japanese Mission on Thursday afternoon and evening, November 4th, at the College.

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On Friday evening, November 5th, representatives of Trinity debate against representatives of St. Michael's College at Trinity in the first round of the Intercollege Debating Union's series.

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The Rev. F. Graham Orchard, M.A., headmaster of Trinity College School, Port Hope, was in town on Wednesday of last week for the annual meeting of the Corporation and Governing Body of the School.

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Mr. A. A. Harcourt Vernon, an "Old Boy" of Trinity College School, has taken out a commission in the 10th East Surreys. He is a grandson of the late Hon. G. W. Allan, sometime speaker of the Canadian Senate and third chancellor of Trinity College. Before going to Port Hope he was for three years at the Junior School at U.C.C. For the academic year 1913-1914 he was an undergraduate of Trinity College and in the year following a member of the School of Practical Science, Toronto. On first joining he was in the Cyclists' Corps. He is now at Shoreham.

* * *

Corporal T. J. Williams, who spent last winter at the Exhibition Camp, and, as a member of Trinity College, received the degree of B.A. at the War Convocation of the University of Toronto, held in February, has taken out a commission in the Royal Field Artillery. He is now stationed at Ballincollig, Ireland, for further training.

Mr. Rupert Davids, till recently secretary to the Provost of Trinity College, and for several years past an active participant in the work of the Brotherhood of St. Andrew and of the Boys' Scout Movement, is with the Canadian Reserve Cyclist Company at Hounslow Barracks.

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For the Red Cross collections on Trafalgar Day, which netted such a magnificent sum throughout the Dominion and the Empire at large, the team captains for Toronto were:—Messrs. A. R. Auld, W. C. Brent, Ralph Burns, A. H. Campbell, C. D. Daniel, A. G. C. Dinnick, W. M. Douglas, F. B. Fetherstonhaugh, Leo Frankel, J. J. Gibson, Dr. D. J. Goggin, W. P. Gundy, F. E. Mutton, L. Howard, P. G. Kirby, H. Muntz, J. A. Norris, George Oakley, jr., F. Poucher, Ald. Thomas Roden, C. H. Wilson and four members of the Rotary Club.

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There was also a women's section, composed of Mrs. Plumptre (president), Mrs. H. D. Warren, Mrs. H. S. Strathy, Miss Church, Miss Gertrude Brock, Mrs. Graham Thompson and Mrs. McPhedran and a number of committees which have an important feature of the campaign under their charge. The committees are as follows: Office committee—convener, Miss Gertrude Brock. Programme Team for Red Cross Rally on Trafalgar Night—Convener, Mrs. Graham Thompson; Mrs. Burnett. Our Day Collection Team—Convener, Mrs. H. D. Warren; Mrs. Sydney Small. Schools Collection Team—Convener, Mrs. H. D. Strathy; Miss Sims, Mrs. A. Ballantyne. Girl Guides' Team—Convener, Mrs. McPhedran. Theatre Collections Team—Convener, Miss Church; Miss Marie Macdonell.

Boy Scout Co-operating Team—Convener, Mr. Hammond.

The enthusiasm at the mass meeting in the Convocation Hall of the University ran high on Trafalgar night when Mrs. Plumptre announced, "The ladies have pulled you over the $500,000 mark."

* * *

From London comes word that Lieut. Lollis Blake, an "Old Boy" of Ridley, a son of Mr. Hume Blake, and a grandson of the late Hon. Edward Blake, K.C., has been appointed Adjutant to General McDougall at Shorncliffe.

* * *

Writing from the Hotel Imperial, Hythe, Kent, Lieut. H. A. T. Kennedy, of Hamilton, who, at the time of enlisting was an undergraduate of University College, tells of going over on the last voyage of the Hesperian with a re-enforcement company from the 37th Battalion. He is attached temporarily to the 17th Reserve Battalion and, on crossing to France, he expects to be with the 15th, which is composed of the 48th Highlanders of Toronto.

Captain A. W. M. Ellis, son of Professor W. H. Ellis, of the University of Toronto, who went over to England with No. 1 Military Hospital, did such excellent work on meningitis that he was appointed to No. 5 Canadian Mobile Laboratory, which is now in France. He is an "Old Boy" of Upper Canada College, as is his brother, Mr. H. H. Ellis, who is with the 37th.

* * *

An impressive incident in the Prize Day proceeding at Upper Canada College, on Friday last, was the appearance in khaki of two of the prize-winners, Grier and Ellis, who have been accepted for active service. Another, Ireson, was not able to appear to receive the Herbert Mason silver medal because he is training with the 12th York Rangers, whose history goes back to the War of 1812.

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Mr. C. G. M. Grier, who has enrolled in Trinity College as holder of the Leonard McLaughlin Scholarship, is to have the scholarship held open for him to the end of the war. He won also the Herbert Mason gold medal, the "Old Boys" Prize for Classics and the J. J. Kingsmill

Prize for Latin Composition. He is a son of Mr. E. Wyly Grier, the well known portrait painter, who for years was a major of artillery in the Canadian Militia, and a grand nephew of General Monro recently appointed to the chief command in the Dardanelles.

* * *

Mr. B. H. Miller, of Stouffville, who has gained the coveted distinction of Head Boy of Upper Canada College this year, is a Churchman. As Head Boy, he was awarded H.R.H. the Governor-General's medal, which was presented by the Marquis of Aberdeen and Temair. He won also the "Old Boys" Prize and the James Scott Scholarship for Mathematics, the Science Prize, Mr. W. R. Brock's (first) Prize in Scripture Study in the Upper School, Dr. Mackenzie's (second) Prize for Knowledge of the Laws of Health and First Aid (presented this year by Mr. C. W. Beatty, in Dr. Mackenzie's absence on active service), and the Ross Rifle, presented by the Queen's Own Chapter of the I.O.D.E. At present Mr. Miller is a student at the School of Practical Science, but it is rumoured that he, too, may go on active service.

* * *

It was a solemn moment when the principal read out the names of the "Old Boys" who have fallen in battle, the audience standing till he had ended:—Lieut. A. L. Bell, Deric Broughall, H. W. Brown, C. C. Carr, Lieut. R. G. Crawford, Captain R. C. Darling, F. T. Galliher, Lieut. A. D. Kirkpatrick, Corp. R. L. Lyall, Lieut. C. G. G. Mackenzie, Lieut. James Mackenzie, Major E. C. Norsworthy, J. L. Pattinson, R. C. Pepler, Captain G. C. Ryerson, Lieut. C. W. Stairs, C. M. Thompson, Captain Trumbull Warren.

* * *

"Notwithstanding those who have given up their lives and notwithstanding the 472 who have gone forth to battle from this school, it may be," said the Principal of University College, in addressing the assemblage, "that at the last the decision of the day may rest in the enlistment of some boy still at school who is at the other end of this room." Continuing, he said, "We believe that our cause is just, but we shall not win the war because of the justice of that cause; nor shall we deserve to win it because of the justice of our cause. We shall win, and we shall deserve to win, only in so far as we display devotion and self-sacrifice at least equal to those of our enemy."

* * *

His honour the Lieutenant-Governor of Ontario, who had to leave before the gathering dispersed, in order to attend a meeting of the Red Cross Committee, spoke earnestly on universal military training. Mr. W. R. Brock, who presented his own prizes, said that for the war now in progress men could have nothing better to take with them than a knowledge of the Bible. Other speakers were, the Mayor of Toronto, the President of the University, the Commandant of the Royal Military College, which has 1,200 graduates at the front, His honour Judge Barron of Stratford (son of the third principal of the school), Professor Alfred Baker, sometime a Mathematical Master, and two former Head Boys, the Rev. Professor Wallace, Dean of the Faculty of Theology of Victoria College, and Professor Young, Dean of Residence of Trinity College.

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At the annual meeting of the Old Boys' Association, held in the morning of Prize Day, Mr. W. G. Gooderham was re-elected President, Mr. Arnold Morphy, Secretary, Professor Young and Dr. Brefney R. O'Reilly, absent on active service, Corresponding Secretary and Assistant Corresponding Secretary respectively. Mr. John C. Wedd, of the Dominion Bank, a son of Dr. William Wedd, was elected treasurer in succession to his cousin, Mr. M. C. Cameron, who, after ten or twelve years of office, finds himself obliged to resign because of the pressure of military duties. Mr. Cameron, who has offered himself for overseas service, is the son of Professor Irving Cameron, now on military hospital duty in England, and grandson of the late Sir Matthew Crooks Cameron, Chief Justice of Ontario, who also attended U.C.C.

Mrs. Stennett, who died at Elmhurst Hospital, Toronto, last week, after sixteen weeks' illness, was the second wife of the late Canon Stennett, of Cobourg. She was born in Montreal 81 years ago, the daughter of Mr. Norman Bethune of that city, who was a son of the Rev. John Bethune, of Williamstown, (who died just a hundred years ago) and a brother of the second Bishop of Toronto and of the first Dean of Montreal. She had lived the greater part of her life in Cobourg, where her husband succeeded Bishop Bethune in 1867 as rector of St. Peter's Church, which charge he held for 23 years. Canon Stennett was Principal of Upper Canada College from 1857 to 1861. Since coming to Toronto about sixteen years ago, Mrs. Stennett had been a member of St. Luke's Church, but was unable to attend regularly on account of failing health. The funeral was held in Cobourg.

* * *

A special despatch to the Globe dated Kingston, Oct. 19, says, "The death occurred this afternoon of the Rev. Joseph Elliott, rector of Cataraqui. He had been ill over two weeks suffering from heart disease. He studied at Trinity College, Toronto, and was ordained deacon in 1877 and priest in 1878. His charges were: Vankleek Hill, 1877 to 1886; curate at Cornwall, 1886 to 1889; rector of North Augusta, 1889 to 1904; rector of Cataraqui, 1904 to 1915. His wife, one son and three daughters survive."

The Bishop of New Westminster, Chaplain of the 62nd Battalion, with the troops.

* * *

Mr. Henry G. Buckland, of 494 Palmerston Avenue, a prominent real estate and insurance agent, died suddenly at his residence last week. Born in 1865, he was a son of the late Professor Buckland, at one time dean of University College, and subsequently a Minister of Agriculture for the Province of Ontario. The son began his business career with the real estate firm of Redford and Hughes, and later became a partner with Mr. Redford under the name of William Redford & Company. From the first he showed great commercial ability, and at the death of Mr. Redford took over the business and continued it under the name of H. G. Buckland & Company. Mr. Buckland was a prominent member of St. Thomas' Church and a member of the Convocation of Trinity College. He married in 1890 Miss Margaret Dill. He is survived by his widow, three daughters, Misses Doris, Edith and Ruth, and one son, George.

Missionary Notes

The Women's Auxiliary Missionary Institute is being held this week in All Saints' Schoolhouse, Toronto, from the 26th to the 29th inclusive. There is a study class each evening from 7.30-8.30 and a general meeting from 8.40 to 9.30. The Rt. Rev. Heber J. Hamilton, Bishop in Mid-Japan, gave an address on Japan on Tuesday, and the Rev. G. E. Simmons, of Kweiteh, China, on China on Wednesday. This evening the address will be given by Prof. S. H. Hooke, and to-morrow by the Rev. Canon Owen, of Hamilton

Bishop Hamilton will do deputation work in the diocese of Huron the last week in October and in Niagara diocese the 1st week in November.

* * *

Miss Lennox sailed from Victoria on the 19th of October for Japan.

* * *

Miss L. L. Shaw, B.A., missionary at Osaka, Japan, is at her home in St. John on furlough.

* * *

Bishop Hamilton was the guest of the Bishop of Ottawa and Mrs. J. C. Roper for the week end.

* * *

Bishop Hamilton delivered an address before a large audience in St. George's Parish Hall, Ottawa, on Sunday afternoon. Dr. Hamilton spoke of the marked change that has come over Japan during the last half-century in the national attitude towards Christianity, not only among the people, but the leaders of the people as well. To-day Japan is ready for Christianity, but more Christian missionary workers are needed, and more funds are required for them to work with.

Consul General Yada was in the chair and spoke sympathetically of Christian missionary work in Japan. Rev. J. M. Snowden, rector of St. George's, at the close, extended thanks to Dr. Hamilton for his splendid address.

Word Puzzle

By Rev. P. L. Spencer

THE OLDER DIOCESES OF CANADA

1787

[Note.—An exercise like this affords scope for the rector's or leader's preliminary address. The M.S.C.C. map may rightly be used to illustrate this address; but before the beginning of the members' competition the map should be put aside. The couplet in each case gives the name of the first Bishop. The exercise consists in naming the diocese. The date is that of the formation of the diocese.]

—1787—

WHEN loyalists, their homes forsaking, northward moved,
Brave Inglis for the first-formed see his fitness proved.

—1793—

2. A few years pass, and Jacob Mountain bears the staff,
Where king and country bade Wolfe fight on their behalf.

—1839—

3. When Upper Canada a diocese was made,
John Strachan was he on whom the bishopric was laid.

—1845—

4. The Churchmen by the sea another see do see,
John Medley being sent its occupant to be.

—1849—

5. When Selkirk's pioneers were still both far and few,
To noble David Anderson high praise was due.

—1850—

6. The Churchmen of a city great now make demand,
And Francis Fulford raises a cathedral grand.

—1857—

7. The "Forest City" district next a Bishop needs,
And Benjamin of Cronyn house the flock soon feeds.

—1859—

8. Beyond the Rocky Peaks the islands, forests, coast
Are blessed by strong George Hills, who guards the distant post.

—1862—

9. The "Limestone City" region gives its solemn vote,
John Travers Lewis chosen is, a man of note.

—1872—

10. The Indian hunters by the shores of Hudson Bay
John Horden undertakes to teach to read and pray.

—1873—

11. Ontario its northern field now sets apart,
And to the arduous work good Fauquier gives his heart.

—1874—

12. Divided is the trail-marked west, that boundless land;
And John McLean, promoted finds his work expand.

—1874—

13. The farther north-land too a Bishop's presence gains;
And William Bompas, hero, higher rank obtains.

—1875—

14. With counties six a small but pleasant see is made.
Let not the name of founder, Thomas Fuller, fade.

—1879—

15. Partition comes in diocese by ocean west,
And William Ridley's zeal in north is manifest.

—1879—

16. Still further progress marks the great Pacific slope,
And Acton Sillitoe fulfils the miners' hope.

—1884—

17. Beyond the western line of Manitoba's plain
Toils Adelbert John Anson, sowing sacred grain.

—1884—

18. The "great lone land' from east to west is cut in twain,
And William Bompas does not shun the Arctic main.

19. The ranching country eastward from the Rockies' base
To Cyprian Pinkham is assigned in work of grace.

—1891—

20. Again grand Bompas takes the farther of two spheres,
And lives the strenuous life e'en after gold appears.

—1896—

21. Where parliaments are held and governors abide
Charles Hamilton is called o'er Synod to preside.

—1902—

22. Great inland sea of Hudson fame, thy western shore
Greets Bishop Joseph Lofthouse, known to thee before.

Answers to "Verbal Stone Quarry" in issue of October 14:

1. Pumice-stone,
2. Peach-stone, etc., or fruit-stone.
3. Grinding-stone.
4. Hailstone.
5. Meteoric stone.
6. Curling-stone.
7. Millstone.
8. Keystone.
9. Milestone.
10. Onyx stone. Gen. ii, 12.
11. Moabite stone.
12. Rosetta stone.
13. Gladstone.
14. Coronation stone.
15. Livingstone.
16. Cornerstone.
17. Blarney stone.
18. Brimstone.
19. Blackstone.
20. Hearthstone.
21. Philosopher's stone.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, A.P.H.A.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

ILFRACOMBE

The Rev. Charles Darling, rector of the church of St. Mary Magdalene, Toronto, has kindly donated three beautiful cathedral glass windows to Christ Church, thus leaving six still required. All information may be obtained from the warden, Herbert Whitley, Esq., Ilfracombe, Ont.

COBALT

At a meeting of the vestry of St. James' Church, held in the church on Oct. 18th, it was decided to go ahead with the project of building a parish hall, and a committee was appointed to push on with the arrangements. For the present the upper storey will be completed, with the hall resting on wooden piles, and later the basement will be completed. The committee consists of Rev. H. A. Sims (chairman) and Messrs. Davis and Lendrum.

PORT ARTHUR

A committee has been appointed to consider the matter of a suitable memorial from St. John's parish in memory of the late Mrs. C. W. and Helen Hedley.

ATHABASCA

Harvest thanksgiving services were held at St. James' Parish Church, Peace River Crossing, on October 3rd. The church was prettily decorated by the ladies of the congregation and the services were well attended. In the evening the preacher was the Right Rev. E. F. Robins, D.D. An anthem was ably rendered by the choir, who were pleased at the success of the first anthem sung in the church. In the afternoon a special children's service was held and the Bishop gave an address to which the young people were particularly attentive.

FREDERICTON

KINGSTON

In taking up his new work as chaplain to the 88th Regiment, the Rev. C. Gordon Lawrence has decided to resign the rectorship of Kingston.

HURON

BRANTFORD

On All Saints' Day in Grace Church the Ven. Archdeacon Paterson-Smyth, rector of St. George's, Montreal, will be special preacher.

OTTERVILLE

The beautiful new parish hall of St. John's Church, was opened on Sunday, Oct. 10th. The rector, the Rev. F. V. Van, conducted the services, and the Rev. Dr. Waller, of London, was the preacher. The hall is to be used for services until the new church is completed, which will probably be in the spring. The building was the gift of Mr. H. E. Bullock, of Chicago.

MONTREAL

Mr. T. Tertius Noble, the celebrated organist, of St. Thomas' Church, New York, gave an organ recital in St. Paul's Church on Monday evening. Mr. Noble was for many years organist of York Minster, England.

NIAGARA

At the morning service in Christ's Church Cathedral on Sunday, the announcement was made by Bishop Clark, that Rev. Canon Derwyn T. Owen, rector of the Cathedral, would in the near future be officially appointed to the office of dean of the diocese. The date of the appointment has not been made public as yet, but will be announced shortly. The office has been vacant since the retirement from the diocese in September of last year of Canon Abbott, who went to Cleveland, and the decision of Bishop Clark to appoint Canon Owen to the office is sure to give satisfaction throughout the diocese.

The quarterly meeting of the standing committee of the Synod of Niagara was held Tuesday the 19th inst. There were present: The Bishop of Niagara, Ven. Archdeacon Davidson, Rev. Canon Owen, Ven. Archdeacon Perry, Rev. Canon Daw, Rev. L. W. B. Broughall, Rev. Dr. Renison, Rev. Canon Sutherland, Rev. Canon Garrett, Rev. Canon Spencer, Rev. C. E. Belt, Rev. Canon Bevan, Rev. H. F. D. Woodcock, and Rev. D. R. Smith; T. E. Leather, G. E. Bristol, C. S. Scott, E. Kenrick, A. B. Lambe, J. H. Ingersoll, J. G. Allan, J. A. Henderson, K. Martin, W. Nicholson and Hon. R. Harcourt. A large amount of routine work was attended to. The finance and investment committee reported that the funds are all well invested and in good condition. Application was made by St. Paul's, Norval, for permission to sell enough of the church and rectory property for a railway switch. The permission was granted on certain conditions. St. Matthew's, Hamilton, reported as expending $5,000 on improving and renovating its church. It was reported that the new church of St. James on Ottawa Street will be formally opened for service on the first Sunday in November. Two out of the five diocesan divinity students have asked for and been granted permission to volunteer for the front.

HAMILTON

The mission house on Sherman Avenue to which reference was made last week, is to be known as St. Faith's and in and from it the good work of the mission will be carried on among the foreign element. The work is under the Women's Auxiliary and the house is managed by Deaconess Jacobs. Educational Classes are to be held, one of the principal of which will be for the teaching of the English language to men and women of all nationalities.

The prospect of a practical demonstration of teaching with the lantern brought out a large number of S. S. teachers to the monthly meeting of the Hamilton Deanery S. S. Association, which was held in St. Philip's Hall on Thursday evening, Oct. 21st. The lecturer was Rev. C. B. Kenrick and the subject chosen by the officers of the association was baptism as explained in the Church Catechism. All the slides used were richly and artistically coloured. A deep impression was produced and a vote of thanks to the lecturer was enthusiastically passed. Rev. C. A. Sparling, rector of St. Mark's, president, occupied the chair and Mr. T. E. Harley was secretary. Among those present were Rev. Bowden Taylor, of the Cathedral, and Rev. G. W. Tebbs, of St. James'. Rev. Canon Daw, rural dean, was unavoidably absent

NIAGARA-ON-THE-LAKE

Rev. L. W. B. Broughall, of St. George's Church, St. Catharines, preached in St. Mark's Church on Sunday evening the 17th inst. There was a large attendance of officers and soldiers from the camp near by, to whom the preacher specially addresses his remarks. The text was "Fight the Good Fight."

ST. CATHARINES

The Rev. A. H. Priest of the Army Medical Corps addressed the members of St. George's Sunday School on Children's Day the 17th inst.

Capt. Sherring, chaplain of the 37th Overseas' Battalion, preached at St. George's Church on Sunday evening the 17th inst.

ARTHUR

The harvest home services held in Grace Church on Sunday, Oct. 10th, both morning and evening, were among the most successful held in the parish in many years. The church was beautifully decorated for the occasion and special music was rendered by the choir most acceptably. The addresses delivered by the rector, Rev. W. S. Weary, were earnest appeals for a spirit of true thankfulness at this awful time of world war. By a striking contrast of our condition here in this favoured land of Canada with that of the peoples of the European countries at war, the speaker pointed out forcibly our unbounded cause for gratitude and our great duty to be thankful at all times.

Grace Church has recently been much improved by the windows being redecorated and the doors and entrance painted and grained.

The W.A. are meeting every Thursday and devoting their time to Red Cross work.

DAMASCUS

Thanksgiving services were held in St. Paul's on Oct. 3rd. There was a very large attendance and the preacher at both services was the rector, Rev. W. S. Weary

The A.Y.P.A. is to reorganize for their winter's work on the 4th of November.

The Bishop, Right Rev. W. R. Clark, is visiting the parish on the 25th of the month. A class of 12 is to be presented to his lordship for confirmation.

PORT DALHOUSIE AND JORDAN

Harvest thanksgiving services were held at Port Dalhousie and Jordan, Sunday, Oct. 17th. At 11 a.m. at Port Dalhousie the rector, Rev. R. H. Ferguson, M.A., preached, and the Ven. Archdeacon Perry preached at 7 p.m. At the early morning Eucharist a most beautiful sterling silver communion service and complete set of altar linen were consecrated. These were the gifts of Mr. and Mrs. E. M. Shadbolt and family in memory of Richard Garnet Shadbolt, who entered into Paradise Feb. 1st, 1913.

The offerings for the day at Port Dalhousie were nearly $200, over $100 of which was for missions.

Rev. Canon Gribble, who for nearly 25 years was rector of this parish, was present at the 75th anniversary and harvest thanksgiving services on the 17th inst. His presence was much appreciated.

The services at Jordan were well attended. Rev. H. L. Almond was the celebrant and preacher at 11 a.m. The rector preached in the evening. The offerings amounted to over $50.00.

DUNDAS

The annual Sunday School Convention of the deanery of Wentworth was held last Thursday. Among the speakers were the Bishop of Niagara, Ven. Archdeacon Irving, Ven. Archdeacon Ingles, of Toronto, Rev. Canon Owen, Miss Page, and Mr. Holtey, of Winona.

NOVA SCOTIA

Monday, October 18, was the eleventh anniversary of the consecration of our beloved diocesan to the episcopate. It was a happy thought of Dean Llwyd to fix Sunday, the eve of the Festival, as that for the dedication of the beautiful new choir stalls described in the last issue of CHURCH LIFE. They are probably unsurpassed for beauty in the Dominion. The day was a radiant one and several circumstances combined to make the dedicatory service memorable. It took place immediately following the singing of the processional: "All things yield Thee glory." The choir stopped at the foot of the chancel until the dedicatory prayers had ascended and the scene in the sanctuary and its neighborhood was then one to fix itself vividly in the mind. Sunshine flooded the nave, and one long beam, falling athwart the adoring angels surmounting the ends of the stalls on the north side of the chancel, revealed, even to those sitting well back in the church, the exquisite beauty of the artists' handiwork.

In the course of an altogether admirable sermon, his grace thus referred to his episcopate and to the Cathedral:

"It was a happiness to me to dedicate on this, the closing day of my eleventh year as Bishop of Nova Scotia, the beautiful gift which has been presented to the cathedral in memory of one who was a chorister of the church, and a loyal and faithful Churchman. Truly we do well to bring all possible beauty to the adornment of the House of Prayer—the Temple of the Holiest. This Cathedral was needed —it has done a great work and had it been opened 25 years ago, the Church in this diocese would have been stronger than it is. In my travels about the diocese, I hear many cordial testimonies to the work which it is doing—may it, by the blessing of the Triune God, build up, as its chief ornament, 'living stones,' 'the holy company of the faithful.' His grace emphasized the diocesan character of the Cathedral. It belongs to the Church as a whole; it stands for no 'school of thought,' but says to Churchmen: 'In small things, liberty. In great things, unity. In all things, charity.'

Rev. John Lockward has been added to the Cathedral staff for a period of one year.

Owing to the fact that so large a number of our clergy have been appointed to chaplaincies, the Archbishop is experiencing great difficulty in "manning" the parishes.

Effort will be made during the coming year to emphasize the fact that the Diocesan Women's Cathedral League of which the late Mrs. Worrell was president up to the time of her death, and which has done splendid work, is truly a diocesan organization. Effort will be made to ultimately enlarge the membership to include representation from every deanery, and indeed, every parish in the diocese. The dean has, from the beginning of his ministry, urged the diocesan ideal and the rich influences which must flow forth to the Church as a whole in proportion to the degree in which that ideal is realized.

Dr. V. E. Harris, the diocesan secretary-treasurer, is back again at his post and has resumed his work in connection with the Russian congregation with his characteristic enthusiasm. The Russians are proving most responsive and the work is steadily growing.

ONTARIO

The annual conference of the Women's Auxiliary in the deanery of Leeds was held in St. Paul's Church, Brockville, on Wednesday, October 20th, opening at 10 a.m., with a celebration of the holy communion. Bishop Hamilton from Japan and Miss Muckleston, diocesan Dorcas secretary, were present and gave addresses.

BELLEVILLE

CHRIST CHURCH

On the evening of the 21st, Trafalgar Day, a service was held in connection with this Church and the offertory, which amounted to the generous sum of $81.25, was given to the British Red Cross Society.

On Sunday, the 24th, a memorial service was held at 11 o'clock for the late Cecil Bowyer, who was killed in action on the 3rd inst. in France. Cecil was one of the finest young men in the church, having been a faithful Sunday School worker and Church worker since he left the intermediate classes. Christ Church has now 45 men on her honour roll.

KINGSTON

The Rt. Rev. Heber J. Hamilton, from Mid-Japan, addressed a meeting in St. George's Hall last Thursday evening. The Bishop was the guest of the Rt. Rev. the Bishop of Kingston and Mrs. Bidwell while in the city.

OTTAWA

On Saturday the 23rd inst., the annual meeting of the W.A. of the deanery of Arnprior was held at Galetta beginning with a celebration of the Eucharist at 10.30 a.m.

OTTAWA

The many friends of Rev. W. B. Morgan, B.A., B.D., who has occupied the curacy of St. Matthew's church for nearly two years, while sorry to have him leave the city, will be pleased to learn that he has been appointed rector of St. John's Church, Vankleek Hill. Mr. Morgan has accepted the appointment, and will sever his connection with St. Matthew's here on the first of next month. With his bride of last summer, he will move to his new home shortly after and commence his duties about November 15th.

Mr. Morgan received his early education at Hartland, Fredericton, and St. John, N.B. He took the degree of B.A. at Queen's University, 1910, and his B.D. degree at Trinity University, Toronto, 1913. For many years he was attached to the international boundary surveys, along the Vermont, Maine, New Brunswick and Quebec boundaries. He was ordained by his grace Archbishop Hamilton (deacon, 1913; priest, 1914).

Rev. Edward Charles Russell, assistant to the Very Rev. Lewis Evans, D.D., D.C.L., Dean of Montreal, is visiting his parents, Mr. and Mrs. Wm. Russell, 100 Gilmour Street.

The death occurred on Oct. 14th of Lucy A. Hamlin, beloved wife of Rev. A. H. Coleman, at her home, 580 MacLaren Street, Ottawa, following an illness of three weeks' duration. She was born in Greenbush, near Brockville, sixty-nine years ago, and was a daughter of the late Alpheus Hamlin. In 1870 she was married to Rev. A. H. Coleman in Almonte, and went to his parish at Vankleek Hill, with him. They later moved to Leeds and Lansdowne, North Augusta, Richmond, Arnprior, Iroquois, lastly coming to St. Matthias' Church, Ottawa, where Mr. Coleman was rector for one year before his retirement, ten years ago. In all the parishes over which her husband presided, the late Mrs. Coleman made a host of friends by her kind and amiable nature, and the deep interest which she took in the welfare of her husband's flocks. She was none the less highly esteemed in this city, where her death will be deeply regretted by her many acquaintances. Besides her husband, she is survived by two sisters, Mrs. John Dulmage of Almonte, and Miss Hamlin, of Ottawa, and one son, Rev. J. H. H. Coleman, vicar of St. Mary Magdalene Church, Napanee, Ont. The funeral service was held in Christ Church Cathedral, the interment taking place in Cataraqui Cemetery, Kingston.

Bishop Roper dedicated on the 10th inst. a beautiful stained glass window which has been erected in St. Alban's Church by Dr. R. W. Powell to the memory of his mother, the late Mrs. Grant Powell, who was one of the original members of the congregation and for fifty years a constant and devout worshipper. The subject of the window is Our Blessed Lord's appearance to Mary in the garden on the first Easter morning, and is exceedingly well executed.

Archbishop Hamilton officiated at Holy Trinity Church, Ottawa East, on Sunday the 17th inst. There has not yet been appointed a successor to Rev. F. W. Squire.

Bishop Roper returned to Ottawa on Monday last. His lordship has been visiting the various parishes in the Renfrew district.

On Sunday the 17th inst. All Saints' Church held its annual harvest services and also observed Children's Day. The choir gave a very excellent rendering of the cantata, "Seed time and harvest." Mr. Bearder presided at the organ and the soloists were Mr. Summers and Miss Hardy. The recessional hymn, O Canada, as sung to a special setting on the occasion of the memorial service to Canadians at St. Paul's, London, was given in an impressive manner. The collection was given to the Sunday School commission.

The Rev. R. B. Waterman, rector of Carp, preached the Thanksgiving sermon at St. Matthias' Church.

CARP

The Lord Bishop of the diocese administered confirmation to a large class of young people in St. James' Church at 10.00 a.m. on Tuesday, 26th inst. The confirmation service was followed by the Holy Communion, at which the newly confirmed received their first communion.

DEANERY OF LANARK CONFERENCE

The annual deanery conference of W. A. and G. A., Lanark Deanery, was held in the parish hall of St. John's Church, Smith's Falls, on Thursday, Oct. 14th, with a good attendance of members from the various branches in the deanery, Perth, Balderson, Lanark, and Carleton Place branches being well represented.

A short service with celebration of Holy Communion was held in St. John's Church by the rector, Canon Bliss.

Luncheon was served in the wing of the parish hall.

The afternoon session opened with W.A. Litany led by Mrs. Bliss, president of Smith's Falls branch.

A missionary hymn, roll call by deanery secretary, then a few words of hearty welcome from Mrs. Bliss and responded to by Mrs. Clayton, president of Perth branches. Branch reports followed, after which the annual report was given by Miss Ferguson and was encouraging, showing from the W. A., G. A., juniors and babies' branches a total membership of 450.

Mrs. Lambe, diocese secretary of literature, Ottawa, was present and gave valuable information regarding missionary literature.

Miss Elliott was called on for an account of her term at the Summer School, Port Hope, and the address of Canon Bliss was listened to with great interest.

Motions were made regarding the work of the coming year and a very hearty vote of thanks was moved by the delegates in appreciation of the generous hospitality which had been extended to them by the W.A. and G.A. of Smith's Falls branches.

Miss Mary Ferguson, deanery secretary, was re-elected for ensuing year.

QU'APPELLE

The Bishop has returned to Regina after visiting various points in the Watrous Deanery and the Gordon Indian Boarding School.

The Rev. B. J. Pasterfield has arrived from England to take charge of the mission of Bethune, which has been without a resident clergyman since January, and in the interval has been under the care of the Railway Mission. Mr. Pasterfield was formerly at Clapham, London.

QUEBEC

On Trafalgar Day a service of intercession for the cause of the Allies was held in the Cathedral. The Dean preached eloquently and appealed for aid for the Red Cross in response to Lord Lansdowne's appeal. The amount of five hundred and sixty dollars came in through the offering. A large congregation was in attendance and most of the city clergy were in the chancel.

The mayor of Quebec has invited the Lieutenant-Governor, Cardinal Begin, the Bishop of Quebec and the premier of the province to be present at a public meeting of citizens to be held in order to raise money for the Red Cross.

The Bishop of the diocese has expressed the wish that on Sunday, Oct. 31st, collections be taken up in every church for the British Red Cross in response to the Lieutenant-Governor's appeal and similar action in response to this appeal is being initiated by Cardinal Begin for the Roman Catholic population of the city.

Rev. J. F. Belford, of Richmond, is to be attached as chaplain to one of the overseas battalions.

SHERBROOKE

A special service was held at the Church of the Advent, East Sherbrooke, on Thursday evening, 21st inst., at which the Bishop of the diocese was present. During his stay in the parish the Bishop was the guest of the Rev. and Mrs. Callis, and a reception was held in the Church Hall of the Church of the Advent after the service Thursday evening. The offerings at the service were for the British Red Cross.

RUPERT'S LAND

Holy Trinity Church, which is now free of debt, is to be consecrated on Nov. 14th, the fortieth anniversary of the Ven. Archdeacon Fortin's rectorship.

RURAL DEANERY OF PEMBINA

A rural deanery and chapter of the deanery of Pembina was held at Snowflake, Wednesday and Thursday, 13th and 14th October, 1915. There were present Rev. W. W. H. Thomas, general missionary; Rev. W. A. Fyles, S. S. secretary; Rev. W. Newman, rural dean; the Revs. W. Chapman, of Morden, J. R. Kennedy, of Pilot Mound, S. L. Nash, of Snowflake, and F. Longmore, of Holmfield, also Dr. Speechly, of Pilot Mound, and Mr. C. Sims, of Snowflake. The Chapter was opened with prayer by the general missionary at 3 o'clock p.m. and a discussion took place with regard to Deanery Leaflet talked of at previous meeting and it was agreed to await the production of a proposed Diocesan Magazine. The Chapter was resolved into a deanery meeting at 5 o'clock when Dr. Speechly gave an interesting account of his visit as a delegate to the General Synod at Toronto. Beginning with the Archbishop's address which he described as striking a true spiritual note, he proceeded through the work of the Synod: the missionary work of the Church, the Moral and Social reform movement, and the prayer book as revised were brought before the meeting. After supper at the rectory, divine service was held in the parish church, the Rev. W. A. Fyles preaching the sermon, which was a discussion of the doctrine of the Trinity and the Divinity of Jesus. A meeting was again held at 9.30 p.m. and Mr. Fyles, S. S. Secretary, described the work of the S. S. Commission and sought the aid of the deanery for the financial side of the Commission. All accepted the apportionment as outlined by the diocesan authorities. On motion the deanery adjourned until Thursday morning, when Mr. Thomas gave a full account of the needs of the Diocesan Mission Fund and also of the methods proposed to raise the stated apportionments from each parish. The evening programme arranged had unfortunately to be postponed, Mr. Halliwell being unable to be present and the rural dean rushed for time. The usual votes of thanks having been passed and responded to, the deanery adjourned until the second week in January, when it is hoped to have a Deanery S. S. Conference at Morden.

WINNIPEG

ST. GEORGE'S PAROCHIAL MISSION

The Mission arranged for over 2 years ago to be held at St. George's is now a thing of the past. The Rev. Canon Howitt, of Hamilton, and the Rev. F. G. Newton, of Sarnia, acted as missioners.

The opening service of welcome to the missioners was held on Saturday evening, October 2. Mr. Newton, in the unavoidable absence of Canon Howitt, took charge of the Mission till the following Wednesday.

Character of the Mission

As the Mission proceeded the attendance increased, and keen interest was

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shown by those present. Regular attendance was urged, in order to get the greatest benefit from the various addresses. Simplicity and direct appeal were striking features in every sermon and address. Dignity and impressiveness were very marked, and all felt the rare opportunity presented of being spiritually enriched.

Services and Meetings

Sundays: October 3, 10 and 17. 8 a.m., Holy Communion; 11 a.m., morning prayer and sermon; 3 p.m., children's service; 4.15 p.m., men's mass meeting; 7 p.m., mission service. Week days: (except Saturdays), 7 a.m., prayer meeting; 3 p.m., bible reading; 4.15 p.m., children's service; 7.30 p.m., service of song; 8.00 p.m., mission service.

The 7 a.m. prayer meeting was a special feature of the mission. The fact that the attendance at this meeting grew as the mission proceeded was an indication of how the early hour was valued and made use of. Another feature was the noon hour meetings held at the C.P.R. shops. Appreciative crowds listened to the various speakers. Canon Howitt, Rev. F. G. Newton, were ably assisted by Mr. J. M McCormack of the Church Camp Mission, and also Rev. Gilbert Williams, of St. Patrick's, Winnipeg. Mr. McCormack's valuable assistance was very much appreciated, for he has had exceptional experience amongst men of this type all over Canada. Rev. R. E. Lemon, of Pinewood, Ontario, together with other helpers, gave valuable assistance. Some 2,000 men in all were reached, and every man received some mission literature. The children's services were conducted by Mr. Newton. His methods of drawing answers out of the boys and girls was striking. The Catechism was used, but in a very simplified form. Mr. Newton had to leave for Sarnia before the close of the Mission, much to the regret of all. His last sermon on Assurance was one not to be forgotten quickly. He showed how the Prayer Book is studded with references to this hope-giving Assurance. Mr. Newton returned home on the 14th, but not before the Archbishop fulfilled his promised to be present. His grace closed the service with a deeply impressive extempore prayer and benediction.

Canon Howitt gave himself unsparingly to the arduous routine for the rest of the mission. His earnest, convincing appeals, richly supported by Scriptural references, gripped the congregations each night. His last address was one to be thankful for. "The Immanence of Christ's Second Coming." His deep knowledge of this subject drew people from all parts of the city. This address was given at the last service of the Mission—the Thanksgiving Service.

We hope to mention some of the results of the Mission next week.

His grace Archbishop Matheson returned to the city last week after spending a few days at the Peguis Indian Reserve, holding confirmations and attending to other matters connected with the affairs of the mission at that point. This is the new reserve at Fisher River to which so many of St. Peter's band of Indians have been transferred.

ROLAND AND McNAB

Harvest thanksgiving services were held in the parish of Roland and McNab on October 10th. The celebrant and special preacher was Very Reverend J. J. Robinson, warden of St. John's College, assisted by Reverend W. Henry Boyd, curate-in-charge. Collections for the H.M.F. throughout the day amounted to $67.25.

TORONTO

After due election on the 19th inst Rev. T. G. McGonigle, rector of Newmarket Church, has been commissioned by the Bishop of Toronto as rural dean of the deanery of West York.

TORONTO

Rev. F. J. Moore, of St. James' Cathedral, has been appointed chaplain of the 83rd Battalion.

St. Martin-in-the-Fields

The annual harvest thanksgiving services were held on Sunday last, Canon Green preaching in the morning and the rector, the Rev. S. deK. Sweatman, at the evening service. Three sanctuary lamps of chaste design, the gift of the altar guild, were dedicated by the rector at the morning service. Large congregations attended both services.

St. Matthias'

A memorial service was held in this church last Thursday night for Lieut. R. N. C. Davis, Q.O.R., who was killed in action at Festubert on May 24th. The church was filled with a reverent congregation who had come to pay their tribute of respect to the deceased officer and his family, who have been regular attendants here for the past twenty years. Amongst the officers present in uniform were Lieut. Col. Peuchen, Majors Band, Mitchell, and Royce, Capt. Rooney and Lieuts. Hughes and Dineen. The Burial Office was said by the Ven. Archdeacon Ingles, whose son, the Rev. Leycester Ingles, had shared the same tent with Lieut. Davis in England. Psalm 39 and the Hymns "On the Resurrection Morning" and "They whose course on earth is o'er" were feelingly sung. The rector, Rev. F. H. Hartley, in a short earnest address spoke of deceased as he had known him for the past fifteen years as boy, youth and man. Always honourable, pure and true, his character had developed into that of a good man, a brave soldier and a Christian gentleman. He had been a server at the altar till three years ago, when his duties as a valued employe of the Dominion Bank took him away from the city. When war was declared he lost no time in offering his services to his king and country and in due course faced the enemy. That he was not lacking in courage was amply proven by his going out with a scouting party before his men advanced, to prepare their way by cutting wire entanglements.

When he fell wounded his thoughts were still for others for he asked his companions to leave him and seek their own safety. Great bravery was shewn in trying to carry him back, but he died there—in the cause of righteousness, humanity and civilization, as a British officer and a Christian would wish to die—facing the foe in the defence of the oppressed on the side of the Nailed Hand as opposed to the Mailed Fist. Five Buglers of the Q.O.R. sounded "The Last Post" very impressively and so accurately that many present thought only one man was playing. After the solemn Dead March had been ably rendered by the organist, Mr. W. J. Edmond, the Rector offered prayer for the deceased, his family, our armies and the restoration of peace. This most solemn and impressive service was concluded by all singing heartily the original three verses of "God Save the King."

PEEL DEANERY S. S. ASSOCIATION

The members of the Peel Deanery Sunday School Association met at Brampton, Ont., for their annual convention on Tuesday, Oct. 19, Rev. Canon Walsh, Rural Dean, presiding. Clergy and workers were present representing eleven out of the eighteen schools in the Association.

The afternoon gathering was opened at two o'clock by singing and prayer, followed by a short address by the rural dean. Rev. Canon Powell, the first speaker, explained the aims and objects of the Sunday School Commission, explained its working, and its relationship to the diocesan committee, and to the deanery organization, while John Keir, who followed, dealt with the system of deanery organization and how it affected the various schools, outlining the suggested plan for the management of each school, and recommending the working of a font roll, home department, and systematic mission instruction, as the basis of betterment. Officers were elected for the current year as follows:—President, Rev. Canon Walsh; vice-president, S. Charters; secretary, Rev. H. V. Thompson, Erindale, secretary of the rural deanery chapter; treasurer, A. Crozier, Dixie. These with John Keir, the lay representative on the diocesan committee, will see to the completion of the organization, and the appointment of superintendents of the different departments.

Canon Powell followed with an instructive address on the interesting of parents in the work of the school, which was supplemented by some observations by the Bishop.

The most interesting feature of the session was a paper by Mrs. Herman, Caledon East, on a system of teaching in a rural school, in which she gave details showing how it was possible to combine the prayerbook and Bible lessons in such a way as to grip the scholars and convey to them a large amount of information and lead them to more careful study. Selections from the quarterly examination papers set were given with the marks obtained. The paper showed what can be accomplished in what is a real rural school, by the adoption of a carefully thought out plan of teaching. This was followed by a short discussion led by Rev. H. V. Thompson.

The subject of the "Organized Bible Class" was introduced by Rev. E. G. Burgess Browne, secretary of the Diocesan Committee, while S. Wilson, Brampton, told of what had been accomplished in Brampton since a class had been started.

The session closed with the benediction pronounced by the Bishop.

There was a good attendance of parents and others at the evening session, which was held in the church, Rev. Canon Walsh saying the opening and closing prayers. The three addresses were on "The catechism and means of teaching it," by Rev. E. G. Burgess Browne; "The Teacher and the Child," by Rev. Canon Powell, and "The Clergy and the Sunday School," by the Bishop.

The gathering was the most inspiring, useful and encouraging that has been held in connection with the deanery.

The Brampton friends very hospitably entertained the visiting clergy and teachers.

ALLANDALE

Harvest thanksgiving services were held in St. George's Church, Allandale, on Sunday last. Major, the Rev. J. Russell MacLean, rector of St. John's, Toronto, and chaplain to the troops, was the special preacher, and special music was rendered by the choir.

ISLINGTON

Harry Vipond, only son of the Rev. Frank Vipond, rector of Islington, has enlisted in England in the Q.O.R. Toronto Regiment Signalling Corps, and is now in training at Shorncliffe.

BOWMANVILLE

Miss Cartwright of St. Hilda's College, Toronto, and President of the Women's Auxiliary, gave an interesting address to the members of the local branch of the W.A. here last Friday.

PETERBORO

On Sunday, Oct. 17th, the choir of St. George's Church were vested for the first time. There was a choral Eucharist in the morning and special music at the evening service, which was intoned by the rector, the Rev. Jas. Price, the lessons being read by the Rev. Canon Plummer, precentor of St. Alban's Cathedral, Toronto, who also preached the sermon.

SWANSEA

The Rev. E. C. Burch, late of St. Aidan's Church, preached the thanksgiving sermon at St. Olave's Church.

HUMBER BAY

The lord Bishop of the diocese visited St. James' Church on Wednesday evening, October 20th, and confirmed a class of twenty-two who were prepared by the curate, Rev. Wm. C. Turney, B.A. The service began with the dedication of the new oak reredos which has been richly carved by Mrs. Calverley of Oakville.

The pastoral staff was carried by Rev. C. Spencer, B.A., of St. Alban's Cathedral. Evensong was sung by Rev. H. O. Tremayne, M.A., vicar of the parish of Mimico, the lesson being read by Rev. S. N. Dixon, of the diocese of Moosonee.

The confirmation veils were very kindly furnished by the sisters of St. John the Divine.

WEST YORK RURAL DEANERY

A meeting of the chapter of the West York rural deanery was held at Bradford on Monday and Tuesday, October 18th and 19th. On Monday evening prayer was said, the preacher being Rev. T. N. Lowe, rural dean of South Simcoe. On Tuesday Holy Communion was celebrated at 8 o'clock. The devotional hour was conducted by Rev. C. E. Pratt, of Roche's Point. An able and learned paper was read by Rev. A. J. Fidler, of Eglinton on the subject: "What power towards bodily healing has the Church received from the Founder, and to what extent is she using it?" and an interesting paper by Rev. J H. Colclough, of Lloydtown on "Repentance, Regeneration and Conversion." A report of the general purpose committee of Synod with reference to the closing of the year for parish finances and statistics, and the time of holding the Synod was considered, and the following resolution adopted—"That the ruridecanal chapter meeting endorses the suggestions contained in No. vii General Purposes Committee letter with the exception of the dual Synod meetings and the change of the date of these meetings." The Rev. T. E. McGonigle, incumbent of Newmarket, was elected rural dean. The sympathy of the chapter was extended to Rev. S. A. Lawrence, of Thornhill, in his serious illness, and a cordial vote of thanks was tendered to Rev. W. J. Creighton, Mrs. Creighton and the congregation of Trinity Church for their kind hospitality.

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Women's Work and Social Service

"Do you think it is right to pray for them?" It was rather timidly asked, by one who mourns, even while she rejoices and is glad over a gallant and beloved life offered on the battlefield. "How could it be anything but right?" one said, and it was almost pathetic to feel the relief with which she unburdened herself when she was sure that one was neither shocked nor unbelieving.

Why is it that so many people deprive themselves, or let others deprive them of this comfort? Is there any reason against the practice of prayer for the departed, which could not be urged as a reason against all prayer: is there any reason for the practice of prayer which is not a reason for this prayer?

"God,—All-Powerful, All-Father:—in His hand are all issues of life or death:—Every interest must be safe with Him. Why pray?" But we know that in proportion to a person's faith in the power, the wisdom, the love of God, is the depth of his faith in prayer and the earnestness of his practice.

Yet some of the most devout believers in prayer are persistently opposed to prayer for the departed. It seems a contradiction that this should be so.

* * *

Did you ever notice — the thought was very beautifully suggested in a sermon not long ago—how in our Lord's miracles of resurrection, the whole stress is laid on the idea of *life*. The daughter of Jairus,—"He commanded that something should be given her to eat." The widow's son,—"He delivered him to his mother." Lazarus,—"Loose him and let him go,"—home to Bethany. Each had departed this life into the other, as we say, yet the resurrection miracle recalled each to the old life, with its needs, its duties, its relations, its affections. It is all perfectly natural, all suggestive of life and of the triumph of life in and through and over the event which we call death, so that though "it seems as if we cannot ever meet again in the old relation: as if I must either find strange men where I lost my own lads, or they must greet an old fellow they never knew. But if Time is unreal, so is age; we shall all be just ourselves, and no more disguised by our years than we are here by our clothes."

If only we could think of it in a more natural way: we lay such excessive emphasis in thought on the bodily change, on the withdrawal from sight and touch of the bodily presence; yet in our human experience, with the keenest sense of the bodily presence, with the intensest love and delight in that which is so active, so alert, so strong, so beautiful,—even then it is not so much the outward form which is the object of our devotion, as the inner soul and spirit—the personality — which animates and speaks through the outward, and makes it almost literally true at times that

> "We cannot see the countenance for the soul;"

or that a presence in itself harsh or unattractive, becomes beautiful and dear because of the controlling spirit. May we not be sure then that this wondrous spirit survives the shock of death, lives after death, and fulfils the condition of life—growth. And if this is so, is he not still within the embrace of our prayers. When he was here with us, within knowledge of our voice and touch and sight, how we prayed for the right growth of his body and soul, and now that, though out of sight, he still lives and grows, going on into perfection, are we to give up our prayers for him? Are we not to ask for him

> "All the love of Christ to learn
> At His feet in Paradise."

* * *

It is not so much death which is unnatural, as our way of regarding it, as our practical assumption that death ends everything. The early Christians were recognized by their enemies as those who knew no fear of death, but faced the terrors of the arena with smiles upon their faces and songs upon their lips. Perfect love had cast out fear, and the Lord was at hand, on the other side of death, so they feared no evil. Our young soldiers who march out so gallantly have caught something of this spirit:

> "Life is sweet, and joy is nigh
> Between English earth and sky;"

they have everything to live for:

> "All hope, all dreams, life left an unrun race;"

but they do not fear. They know that life is the thing that counts,—not duration but intensity, not ease but courage, not possession but achievement, not length of days but fulness of life.

> "They verily in a short time fulfilled a long time: for God proved them and found them worthy for Himself."

In the spirit of the Book of Wisdom, 2,000 years later,

> "How much better it has been than lounging in too great comfort at home,"

wrote Captain Scott, as in the full vigour of life he waited the approach of death amid the snowy desolation of the South Pole: while Lieut. Gladstone, before he went into his last battle, said,

> "It is not length of existence that counts, but what is achieved during that existence, however short."

It is not death, but life, that counts.

They and their comrades have interpreted the true value of things to us, who through fear of death have all our life long been subject to bondage. No fear of risk, of consequences, of death could hold them back from answering the call of duty, from obeying the Voice of God, from going forth to hardship, to suffering, to death, for the sake of others, and it is their cherriness, their fearlessness, even their joy, that recalls the early Christians who met the approach of death with smiles and songs.

And so they have early reached their earthly maturity. They have quickly accomplished their task; and in the act of choice, in the time of discipline, in the last great sacrifice, they have attained the result, and far more than the result of a life time of ordinary experience.

In this decision, in this obedience,

> "Though death itself should meet them,
> They will find out a way,"

a way through death to life.

And so in the terrified bewilderment with which we look into this mystery of war and suffering,—in the aching anguish of personal grief,—although we are constrained to say

> . . . . "It seems
> The victory of death is very nigh,"

yet we are moved to know and confess that death is swallowed up in victory.

* * *

Does it not make us feel too that death has become the gateway of home? It was not so before, but now he has gone, the boys who were his friends, and playmates have gone. Many of them; can we think for a moment they are not alive? How could they die, each with that intense vitality, that radiant energy, that active brain, that warm heart. They had hardly begun to live, they were forever looking forward, forever planning, "by and bye, you know . . . great things." We can hardly think of them as lonely, so many of them are together, school fellows, play-fellows, fellow-recruits, fellow-soldiers; together they went into battle, together they met death.

> "One wonders so what God *does* with these young and ardent spirits; how marvellously full of youth and vitality the life beyond must be; think of such as Hal in that wonderful land of life, without our limitations. . . . O Lord, I loved him, I love him so; he is so precious: Cleanse and receive him: let him be precious in Thy sight. He loves to know and understand things: he is always questioning, experimenting, investigating. Thou art Wisdom; let him learn of Thee; lead him forward, into light, into truth. He is so intensely active; O Lord, give him some work to do for Thee. Let him be a minister, a messenger for Thee. .
>
> "I feel sure my prayers reach him and that he feels my companionship through them in some way. Don't tell me not to pray for him, and for the men who are going through death or have gone. Do you remember what Cardinal Mercier says about them? 'Christ crowns the military valour of the soldier. He who dies to save his brothers reaches the highest of all degrees of charity. Can we who revere his heroism doubt that God welcomes him with love?'"

* * *

Scientific scholars tell us that there is no waste in nature, no wasted energy. Still less can we conceive that all this splendid life should be wasted or destroyed: think of what each of these deaths expresses in the way of purpose, of energy, of sacrifice, of idealism, of love. "To what purpose is this waste?" said one who watched while an alabaster box was broken, and its very precious ointment was poured forth: and it was in the breaking of the box that the house was filled with the odour of the ointment.

In the breaking of all this splendid life will there not be a pouring forth of spiritual energy that shall fill the house of this earth with its beauty and power. You know the action of the rushing mighty wind; you hear it, you feel it, you know how it pervades the atmosphere; how it cleanses, purifies, braces, energises; how everything is quickened by its presence. But it bloweth where it listeth, and no one can tell whence it cometh or whither

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it goeth. Where are they who have fallen in battle? our hearts cry. The "rest," which we associate with deliverance from prolonged weakness or from acute pain or with the end of a slow failure of strength, seems so inappropriate to these who have gone in a moment, in the fulness of their life and strength.

> "They shall rest, not from their work, but from their labours; not from their service, but from the wilfulness and vacillation that alone could make it wearisome; they shall cease, not from the active consciousness which is the life of the true self, but from the appetites and trivialities by which that life is here continually broken. . . they shall enjoy continually all knowledge, all love, all fulfilment, as it were in one changeless moment of perpetual light."

And sometimes

"We see them walking in an air of glory,
Whose light doth trample on our days."

And sometimes,—is it too fanciful?

> "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war, And the armies which were in heaven followed Him upon white horses, clothed in fine linen white and clean." "And He will not fail nor be discouraged till He establish righteousness and judgment upon earth."

They have died for Him, they have gone forth "on some adventure brave and new," they are busied, surely, in tasks for the Kingdom of God. May we not pray for them.

Honour Bright.

BROTHERHOOD OF SAINT ANDREW IN THE UNITED STATES

THE President of the Brotherhood announces that beginning November 1st the National Headquarters of the Brotherhood will be at the Church House, Twelfth and Walnut Streets, Philadelphia, Pa. The address of Dr. Hubert Carleton, general secretary, and Mr. George H. Randall, associate secretary, will be as given above, also St. Andrew's Cross.

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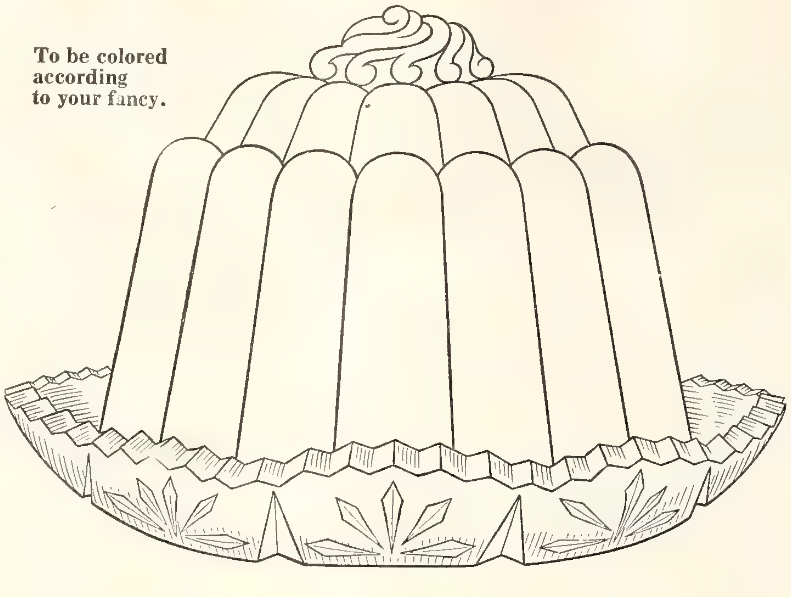

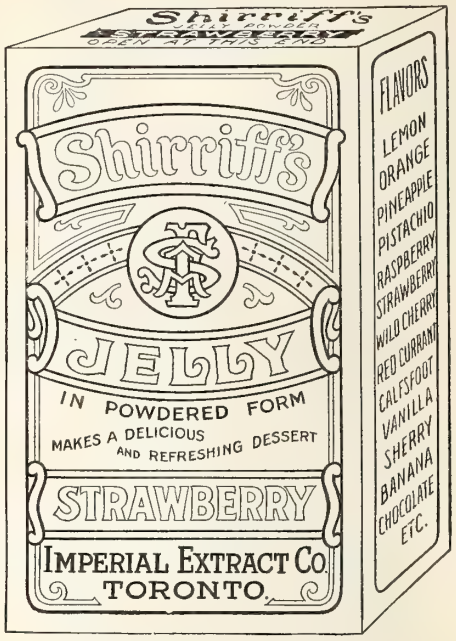

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Now, boys and girls, get out your colors, and win a prize. Color on this advertisement, then tear it out, write your name, age and address on the margin, and send it to us.

Names of prize winners will be published later.

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	4th.	Pair of Hockey Skates.
	5th.	Fountain Pen.
	6th.	Baseball Mitt.
	7th.	Game of Table Croquet.
	8th.	Handy Pocket Flashlight.
	9th.	Hockey Stick with Puck.
	10th.	Penknife.
GIRLS 11 to 17 years of age.	1st.	Handsome Wrist Watch.
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	3rd.	Manicure Set, Parisian Ivory.
	4th.	Gun-metal Mesh Purse.
	5th.	Ebony Mirror.
	6th.	Fountain Pen.
	7th.	Copy of latest book: "Pollyanna Grows Up," "Anne of the Island," "Miss Billy."
	8th.	Box of Stationery.
	9th.	Snapshot Album.
	10th.	Box of Chocolates.
BOYS under 11 years	1st.	Handsome Watch.
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	5th.	Field Artillery Gun, 9-inch barrel, shoots rubber shells.
	6th.	The Game of Fort.
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	8th.	Game of King Ring.
	9th.	Hockey Stick.
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GIRLS under 11 years	1st.	Handsome Wrist Watch.
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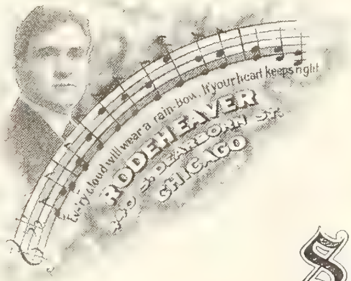
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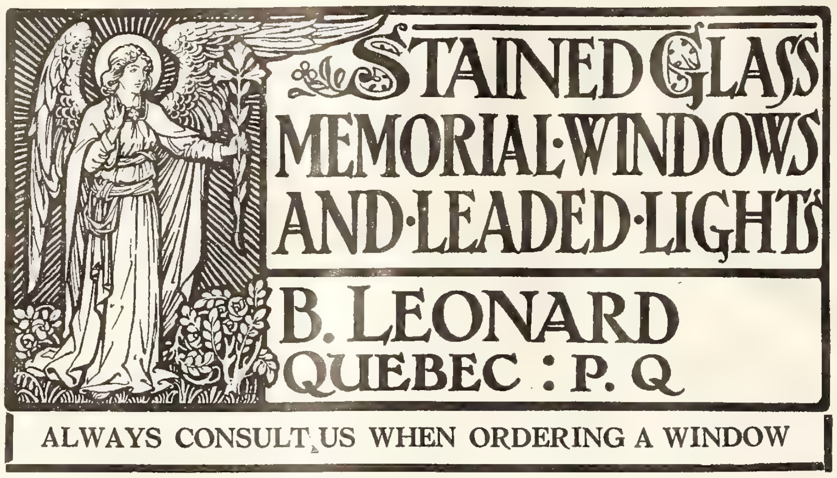

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The Week

The King

THE accident to His Majesty while reviewing the troops at the front, has caused much anxiety in England. We are rather inclined to put the Royal Family in a class by themselves and to think of them as immune from common pains and sorrows. Anxiety and sorrow, physical pain and weariness must be borne by kings and princes as well as by ordinary folk. The present King and Queen have done everything possible to identify themselves with the life and interests, sorrows and joys of their people. Our hearts will go out to our Sovereign in his suffering, and to his Consort in her care and anxiety, intensified as these are, by the circumstances of the war. The Church ever mindful of our Sovereign lord the King, with the duties and responsibilities of his office, continually prays for his health and wealth. At this special time of need the loyal hearts of his faithful subjects go out to him in deeper earnestness and love and we pray for a speedy recovery and full restoration to His Gracious Majesty.

Harmful Literature

WE are apt to underestimate the influence of literature upon the viewpoint of our people, especially our young people. This is a reading age. Children begin while quite young to gain impressions and to form opinions from the books supplied them through the Sunday School, day school or public library. If these books are healthy and sound, well and good; but if they are merely sentimental love stories or blood curdling sensationalism, or hot house religious twaddle, then they prove at once a positive evil and greatly increase the number of cases in our Juvenile Courts.

This is a reading age, but it is largely a novel reading age. Many people by constant reading of fiction have effected their mental powers and are not sufficiently robust in mind to read biography, travel or essays. Their mental food is the light modern novel, not the sturdy romance of Scott or the keen character portrayal of Thackeray or Dickens, but the so-called problem novel, with its morbid introspection, its unceasing dwelling upon the relations of the sexes and its pseudo-psychological nature. No wonder that our pulpits are ever crying out against the desecration of the home. Many of our young people gain their idea of the marriage relationship from novels in which selfish passion masquerades under the name of love and the loyalty which stands "for better, for worse, for richer, for poorer" is laughed out of court as old fashioned and behind the times. The character of a nation is largely determined by its literature, then let us make a stand for the clean, wholesome and sane and refuse to countenance anything which cloaks the immoral or impure.

Automobile Accidents

STATISTICS gathered from the larger centres of population in the United States and Canada shew an alarming increase in the number of accidents due to the reckless driving of motor vehicles. In Canada the criminal laws of the Dominion as well as the Provincial highway regulations have been set in motion, and everything has been done that could be done to bring home to drivers the serious nature of this offence. The probability is that while excitement, desire to "show off," and very frequently partial intoxication, are largely responsible, the principal cause of the trouble lies in want of consideration for the rights of others, and a sort of brutal self assertion which is only too common in both countries. A great deal more Christian courtesy might be practised in many departments of our civil life without our becoming what Kipling styles, "too bloomin' much polite."

Gambling in War Stocks

IT is to be hoped that the people who are rushing into speculation in what are known as war stocks will be warned in time of what must be the inevitable result of such recklessness. As soon as the war is over the manufacture of munitions will cease and our industrial machinery be largely thrown out of gear. Machinery installed for these manufactures will become useless and must be replaced, new markets sought, and new methods adopted, and while this process of re-adjustment is going on, money will be scarce and unemployment prevalent. Only the utmost thrift and caution can avert a period of terribly hard times. For years past we have been indulging in an orgy of extravagance, national, provincial, municipal and personal. We have to look forward to increased taxation and to new sources of expense. There is no use in ignoring the lessons of history. The man who wants to know what is likely to happen at the close of the present war, has only to review conditions in England after the close of every great war in which she has been engaged during the last century and a half.

The Clergy and Parochial Work

THERE have been numerous complaints of late years of the multiplication of parochial guilds, societies, clubs, etc. The rector should not be expected to attend all of these regularly. No religious body in this country keeps its clergy "serving tables" to the extent that we do. There are, no doubt, clergymen with a genius for detail and the minutiae of parochial work—they are seldom good or effective preachers or men of any considerable learning. In most of the Protestant denominations, elders, deacons, and boards of management relieve the pastorate of much of the work which has to be attended to by the parish clergy of the Church of England. The clergy may, in some cases, be responsible for the present conditions, but it is quite apparent that these are affecting the usefulness of the Church. If any layman should wonder what a clergyman has to do, just let him try to prepare two sermons or even one sermon a week, fulfil his duty as a physician of the soul, and attend the ordinary round of parochial and extra parochial church meetings and services. A clergyman needs relaxation,—physical and mental; he needs time for quiet reflection, and for pleasant social intercourse, as much, if not more, than a layman,—and he should be relieved of every particle of work in his church and parish which laymen are competent to perform.

Prayer in His Name

THERE are two phrases in constant use with regard to prayer, the meaning of which is not always clear to those who use them. We ask to be heard, "for the sake of Jesus Christ our Lord," and we offer petitions "in the name of Christ."

In the former we acknowledge the only way of approach to the Father is through our Intercessor at His right hand; in the latter we are taking the place of Christ's Representatives on earth.

For, as a proclamation in the King's name expresses the will of the sovereign, so a prayer offered "in Christ's Name," expresses that which our Divine King desires.

Has not a question often arisen in our minds as to the conditions of fulfilment of Christ's promises to His disciples, "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son," and "If ye shall ask anything in My Name, I will do it."

Christ teaches His Church that He would grant the petitions made to Him by His representatives on earth, who are doing His work, living in His Spirit, seeking as He sought the Father's will.

We naturally offer what may be called prayers in our own name. We ask for protection for loved ones in danger, for relief from anxiety, and that our Forces may be victorious.

Prayer, in His Name, is a venture of faith. Such prayer asks that those we bear on our hearts may be drawn nearer to God by all through which they are passing, that we may bear what He allows to come into our lives, without murmuring, that our country, our Empire, may learn God's purpose and become alert and resolute to fulfil it.

Prayer in His Name can only be offered by those to whom God's will is dearer than all else. Christ passed through Gethsemane and Calvary to the joy set before Him.

He listens for prayer from His Church in His Name. He says, "Hitherto have ye asked nothing in My Name; ask, and ye shall receive, that your joy may be full."

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

Anon	$0.45
Miss Crawford, Toronto	1.00
James Rousell, Midlothian, Ont.	.50
Lillie M. Bolton, Carleton Place	1.00
Paul A. Cobbold, Haileybury, Ont.	1.00
Kathleen Fairbrother, Beamsville	.50
Kathleen Jemmett, Beamsville	.25
Rev. W. G. O. Thompson, Beamsville	2.10
F. L., Beamsville	1.15
A Non Smoker	2.00
Total for week	9.95
Previously acknowledged	413.75
Total	$423.70

We shall be pleased to acknowledge and forward other amounts as they come in.

Our Old Country Letter

October 13, 1915.

THE final choice in the recent election of a new Archbishop for Dublin and the southern ecclesiastical Province of Ireland, has fallen upon Dr. John Henry Bernard, for the past four years Bishop of Ossery in Ireland, and quite one of our ablest prelates. He is well known also as a thoughtful writer on several theological subjects, ranking, in the Irish Church, second only to the Bishop of Down in this regard. Dr. Bernard had been Dean of St. Patrick's, Dublin, for ten years previous to his acceptance of the see of Ossery, and before that had been head of the Trinity College Divinity School, so that altogether his record is highly distinguished, and the present appointment has given almost unmixed satisfaction in Ireland, although his Churchmanship is by no means of that narrow type of so-called "Evangelicanism," which finds favour in some of the Irish Dioceses. In having secured for the Archbishopric so ripe a scholar, thinker, and administrator, the whole Irish Church is certainly to be congratulated.

* * *

Daily papers will have told you how in London we are all in nightly darkness, so far as possible, and indeed it is astonishing how the immense traffic can be conducted as successfully as it is in such obscurity. For all that, the danger of hostile aircraft is only lessened, but by no means obviated. An association of architects and art craftsmen now take turns in watching St. Paul's Cathedral at night, to deal with any outbreak of fire. There are, of course, regular night watchmen on duty there, but the new men, with their professional knowledge of the structure and its special points of danger in fire, would be able to give valuable assistance in quelling it. Many well-known architects are in the watch.

* * *

The Church Army has been holding a "Church Volunteer" Camp rally, for lads of from thirteen to eighteen years of age. Fifty young volunteers accepted the Saturday to Monday invitation. They were billeted as to their sleeping, but took their meals together in a tent. The proceedings included an open air meeting on Saturday evening, a meeting at the mission room, and a Church Parade. The aim of the movement is to keep the boy in touch with the Church during these years when he so often slips away from it, and gradually and informally to gather together a Cadet Corps of eager, earnest lads from which in due course the Home and Foreign Missionary Societies of the Church of England may draw continual reinforcements of new recruits.

* * *

I have written to you before of the great and needless evils of the "treating" system as affecting our soldiers. You will know from the daily papers that our Government—who are nothing if not leisurely—have at length taken the matter up. Here is The *Times* account; as this is certainly a concern of the Church worker, I may suitably quote it:—"The order for the prohibition of 'treating' in the London area came into force yesterday. Its immediate effect was to reduce considerably the consumption of alcoholic liquor. Everywhere it was accepted cheerfully both by license-holders and their staff, and by their customers. The new ban, regarded from one point of view, was an infringement of the liberty of the subject; from another point of view it was an emancipation of the subject from the bondage of habit. As between friends, the 'standing' of drinks has always been recognized in certain classes as the legitimate method of demonstrating good fellowship. To some men it had become, by long usage, as spontaneous as the shaking of hands; and—herein lay the evil—among most men it was quite as reciprocal. As between business men, a joint drink at the cost of one party was the common sequel to a deal. Treating in fact was one of the established courtesies of life. Yesterday it became a grave offence, punishable by imprisonment for six months with hard labour and a fine of £100.

"Most Londoners, with ready altruism, accepted as inevitable the principle that the majority must suffer, and they suffered, if not gladly, at least gracefully. The novelty of the thing appealed to them: it was too new to be irksome. Lighthearted young men racked their brains and exhausted their ingenuity in the attempt to find a loophole in the order, but it was too cleverly drawn to be evaded except by the connivance of the person behind the bar. That was not to be obtained. Even the most obliging barmaid was deaf to entreaties. The proprietor had given rigid orders that the prohibition must be loyally enforced, and the barmaid, knowing the pains and penalties for infringing it, refused to tolerate any device, however ingenious, for evading the law."

All this seems excellent, but as a temperance worker of a long period and varied experiences, I "hae me doots" as to how long it will succeed. The great hope is in the breaking the chains of habit, so that people can judge rationally, and perchance come in many instances to abstain voluntarily. Else evasions are certain. Also, as you know, this order does not in any case connote necessary abstention, but merely assists it, by removing the social lure. We temperance folk are devoutly thankful for even so much.

* * *

I think I told you how the Church Congress, usually the chief topic of interest in Church circles each October, is this year again postponed on account of the War. But some of the intended papers are available in print, and I should like to quote a little from one by the Bishop of Edinborough, entitled, "The Maintenance of the Spiritual Life in the Day of Darkness." "Some thirty years ago, Bishop Westcott, the prophet of the age that is now passing away, stated as his deliberate conviction 'that if we may trust the cycles of the past, it would seem that we are in this our day close upon a crisis, and that even now our Lord is waiting to reveal Himself.' He little knew then how near the crisis was, nor in what strange ways it would be manifested. He had thought of the great intellectual movements that beset the men of his time, or the equally important social changes that were beginning to manifest themselves. But not of a world-wide war which would upset every previous calculation and make things everywhere as they had never been before. Three characteristics, however, that he foresaw, deserve attention. The first, that it would be a revelation of judgment and by fire. 'His coming must bring with it trials, and as we think losses. Every revelation of Christ is through fire, the fire which refines by consuming all that is perishable.' The second that it would surpass all preceding revelation; and the third that Faith alone would discover it. 'None but believers saw Christ during the forty days; none but believers see Christ in the great change of human affairs.' It is the third that tests the reality of our spiritual life. Some see and pass into the glorious light of the Son of God, others are left in darkness shut out from the wonders which His coming reveals.

"Now no Christian can doubt that this crisis the Bishop foresaw is upon us, that our Lord is now waiting to reveal Himself, that this is a time of the coming of the Son of Man, a Visitation, that it will have far-reaching effects; but where is the vision clear enough to be able to penetrate through the smoke and heat, and see in the furnace, not simply the nations in the crucible, but the form of the Son of Man? We see the blaze, we hear the crackling of the fire, we feel the heat of the flames. Now and again they leap out and seize those dearest to us, and we fall back confused and amazed that so terrible a thing should happen in God's world; and this because we do not see Him." . . I am sorry I have not space to give you more, for the paper is full of suggestiveness. He answers the questions, "On what does spiritual sight depend? How is it maintained and quickened? Why does it fail?" by many cogent illustrations.

* * *

At the interesting old Church of St. Martin's in the Fields—now-a-days alongside the vortex of Trafalgar Square—here in London, we are just now having a wonderfully interesting and instructive series of addresses from specially selected and distinguished scholars on "Our Place in Christendom." The first, called "Unity and Authority in the Primitive Church," was given last week, by Dr. Mason, a canon of Canterbury, and a well known author of scholarly theology in aid to clearness of Faith. I am just going to attend the second, and shall hope to give you some idea of both in my next letter.

October 20th, 1915.

ALTHOUGH the motto "business as usual" cannot be acted upon during the war without the necessary qualification that everything must be subordinated to its vigorous prosecution, all will agree that this dreadful conflict should not be permitted to circumscribe religious activity. Nothing indeed has been more gratifying than the way in which, speaking generally, the religious denominations of the country, with the Church of England at their head, have thrown themselves into the work of ministering to the spiritual and social need of the Forces of the King, both at home and at the Front. Nor have their services been less valuable to those left at home; for to these religion has been exhibited as a strengthening, comforting and uplifting force in homes shadowed by anxiety or bereavement.

As regards foreign missionary work, the need for its prosecution "as usual" or with increased activity, should be apparent to all. Even to the dullest comprehension it must be clear that England and her Allies are in world-wide conflict against those forces of evil to which the governing classes in Germany, Austria and Turkey have succumbed. This appalling war is affecting directly or indirectly every nation in the world and every quarter of the globe, and it is, therefore, doubly necessary from the moral, no less than from the religious standpoint, that there should be no relaxation of effort in spreading Christian doctrine and teaching throughout the world. Accordingly, the two great missionary societies of our Church—the "S. P. G." and the "C. M. S."—have just held their autumn dismissals of missionaries to the countries in which they labour. Primarily religious as their work of course is, alike in its objects and methods, yet, as British officers have often testified, it is none the less helpful to the Empire.

* * *

The instructive series of Papers by Experts, on "Our Place in Christendom," given in St. Martin's Church, Trafalgar Square, London, goes on these weeks with overflowing audiences. I said that I should try to epitomise some of them for this letter; but it is not easy to do, for they are each so very full of learning and thought that short of entire reproduction one can hardly give a connected idea, and I think I can only attempt parts, advising your readers to buy them in pamphlet form later from Messrs. Longmans, London.

The first of the series dealt with "Unity and Authority in the Primitive Church," and left a clear groundwork of the first spread of our faith and the primitive errors creeping into it.

Then came "East and West," which I found of special interest, as the lecturer was that Dr. Frere of The Community of the Resurrection, of whose Russian travels and conclusions I told you not long ago. He is, indeed, an authority on the Orthodox Eastern Church, as well as a saint and scholar of the West. Speaking of "the old divergence between the East and the West on the subject of the Doctrine of the Church, the divinely appointed plan of Church Government, and the practical solution of problems connected with doctrine and discipline alike," he said, "There is no need to describe at any length the Papal view of the case, for in its main outline it is familiar to us all. It is enough to note such familiar phrases as those used by Pope Leo XIII in the Encyclical of 1896. 'We are the vice-gerent on earth of God Almighty. Until man put asunder what God had joined, East and West alike agreed unhesitatingly in obedience to the Roman Pontiff, as the legitimate successor of St. Peter, and therefore the Vicar of Jesus Christ on earth.' Such phrases bring into relief the Western and Roman conception as contrasted with the Eastern view.

"That view is strangely less familiar to us, and therefore more time must be spent in making it clear. It is more congenial and yet strangely less well known. Indeed our Anglican conceptions of the nature of the Church and its government are not infrequently more negative than positive, more controversial than constructive. And consequently a deeper appreciation of the Eastern standpoint has all the more value for us. The Greek Encyclical remarks how the Pope—'Invites our Orthodox Catholic and Apostolic Church of Christ to unite with the Papal throne, thinking that such union can only be obtained by acknowledging him as supreme pontiff and the highest spiritual and temporal ruler of the Universal Church; as the only representative of Christ upon earth and the dispenser of all grace.' After an expression of no less eagerness for Reunion it continues—'Our Orthodox Church of Christ is always ready to accept any proposal on union, if only the Bishop of Rome would shake off once for all the whole series of the many and divers anti-evangelical novelties that have been privily brought into his Church and have provoked the sad division of the Churches of the East and West; and would return to the basis of the seven holy Ecumenical Councils.'

"Some of the innovations are then discussed and the old bones of contention are reviewed. We are now concerned only with one of these—namely, the question of the Church and its government. This, as Pope Leo truly said, is the main ground of difference between the East and the West. And thereupon he challenged the Greeks to look back to the origins and see what views on the subject were held by the early ages. The Greeks took up the challenge and replied thus—'Having recourse to the Fathers and the Ecumenical Councils of the Church of the first nine centuries, we are fully persuaded that the Bishop of Rome was never considered as the supreme authority and Infallible Head of the Church, and that every Bishop is head and president of his own particular Church, subject only to the Synodical ordinances an the Church Universal as being alone infallible, the Bishop of Rome being in no wise excepted from this rule, as Church history shows.'

"A discussion of the Biblical evidence follows and is continued thus—'Such then being the divinely inspired teaching of the Apostles respecting the foundation and Prince of the Church of God, of course the sacred Fathers, who held firmly to the Apostolic traditions could not have, or conceive any idea of, an absolute Primacy of the Apostle Peter and the Bishops of Rome. Nor could they give any other interpretation totally unknown to the Church, to that passage of the Gospel but that which was true and right.'

"After some further appeal to history the theory is thus expounded, 'Each particular self-governing Church, both in the East and West, was totally independent and self-administered in the times of the seven Ecumenical Councils. And just as the Bishops of the self-governing Churches of the East, so also those of Africa, Spain, Gaul, Germany and Britain managed the affairs of their own Churches, each by their local Synods, the Bishop of Rome having no right to interfere, and he himself also was equally subject, and obedient to the decrees of Synods. But on important questions which needed the sanction of the Universal Church, an appeal was made to an Ecumenical Council, which alone was, and is, the supreme tribunal in the Universal Church"

As to how the Roman See did obtain its position of supremacy, without the alleged divine right, but by quite natural

(*Continued on page 569*)

THE PULPIT FROM A WOMAN'S VIEWPOINT

THE story is told of an old Yorkshire woman who went to hear one of the most eloquent preachers of the day in the parish church of Leeds.

Her criticism of the sermon she had just heard goes directly to the root of the subject of this part of the Church's work—"Nay, it were fine; but it were all to be consumed ilt premises, there were nawt to be carried awaä."

How many sermons that hold the attention, move the feelings and awake admiration for the preacher's command of language and force of imagination, yet leave nothing which will be carried away by the hearers to be food for thought and an inspiration to prayerful study of Holy Scripture. Whilst on the other hand, can we not recall those sermons which have left seed-thoughts with us, part of the harvest granted us to the enriching of our minds, the strengthening of our wills, and upbuilding of our faith?

What is the secret of power in the use of the Church's opportunity in preaching? Though the object of sermons may be stated as two fold—to teach the faith and to convert by the power of the Gospel—yet the ground of strength is the same always. The sermon delivered as *a message from the most High God*, which He wills to speak through the lips of the preacher, will come to each hearer with life and *power*.

That the sermon may be that which the Church intends, both priest and people must be faithful to their part. For him it means preparation as for one of his highest duties; mastery of the subject matter, so that it is clear, forceful, concise; ruling of his manner so that it is simple, direct and natural. He who realizes his own position as the channel appointed by God, the voice through which He will speak, enters the pulpit without thought of self. The preacher stands as a mouthpiece with but two thoughts, *God—and the souls to whom His message is to be spoken*. The invocation strikes the keynote for every word.

The people are sadly often forgetful of their part with regard to the sermon. Their preparation should surely include earnest prayer for the preacher that his lips may be touched with a coal from the altar and for themselves that their hearts may be ground prepared to receive what God shall say to them.

Holy Scripture gives us many instances of sermons and their effect on those who heard them. We find there Noah, that "preacher of righteousness" whose words are not recorded, but whose work of faith preaches with undying power. We read of Jonah, who, won to obedience, preached repeatedly a sermon of eight words, by which great Nineveh was brought to repentance. We turn to the New Testament and read of St. John the Baptist's cry, "Repent ye, for the Kingdom of heaven is at hand," of St. Peter lifting up our Lord Jesus Christ, the fulfillment of prophecy, and St. Paul making known the God so ignorantly worshipped by the Athenians. In all, the word of God was quick and powerful, piercing the very hearts of the hearers. Think of the preparation through which these preachers passed, and of the way in which they were consumed with the importance of their message.

Then let us turn with deepest reverence to the Example given by our Divine Master in preaching. Whether we dwell on His first recorded sermon "Repent for the Kingdom of Heaven is at hand," or the Sermon on the Mount, we find the same simplicity in the words used, the same definiteness in the teaching given. Our Lord calls to repentance and God-likeness, He sets before us perfection to be striven after and to be attained through *hearing* and *doing* His words, the living His life on earth.

Therefore the sermon that meets the need of every member of the Church Militant, is the one that reveals Christ through His Word and Sacraments, and thus leads to a growth in the knowledge of God the Father through the presence and power of the Holy Spirit Who is with us to guide us into all truth.

The Athanasian Creed at Work

By the Rev. D. Convers

I HOPE that, having been licensed by a Canadian Bishop in 1908, and only recently given "Letters Bene Discesset" by him, I may without impertinence express my regret for the action of the latest General Synod touching that "confession of our Christian Faith commonly called the Creed of Saint Athanasius." For it has proved the strongest and most convincing statement I could use in controversial and missionary work.

The first time I remember to have so used it was in Bombay. Wishing to know how the courts of British India treated some points in the Moslem law of marriage, I visited a practicing attorney who was a Mohammedan. He kindly answered my question, and we drifted into a general conversation on religion. Before long he astonished me by telling me what I had never heard before, that he and his co-religionists opposed our belief in the Trinity "because you worship a Trinity of the *Father* and the *Son* and of the *Blessed Virgin Mary*," quoting the Koran to that effect. I protested, "We do nothing of the kind." He smiled in conscious superiority and repeated his assertion. I quoted the Athanasian Creed on the Trinity. He acknowledged politely that such language was inconsistent with belief in the Trinity of Father, Son and Blessed Virgin Mary; but argued "Doubtless you, as an educated theologian, do not receive any such outrageous proposition; but our Koran is quite right as to the faith of the common, untrained men and women among Christians. They believe in the three—Father, Son and Blessed Virgin Mary." I countered by insisting that in church, during the service, the congregation as well as the priest are expected to say almost once a month the Athanasian Creed. I have been unable to find his exact words in Prof. Palmer's translation of the Koran. But, in substance, he was quite right. As in Surah V. 77—"They misbelieve who say, 'Verily, God is the third in three. . . . The Messiah, the Son of Mary is only a prophet and prophets before Him have passed away, and His mother was a confessor and they both ate food." Or, in Surah V. 116—"And when God said to Jesus, son of Mary, it is Thou who didst say to men, take me and my mother for two gods, beside God." My Bombay lawyer was the only one who ever said in my own ears the Moslem misconception of the Trinity. The most effective retort is the Athanasian Creed, because the congregation join in it. True, they share the *Gloria Patri*, but Moslem teaching is that Gabriel (as they put it, Jib'rail) is another name for the Holy Ghost; the Annunciation by the angel and conception by the power of the Holy Spirit, according to them, are one and the same event. (See Hughes' Dictionary of Islam—article Gabriel.) They understand by "Glory be to the Father and to the Son and to the Holy Ghost," glory be to God, to Jesus Christ and to Gabriel. Tschudi, in the Encyclopaedia of Islam, tells us that the Bektashi dervishes hold themselves to be near the Christians, because they hold a divine Trinity consisting of Allah, Mohammed and Ali. Against all such misconceptions, our best protest is the Athanasian Creed. And, alas! the General Synod has weakened this protest. They have saddened the heart of every Christian missionary working for the Cross against the Crescent. They have put another discouragement in the way of all who pray that heathen Africa may become Christian rather than Moslem. For my Bombay lawyer is the representative of (literally) millions who stumble at the misconception of the Trinity started and increased by their reading the Koran.

Next instance is nearer home. When priest in charge of the Mission Church, St. John, I preached once or twice on the Athanasian Creed, and our chief server said to me next Sunday, "Do you mind telling me if you are going to preach again to-night on the Athanasian Creed? For, if so, I want to invite a Baptist friend of mine to come. He and I had a hot discussion about it last week." I answered, "I mean to try to do so." The invitation to the Baptist was given and accepted over the telephone. I began my sermon by asking the congregation to find in their Prayer Books the *Quicunque vult*, to stand up and join me in it, so that we all should have it before our minds as clearly as possible. Late that night, the head acolyte came in; chuckling in a state of high glee. "I saw my Baptist friend after the service and wanted him to come in and see you. He said it was too late, but he's half converted already. He began when I saw him with 'But where is the rest of that creed?' 'There is no more, you heard it all from first to last.' 'Isn't there? I had an idea it cursed me and all Baptists. But as I read it over, I had to say 'Why, I believe every word of that myself. If that be indeed the Catholic Faith I must be counted in.' " He became a frequent, if not exactly a regular attendant and later I was told that he said "One Sunday I go with my wife, for her sake, to the Baptist Church, and the next Sunday I come, for my own, to the Mission Church." His remarks were not entirely complimentary to us, but what he said was, "I used to think the Church of England was like a jelly-fish, without backbone. It never dared to call its soul its own, or to say of any one at all 'You'll be damned,' but when I heard that creed which I found I myself believed, I had to think, 'Perhaps I have been mistaken about the Church of England. I'll go and find out more." I did not myself have the happiness of presenting that man for confirmation while I was priest in charge and have not heard of him since. But who will wonder that I regret the action of the General Synod, lest it throw him back into his earlier opinion of us? How many he represents I do not know, but have some reason to think quite a large number.

Again, I recall one thoughtful man, prominent in business circles, saying to me, "I was sorry I could not get down to matins this morning. I tried but failed. I wanted to be there and say the Athanasian Creed with you. For whenever I say it, it seems to put fresh courage and strength into me. It is like a fresh resolution on my part to fight manfully for the Faith 'once for all delivered unto the saints.' " But never in my clerical life did I have any one say such a thing about the Apostles' Creed, important as it is. How many of my brethren have? I might add other instances of the Athanasian Creed at work, but these are as much as will fill all the space Church Life can spare in one issue.

Our Old Country Letter

(*Continued from page 568*).

and often political causes, where not by fraud, the lecturer found indisputable corroboration in contemporary history. It was all intensely interesting, and I am very sorry to give so meagre an account. The Lecture of the current week I cannot touch at all this time.

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You will have read in the secular press of the return of the great Nonconformist preacher and writer, Rev. R. J. Campbell, to the Church of England. It is an event of very great interest and significance. A contemporary says, "The fact that his reception will take place at the hands of the Bishop of Oxford (Dr. Gore) is perhaps some indication of the theological standpoint at which he has arrived. It was at Oxford years ago that the famous preacher of the City Temple decided not to take the Holy Orders for which he had intended himself. He will be a conspicuous accession to the preaching power of the Church of England, and the great place which Birmingham is beginning to fill in the Church will be still further enhanced by his presence on the staff of the Cathedral which kept its bicentenary last week. What may be the results upon Nonconformity of his departure from it remains to be seen, but it certainly cannot be without result. Last week and to-day our columns have recorded the ordination or the admission to the Church, of eight Nonconformist ministers."

The Value of Death

Sermon Preached on the Twenty-First Sunday After Trinity, by the Rev. A. Haire Forster, Trinity College, Toronto

The world is passing away, with its desires, but he who does God's will continues for ever. 1 John ii, 17.

A JOURNALIST tells of travelling in France some years ago and finding in a village an innkeeper who was a man of one subject—Death. He could not understand how people were able to be interested in any thing else. When the journalist returned a few weeks later, the innkeeper knew his subject better—for he was dead. This man was probably avoided on account of his morbid conversation and yet he may have been more sane than his neighbours after all: for no silence and no sentiment can prevent death. It is the one quite certain experience for everyone. Indeed, it may be said that all religions owe their existence to these two things, the certainty of death and the uncertainty of everything else. Religions show the attempt to find something *fixed* in the midst of change and death.

> Change and decay in all around I see
> O Thou who changest not
> Abide with me.

is an appeal from all religions. Buddhism is the exception which proves this rule, for Buddhism teaches that the search for something fixed is vain and therefore total extinction should be man's goal.

Death is the one certainty and yet in spite of its certainty, the thought of death has very little practical effect upon us. We seem to have a great faculty for suppressing disagreeable ideas.

One of Christ's most famous stories is on this forgetfulness of death. It is about a man who planned a prosperous future for himself and died the same night. In making up his accounts, he had left death out. The famous series of cartoons known as "The Dance of Death" is prompted by the same observation: that we are inclined to leave Death out of account. In these pictures Death is shown coming to all classes of men and women just when he is not expected and not wanted.

But the fact of death is being forced upon the world this year and the questions grow more insistent. Do the dead survive? What does death mean?

In speculating on the question of survival and happiness after death, some are impressed by the analogy of birth, the event most like death of those we know. Birth is a death to one kind of life, but also an entrance into another. Man, it is argued, lives not once but three times: the first stage of his life is continual sleep, the second sleeping and waking by turns; the third, waking for ever. In the first stage, he lives in the dark alone, in the second stage he lives, associated with yet separated from his fellowmen, in the third, his life is interwoven with the life of other spirits. In the first stage, his body develops itself from its germ, working out organs for the second stage; in the second stage, his mind develops itself from its germ, working out organs for the third stage. The act of leaving the first stage for the second, we call birth, that of leaving the second for the third, we call death. Our way from the second to the third, the way of death, is not darker, it is argued, than our way from the first to the second, the way of birth. One way leads us forth to see the world outwardly, the other, perhaps, to see it inwardly. And just as the infant, though alive before its birth, is blind and deaf to the light and music of this world, so, it is argued, are we, though alive, blind and deaf to the light and music and freedom of the world whose entrance is Death.*

Then there are those who say that they have penetrated this other world, that they have here and now communicated with the dead and many of those who believe this cannot be called feeble-minded or fraudulent.

Most men, perhaps, have a reasonable certainty of survival after death, but not a scientific certainty, the evidence, from the necessity of the case, awaits verification, it seems to them more in accordance with a rational scheme of things that men should survive death than not. This is the poet's argument. Nature is a rational system, an intelligible order. Shall man, he asks,

> "Man her last work, who seemed so fair,
> Such splendid purpose in his eyes,
> Who roll'd the psalm to wintry skies,
> Who built him fanes of fruitless prayer "
> Shall man "who suffered countless ills,
> Who battled for the True, the Just
> Be blown about the desert dust
> Or sealed within the iron hills."

This argument reminds us that belief in survival and happiness after death is a consequence of belief in God and in God's justice. That is the way in which the Jews arrived at the belief. It grew strong in a time of persecution. The sufferings of their martyrs in the time of Antiochus Epiphanes (170 B.C.) compelled them to believe in future happiness, for their dead, otherwise God was not fair, there was no justice in the ordering of the Universe. God must be still their God and God is not a God of the dead but of the living. If God exists, they argued, those who were the instruments of his purpose could never cease to exist.

And the Christian belief developed from the Jewish, fortified by the Resurrection of Christ. The belief of the Christians in the Resurrection of Christ taught them that the Christian life is God's purpose and therefore it triumphs over death. The Christian life, the life of one united to God's purpose, the life of one who does God's will, is eternal, that is the Christian faith. Other ways of life may survive death, it is not certain that they will be everlasting, the Christian way of life is the only *real* way of life and therefore the only *eternal* way of life. Eternal life is, perhaps, a moral achievement. "In your endurance," said Christ, "ye shall win your souls."

If the important thing be a certain way of life, of conduct, which is eternal because it is the Divine way of life, then death has a meaning and a value. It helps this way of life. Death seems to be essential for the education of man's spirit. The spirit of man, we know it well this year, has risen to its greatest height in the very presence of natural death and we have the amazing paradox of Christianity that the highest revelation of God is a Man willingly dying on a cross. This idea, the value, the necessity of Death, for the moral life is developed in a striking way in an unfinished novel by Nathaniel Hawthorne.

"What a blessing to mortals" a character in this novel says, "what a kindness of Providence that life is made so uncertain; that death is thrown in among the possibilities of our being; that these awful mysteries are here around us into which we must vanish. For without it, how would it be possible to be heroic, how should we plod along in commonplaces for ever, never risking anything? For my part," he goes on, "I think that men are more favoured than the angels and made capable of greater herosim, greater virtue, and a more excellent spirit than they, because we have such a mystery of grief and terror, around us; whereas they, being in the certainty of God's light, seeing his goodness and his purposes more perfectly, cannot be so brave as poor weak men have the opportunity of being and sometimes make use of it. God gave the whole world to man, and if he is left alone with it, it will make a clod of him at last; but to remedy that God gave man a grave and it redresses all and makes an immortal spirit of him in the end."*

In this passage Hawthorne suggests that Death may be the great guardian, the great inspirer of the moral, the heroic, the Divine life.

Furthermore it is death that gives dignity to even the most ignoble, to even the most fashionable life. Every life is redeemed from littleness when we remember that Death awaits it. At the moment of death each one of the crowd is left at last with himself alone, the prompters are gone, he or she must at last be entirely real and unaffected. In itself we can imagine death to be a purgatory, a cleansing, a restoration to real values, a startling reminder that a man's life consisteth not in the abundance of the things which he possesseth, nor in his position in society, but in what he is in himself alone. This is the dignity of Death, the dignity which death gives to even the meanest and most ignoble lives. In death, man, perhaps for the first time, meets with himself and with the values not of the world, but of God.

So, then, if moral values are the only eternal values and if death be necessary in order to hold us to these values, then, perhaps Socrates was right when he suggested that death may be the greatest of all goods to man, for Death is the opportunity of greatest victory to man's unconquerable spirit.

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*On Life after Death—Fechner.

*Quoted in Edward Caird's "Balliol Addresses."

Impressions of a Fortnight at the Front

Hopes for the Future

By The Rt. Rev. H. Russell Wakefield, D.D., Bishop of Birmingham

We now give the last of the Bishop of Birmingham's valuable articles on his memorial visit to the Front, as they appeared in "The Church Family Newspaper."

IT would neither be right nor in good taste to mention any names of chaplains, but one may instance the kind of work which one saw them doing. I have already referred to the dug-out club in a destroyed town. I may go on to tell of one who on his bicycle, sometimes late at night, would go away from the centre where he was stationed to outlying districts for the purpose of giving lantern lectures to our troops. When last I saw him he was arranging to give this particular entertainment to a number of our Indian wounded. This chaplain was the life and soul of a great parade service held in the square in one of the French towns, where, by his voice and his enthusiasm, he made the whole service go with fervour and effect. I remember how, on this occasion, numbers of French people came up to me and told me that they were certain that this outward acknowledgment by our soldiers of their devotion to God would be helpful to the spirituality of the whole town. The chaplains abroad have to be business men as well as clergy. The arrangements for services and other matters take up a considerable amount of time. At one base there are about thirty places to arrange for every Sunday, and in these thirty places over sixty services are held. It is no light matter for the Senior Chaplain to see that week by week everything is in order. This particular instance is not an isolated one, and is taken simply at random. Now that there is a Bishop as Deputy Chaplain of the Forces in France, everything should go on in a perfectly satisfactory manner and with great advantage to the chaplains themselves.

Care for the Bodies of the Men

I come now to say a word as to the care given to the bodies of our men. The hospitals from the trenches up to the base are admirable, and the appliances are of the most modern description. I shall not soon forget how in one place I saw for the first time the travelling X-ray caravan. It seemed very strange to be in the hospital whilst the photograph was taken and then to go out in the road and see the machine which did the work. What a convenience this must be in these clearing hospitals can well be imagined. One cannot mention all the splendid stationary and other hospitals over which one was shown by officials with untiring patience and courtesy. The pride which our fellow-citizens from the Dominions beyond the seas take in the fitting up and working of their hospitals is quite extraordinary, and the same spirit animates the private individuals who have their own large institutions in hotels, casinos, and such-like places that they have taken over. I am not sure that I was not more struck with the splendid arrangements made by the Liverpool merchants for our wounded than by anything else of this kind. There is what one may call a Convalescent Home for the tired soldier, weary in body, in mind and nerve, which, thanks to the man at the head, seems to be very effective. We all know how the strain of the Front tells upon our soldiers, and especially upon the younger men. They come back to this excellent Home by the thousand; they are kept until really restored, and then, they go back cheerful and ready for duty. The last thing before they return is a little service in the chapel, which I had the honour on one occasion to take. It was interesting when paying a visit to another hospital to find that it had been formerly a school, and that as the whole building had not been taken over some of the classes were still being held. I intruded into the schoolroom and gave a talk to the young people about the Alliance.

Two French Notabilities

Although I must refrain most reluctantly from saying anything about the great military personages whom I met in France, and with whom I was so greatly impressed, I may perhaps refer to two French persons of distinction, in no way connected with the war, whom I was privileged to meet. First there is that outstanding personality the Mayor of Hazebrouck, Abbé Le Mire. He and I were brought together because he is a clerical municipal dignitary and I was the first clergyman who was ever a mayor in this country. He, however, does more than I have ever been able to do, because he is a member of the Chamber of Deputies, and here in England the doors of the House of Commons are still shut against the clergy. Abbé Le Mire was formerly a professor of theology in a seminary and was a man of distinction in his Church. However, since the present influence at Rome he has got out with the authorities and is now excommunicated. The ostensible reason given was that he did not ask Rome's permission to sit as a deputy. As it was only during the last few years that such a request was made, and as he had been in Parliament for several years before that fresh demand, the Abbé declined to submit. The probability is that he was fairly certain that no permission would be granted, because of the liberality of his opinions. One thing certainly was in the eyes of Rome a grave offence on his part. When the Bill dealing with the separation of Church and State was under discussion, he spoke and voted against it, but when it was passed he did not therefore give up his seat and refuse to serve the Republic any longer. He suggested, when the Bill was in Committee, many amendments which would have greatly eased the financial position of the Church, but these were rejected, mainly because Rome would have no compromise. The short-sighted policy which now prevails at the Vatican, and which has been the cause of the vacillation of the Pope on the subject of the war, has in regard to Abbé Le Mire turned him into the hero of all the Liberal Church people of France. He is an extraordinarily winning personality, and as we walked through the streets of his city every woman and child and old man had something to say to him. With one he would discuss the imprisonment of a soldier son in Germany; with another the fact that a married daughter had had a bouncing boy who would be, so prophesied the Abbé, a soldier of France in years to come. To another in deep mourning he had a word of comfort to give; until at last I said to him that he appeared to be not only *le maire* but also *le père* of Hazebrouck. He took me round to his house, which is situated close to the church from the altar of which he is repelled by the vicar, and there he introduced me to the only priest in the neighbourhood who is brave enough to be publicly his friend. Such is the man that Rome ostracises and the people idolise.

One little matter which should endear Abbé Le Mire to the English people is the care which he takes himself, and makes the people take, of the graves of our British soldiers. When flowers are placed upon the French dead the Allies from the other side of the Straits of Dover are not neglected. The religion of Christ will never suffer loss so long as such men as the saint just sketched out exist to prove by sacrifice their devotion to their Master.

A Better Understanding

Another beautiful character is the present Archbishop of Rouen. Carrying well his seventy-six years, thanks in no small measure to the loving care of his secretary, the great dignitary has passed through the recent critical time for his Church, retaining throughout his breadth of view and his sweetness of nature. Turned out of his official residence, he has built himself another, beautifully situated, in the grounds of which may to-day be seen English doctors and nurses, and even wounded, resting and gaining health. The morning upon which I saw him I had been celebrating the Holy Communion in the chapel of what once was his palace. When I asked him whether he felt any objection to this being done by our English clergy, he answered, "Certainly not." And then, after a moment's thought, he went on: "After all, what does it matter whether one celebrates in one vestment and another in a different one, if at the root of things we are the same? Of course, at the root there must be union of belief." I do not claim that every Archbishop in France would go so far as he does of Rouen, but when sometimes we accuse others of narrowness we must bear in mind, first, that we are guilty very often ourselves, and, secondly, that there are great instances of breadth to be found within the ranks of Rome. I feel, honestly, that out of this war should come a possibility of a better understanding between the various religious bodies, whose men are fighting for the Allies.

From Headquarters to the Capital

Out at the Front all are living for duty. In five hours from London one can be at the very heart of affairs, and yet you are in a different world. One thing, and one only, animates those brothers of ours, so close to us and yet whose spiritual atmosphere seems so different. All the little things are relegated to their proper place; the really important question absorbs everyone from the Commander-in-Chief through the whole of the Army. The drop, as it were, from the high standard of headquarters in France to the capital of the Empire depresses a good deal. If only one could make people understand that the whole position is intensely serious, and that the possibility of our Empire in the days to come being influential for the benefit of the world, nay, the possibility of our being a free nation; that these things rest upon our being at home instinct with the same devotion as our people at the Front, we should find that it would be unnecessary to issue almost despairing recruiting bills, and that all would be rushing to service in the cause of God and country, crying, "Here am I, send me."

Church Sends Thousands to Battle for the Right

By the Rev. Canon T. W. Powell, D.D., Holy Trinity Church, Toronto

IT has been said that the crisis, whether misfortune, calamity or catastrophe, does not make the hero, but reveals him. The hero has been there all the time lurking beneath the ordinary and only awaits the extraordinary to be disclosed. The war has shown the truth of this statement in a most remarkable degree. Thousands of quiet, unassuming, everyday lads have, when face to face with danger, stood forth as heroes, the delight and pride of admiring friends and the terror of cursing foes.

Sons of Ministers

This is true not only of the individual, but also of the Church. Frequently the man on the street, accustomed to the noise of the curb and the bustle and confusion of the market, has looked upon the quiet, sober church with its orderly and regular services as a poor tame thing, fit only for women and children. The crisis came and the Church of the Prince of Peace poured forth its thousands to battle for the right in the ranks of war. It is a remarkable thing that so many of those who have gladly offered themselves are sons of ministers.

The Church has stood behind every movement with heart and hand and voice and has through its various organizations proffered help for the soldiers and sailors, whether sick or wounded or well. The tendency of the war has been to draw the various churches together in a common cause for the Empire's sake, and the Master's glory. Christ knew hot indignation at the abuses and sins of His day and we, though weak and timid followers, feel some of the same hot indignation when Might claims to be Right and the Strong tramples the Weak in our day.

Reserve Strength Revealed

We believe that we are on His side when we defend the beautiful, the good and the true against the assaults of lust and power. The women, who worked for the Church before the war, have increased their sphere of activity, and those who were indifferent have become interested and active and now they labour not for missions only but also for the various needs of the Allies.

The war has deepened the seriousness of our spiritual tone and revealed the tremendous quiet reserve strength of the Church of God.

THE SEDILIA RECENTLY INSTALLED IN THE CHAPEL OF TRINITY COLLEGE SCHOOL, PORT HOPE

It was given by the members of the T.C.S. Ladies' Guild as a memorial to the late Mrs. Rigby, the wife of the late Headmaster of the School. The design is based on Fifteenth Century work, and is executed in oak. The canopy is supported by a panelled back and by shafts resting in the arms of the seats. The heads of the panels are filled with pierced tracery and the shafts support richly traceried and carved spandrels. The paterae in the cornice are carved in a variety of designs, no two being alike, and the whole is crowned with a carved cresting.

The Sedilia was designed by Mr. Frank Darling, F.R.I.B.A., the Royal Gold Medallist of 1915, an old boy of the School, the woodwork was executed by the J. C. Scott Company of Toronto; and the carving was carried out by Mr. W. J. Allan also of Toronto.

THE SOCIETY OF SACRED STUDY

THE Rev. Dr. G. Abbot-Smith, general secretary for Canada, of the C.S.S.S., writes, under date of Oct. 23rd, as follows:

Those of your readers who are in touch with the Society of Sacred Study—a constantly increasing number of the clergy, I am glad to say—will doubtless be interested in the account of the annual meeting which I enclose. I may add that I shall be pleased to correspond with any who may desire to become members of the Society or to form Reading Circles.

The Society of Sacred Study held its annual meeting in the Church House, Westminster, on Thursday, September 23rd, the Rev. Dr. Oesterley, subwarden for the diocese of London, being in the chair. It was announced that the Archbishop of Capetown had consented to become one of the patrons, and that new branches had been formed in South Africa for the diocese of Capetown and George; in British Columbia, and in the diocese of Vermont, U.S.A. There had been a slight decline in membership during 1914; but a rise, also slight, in members' subscriptions. The Lexicon of Patristic Greek, so ably carried on by Rev. H. Moore as acting-editor for the past eight years, had been taken over by the delegates of the University Press, Oxford, and was now in the hands of Rev. Dr. Stone, principal of Pusey House, as editor with the assistance of Rev. G. L. Marriott, Exeter College. A hearty vote of thanks was accorded to Mr. Moore for his unremitting labours. Some notion of their extent may be gathered from the fact that the slips of "A" words alone weighed 240 lbs. when sent off to the new staff. Everybody wished to acknowledge the zeal, the diligence and the courtesy, of which they had had experience from Mr. Moore. It was further announced that an Occasional Paper was being prepared containing suggestions for an elementary theological library, such as the ordinary cleric might wish to start with, and the meeting expressed its approval of the project. It was requested that the subject of "Christianity and War" should find a place in next year's Syllabus of Studies. The following elections were made: President, the Dean of Westminster; Warden, the Dean of Christ Church; vice-presidents, Dr. Swete and Archdeacon Fearon; secretary, Rev. Dr. Kidd, St. Paul's Vicarage, Oxford; treasurer, Rev. J. K. Mozley, Pembroke College, Cambridge; editorial secretaries, Rev. N. P. Williams, Exeter College, Oxford, and Rev. Dr. Joyce, St. Deiniol's Library, Hawarden. Grants were renewed to the Society's library, and the meeting adjourned.

TRINITY COLLEGE SCHOOL, PORT HOPE

THE meeting of the Governing Body is said to have been a very happy gathering. The Headmaster's report was of the usual kind, the only new feature being a notice of the establishment last Christmas, of the Junior School, which is now flourishing, though not yet in a separate building. The entry of new boys for this year is larger than it has been for several years, and the majority of them are young boys. The staff is exactly the same as last year, and there are more boys in the school. Over 300 "Old Boys" are fighting at the front. An addition has been made to the chapel furniture. The Ladies' Guild have installed a carved oak Sedilia in memory of Mrs. Rigby.

THE KINGDOM OF GOD

O WORLD invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumour of thee there?

Not where the wheeling systems darken,
And our benumbed conceiving soars!
The drift of pinions would we hearken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places;
Turn but a stone and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many splendoured thing.

But when (so sad thou canst not sadder)
Cry; and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.

Yea in the night, my soul, my daughter,
Cry,—clinging Heaven by the hems;
And lo, Christ walking on the water
Not of Gennesaret, but Thames!

—Francis Thompson.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, A.P.H.A.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

BRACEBRIDGE

Rural Deanery Meeting

The semi-annual meeting of the ruridecanal chapters of Muskoka and Parry Sound was held in Bracebridge on Oct. 19th and 20th. St. Thomas' Church was well filled on Tuesday evening for the opening service. After evensong, which was fully choral, His Grace the Archbishop administered holy confirmation to several young people of the parish and preached a stirring sermon on the text, "Only Luke is with me."

Wednesday began with the Holy Eucharist at half-past seven, the Archbishop being the celebrant. Matins and the litany were said at 9.30. The morning session followed immediately in the Parish Hall. There were present eleven priests and one catechist, a good attendance, considering the distances many had to come. After routine business an hour was spent on Greek Testament study, led by the Rev. F. H. Hincks, the rector of the parish, the selected passage being Eph. ii, 11-22. The rest of the morning was given to the consideration of important matters brought up by the Archbishop. After dinner, which was provided by St. Thomas' W.A., the clergy reassembled at 2.30. The afternoon programme began with a most helpful paper by the Rev. J. B. Lindsell, of Gravenhurst, on "Ministrations to the Sick." Mr. Lindsell's devoted work at the Sanatoria in his parish has given him a wide experience. In the discussion which followed, attention was drawn to the enrichments of the Office of Visitation of the Sick in the draft Prayer Book. The Rev. A. J. Oakley, of Milford Bay, gave a most interesting critique of Dr. Figgis' "Civilisation at the Cross Roads," which book had been selected for study in connection with the Central Society for Sacred Study. Then followed a paper by the Rev. A. P. Banks of Depot Harbour entitled "The M.S.C.C. and the S.S.C.C.C. in Relation to the Prayer Book System." The paper was frankly critical and, without discouraging disloyalty to these bodies, advocated reform in some directions. Evensong was said at 5.30. A short evening session was held at the Rectory to complete the business and arrange for the next meeting, which is to be held at Depot Harbour in January.

SHEGUIANDAH

The Algoma Deanery met at this picturesque village a short time ago at the invitation of the Rev. H. F. Hutton, incumbent. Amongst those present were His Grace Archbishop Thorneloe, the Ven. Archdeacon Gillmor, the Rev. W. Hardy Johnson, rural dean Sault Ste. Marie; B. P. Fuller, Sault Ste. Marie; S. H. Ferris, Garden River; G. H. Phillips, Webbwood; S. F. Yeomans, Bruce Mines; E. G. Heaven, St. Joseph's Island; H. F. Hutton, Sheguiandah, and W. H. Trickett, Little Current. Evensong was sung by the rural dean. The lessons were read by Revs. S. H. Ferris and B. P. Fuller. The sermon was preached by the Archbishop and was an eloquent discourse from Ps. xxvii, 1—"The Lord is my light and my salvation: whom then shall I fear? The Lord is the strength of my life: of whom then shall I be afraid?" The service throughout was hearty and was thoroughly enjoyed by a good sized congregation.

The following morning the Holy Eucharist was celebrated by the Archbishop; the Rev. H. F. Hutton read the epistle, and the Archdeacon the gospel. Members of the deanery present made their communion, as well as a goodly number of the parishioners. Matins was said at 10 o'clock by the Rev. G. H. Phillips, the lessons being read by the Rev. E. G. Heaven. The Rev. W. Hardy Johnson, rural dean, gave a most helpful address from Epistle to the Hebrews i, 14: "Are they not ministering spirits?" Everyone present will long remember the address: the rural dean made reference to his coming departure in the near future, he having accepted work in England, whither he is moving next month. Following matins came the Greek Study, St. John vi, 25-52, which was undertaken by the Archdeacon in his usual interesting manner. Noon prayers for missions were said by the rural dean. At 12.30 the clergy were entertained to luncheon at the Mission House by the Rev. H. F. and Miss Hutton. In the afternoon St. Andrew's cemetery was blessed by the Archbishop, assisted by the Archdeacon and incumbent: a procession was formed at St. Andrew's Indian Church and proceeded along the main road to the graveyard where a short service was held, the Archbishop giving a most interesting address. Immediately afterwards came evensong in the Indian Church, which was crowded to its utmost capacity, and the service was remarkably hearty. The Rev. B. P. Fuller took the first part of the service, the lessons being read by Revs. S. F. Yeomans and H. F. Hutton. Prayers after third collect were read in the Indian tongue by Rev. W. H. Trickett, and the Archbishop gave a short address, urging the people to attend to those things that tend to the religious life, and saying how pleased he was to be with them again. Mr. Frank Atkinson kindly drove the clergy to and from the Indian village. After supper came the business meeting and many matters in connection with the Church work were discussed. A social gathering ended the day. The meeting concluded a day earlier than was expected, as many of the clergy found it impossible to remain longer. Thanks were expressed to those who so kindly entertained the clergy during their stay in Sheguiandah. The meeting was declared to be most successful in every way.

PORT ARTHUR

The memorial to the late Frances and Helen Hedley is to be a carved wood pulpit in St. John's Church.

COLUMBIA

At St. Paul's rectory, Esquimalt, on Friday, October 15th, was held the monthly meeting of the board of the Women's Auxiliary to Missions. Miss Turner presided.

Reports were read from the organizing secretary, also from a new senior branch of St. Jude's; E. C. D. receipts showed $6.56. The report of the leaflet secretary showed sixty-five new subscribers, receipts of $110.35, and disbursements of $102.31. The treasurer's statement showed receipts amounting to $87.56, and disbursements amounting to $10. The Dorcas secretary reported the receipt of towels, print and flannelette from St. Mary's, and made a number of appeals for needs for Alert Bay.

Mrs. J. Harvey, junior superintendent, who has been east as delegate to the annual meeting of the general board, gave a very comprehensive report and spoke of the marvellous way in which the business was carried on. She reported that the whole meeting was an immense inspiration to all who were privileged to be present, and hoped that in future means would be provided by which those less fortunate than herself would be enabled to attend such meetings. The junior branches which Mrs. Harvey represents in this diocese are doing a very important work in the W.A., and are steadily increasing in numbers.

Mrs. Scriven was welcomed as the new honorary president of the board.

A letter of loving sympathy was ordered to be sent to Mrs. Murray Thain, who is still ill at St. Joseph's hospital. Miss Lennox, of Matsumoto, Japan, gave a very interesting and instructive talk on her work there, and another interesting speaker was Rev. Mr. Stanley, of Fuhkien, China, who referred to the great change which is taking place among the Chinese.

Following the entertaining paper on foreign missions by Miss Nichols, Rev. Baugh Allen gave the noon-hour address, and Mrs. Shofield spoke on the need of daily prayer for the soldiers at the front.

The first report from the committee on religious education in schools was given by Miss Crease.

The next meeting, which will be a quarterly one, will be held at St. Barnabas' Church.

Other business at the meeting included an address by Miss Lennox to the Juniors at Christ Church schoolroom. The lecturer wore her native costume and showed dolls illustrating the boys and girls of Japan, of whom she gave a very interesting account. Rev. Mr. Stanley also spoke of bird's nest work in China.

One of the pioneers of the Church on Vancouver Island passed away on Oct. 19th at Duncan, in the person of Rev. David Holmes. The deceased was rector of St. Peter's, Quamichane, for the past twenty years. He was born in England 79 years ago and came to British Columbia about 1880. He is survived by a widow, two sons and three daughters.

FREDERICTON

GRAND FALLS

On Sunday, Oct. 10th, harvest festival services were held and the Rev. Frances J. Wilson, rector of the Tobique preached, morning and evening to large congregations. The church was tastefully decorated for the occasion. The choir under the musical direction of Rev. F. Brasier, the rector, rendered two beautiful anthems, and the services were well attended. The Rev. Frances J. Wilson, who was recently married to Miss Florence Walch, of Bolton, Lancs. (by his friend the Rev. F. Brasier) on her arrival in Canada, stayed at Grand Falls rectory for a few days. From Grand Falls they went to their new home and rectory at Red Rapids on the Tobique. The many friends of Mr. and Mrs. Wilson wish them much happiness. The parish reports a net gain of 14 communicants since a year ago, when Rev. F. Brasier became their rector. 12 have been confirmed during the year.

ST. JOHN

The anniversary services of the institute were held on Tuesday, Oct. 26th. The Rev. H. A. Cody was the special preacher at the evening service.

HURON

BERLIN

The Young People's Society of St. John's Church have presented their rector, the Rev. Mr. Andrew, who leaves next week for St. Thomas, with an address and a handsome silk stole.

WINDSOR

Bishop Hamilton, from Mid-Japan, preached at the Church of the Ascension on Sunday morning.

STRATFORD

Deanery and S. S. A. of Perth

The annual fall meeting of the Deanery and Sunday School Association of Perth was held in St. James' Church and school room on All Saints' Day, Nov. 1st. At 10 o'clock there was a celebration of Holy Communion, after which followed a business session and an address, "Pastoral Visiting," by the Rev. Canon G. B. Sage, D.D., rector of St. George's, London.

In the afternoon addresses were given on Teacher Training by Rev. R. A. Hiltz., M.A., Dominion S. S. secretary; "Importance of Teacher Training for the Pupil," by Dr. Silcox, Stratford; "Observations on Sunday School Inspectors' Work," by Rev. J. B. Fotheringham, B.D., inspector Huron Deanery. A discussion followed in which several members took part and the Rev. W. T. Cluff, rural dean, pronounced the benediction.

MORPETH, TRINITY AND CLEARVILLE

The Bishop has appointed the Rev. A. W. Richardson, B.A., of Lucknow, as rector of Morpeth, Trinity and Clearville, to take charge about the middle of November.

SARNIA

There are over 50 members of St. George's congregation serving their King and country.

INGERSOLL

"The Rights of the Child" was the subject of an address by Bishop Williams of Michigan at a public meeting in St. James' church last Wednesday in connection with the annual meeting of the deanery of Oxford and Sunday School Association. The Bishop of Huron presided.

HARRISTON

The annual fall meeting of the rural deanery of Wellington will be held in St. George's Church, Harriston, November 4 and 5. It is expected that a large number of delegates will be present.

LONDON

While the attendance was not especially large, the fourth annual convention of the East Middlesex Deanery Sunday School Association last Thursday afternoon in St. George's Church, West London, proved one of the most helpful that has yet been held. Both the arrangement of the program and the addresses of the speakers gave ample evidence that an injunction of His Lordship the Bishop of Huron had been well heeded, "to make the deanery conventions as useful and as powerful as possible."

Rev. Canon Craig, B.D., presided. An outstanding feature of the afternoon was an instructive and inspiring address by the Rt. Rev. Bishop Williams, who dwelt upon the four chief objects of Sunday School work: (1) Teaching Church doctrines; (2) Christian worship; (3) Christian conduct; (4) Christian service. Other speakers were the Rev. Principal Waller, Canon Tucker, Canon Gunne, and the Rev. H. B. Ashby.

The election of officers for the coming year resulted as follows: president, Rev.

Canon Craig, B.D.; vice-president, Rev. A. A. Bice, B.A.; secretary, Rev. Rural Dean Appleyard, M.A.; teacher training, Rev. Principal Waller, D.D.; finance and statistics, Rev. Canon Gunne; literature and supplies, Miss Taylor; adult Bible class, C. E. Percey; home department, Rev. H. Sutton; font missionary department, J. K. H. Pope; font roll and primary department, Mrs. E. J. South.

The next annual meeting will be held in All Saints' Church at the call of the officers.

MONTREAL

MONTREAL

The programme for the season for the Christ Church Cathedral Women's Guild meetings, includes on Monday, November 1st, "Punch," illustrated, by Dr. Welsh; December 6th, "Ireland and the Irish," illustrated, Rev. T. W. Davidson; January 3rd, "Ideals of Empire," Mr. J. Williamson, M.A.; February 7th, "Christianity and the War," Rev. John Macnaughton; March 6th, "Our Mutual Friend," Rev. Dr. Symonds. The meetings are all held on the first Monday of the month, the first two and the last meeting in the Synod Hall, 461 University Street, and the others in the Parish Rooms, with the annual meeting on April 3rd. The business portion of the meeting opens at three o'clock, the lecture at a quarter to four.

The Right Rev. the Bishop of the diocese unveiled and dedicated tablets to the memory of the late Major Warminton, of the Grenadier Guards, and the late Gunner Allay Richardson, of the 5th Brigade, C.F.A., at the 11 o'clock service in the Church of St. James the Apostle on Sunday. Two officers representing each of these two units mounted guard over the tablets during the ceremony.

Following the unveiling, His Lordship dedicated the re-built organ, enlarged by the firm of Casavant Bros., St. Hyacinthe. The organ has four manuals, fifty speaking stops, thirty-five couplers and several of the latest inventions in organ building. A standing feature is the set of harp stops. The wind power is supplied by a 7½ horse-power electric motor of modern type.

The organist, J. E. F. Martin, will give a series of recitals on Saturday afternoons in Advent.

NIAGARA

In a pastoral the Bishop of the diocese says: This is pre-eminently a time for prayer. It is my desire that our churches should be open each day, if possible, for a certain time, and every encouragement given to the people to use them for private prayer and intercession. I hereby authorize the stoppage of "Evening Prayer," at the third collect, for the present, in order that you may invite your people to pray for the King and Government and nation, and all objects suggested by the war, reading out the names of those who have gone to the war from the parish, also urging appropriate collects. I am persuaded that this would greatly increase the attendance at evening service in every parish.

HAMILTON

On Sunday, Nov. 7, the new church of St. James will be opened by the Bishop of Niagara, who will also preach at the morning service, Rev. Dr. Renison, of the Church of the Ascension, preaching in the evening. The new building is central, commodious and modern, and under the rectorship of the Rev. G. W. Tebbs.

Christ Church Cathedral has plans ready for improvements to the Sunday School building. It is proposed to reconstruct the building so as to divide it into two storeys, providing not only a fine Sunday School auditorium, with class rooms opening into it, but also providing quarters for the infant class, Women's Auxiliary, Girls' Friendly Society, a club room, chapel, kitchen, guild room, etc., and to have a central heating plant, toilet rooms and boys' play room in the basement. The expenditure involved would be about $15,000, for which a modern parish house could be provided. On Sunday a special service was held in the Cathedral, at which the whole of the offering was for this purpose.

S. S. CONFERENCE OF LINCOLN AND WELLAND

The annual S. S. Conference of the Deanery of Lincoln and Welland was held at Niagara on Tuesday last. Splendid addresses were delivered by the Revs. Baynes-Reed, of Toronto, Ven. Archdeacon Forneret, of Hamilton, Ven. Archdeacon Perry, of St. Catharines, L. W. B. Broughall, of St. Catharines, and Mr. F. W. Williams of the Brotherhood of St. Andrew. The success of the conference was due to the work of Rev. Canon Garrett and the ladies of his parish. The officers elected for 1915 are: Hon. president, the Right Rev. Lord Bishop of Niagara, D.D.; president, Rev. D. Russell Smith, of Port Colborne; vice-president, Mr. F. Waite, of St. Catharines; secretary-treasurer, Mr. A. A. Perry, of Welland; executive committee, Rev. A. Almond, of Merritton, Miss Roe, of Niagara, Mrs. Wm. Armstrong, of St. Catharines, Mrs. G. Keyes, of McNab, and Mr. J. E. Masters, of Niagara. Representatives on diocesan committee, Ven. Archdeacon Perry and Hon. R. Harcourt, of Welland. The next conference will be held in Port Dalhousie.

PORT COLBORNE

The Bishop in Mid-Japan will preach in St. James' Church on Sunday, Nov. 7th, at 11 a.m. The Ven. Archdeacon Perry will deliver a lecture on Lloyd-George in the Guild Hall on Monday, Nov. 8th, at 8 p.m.

GUELPH

At the Monday meeting of St. James' branch of the W.A. Miss Pope, secretary of the Deanery of Quebec, gave an interesting account of the meetings of the general board held in Toronto in September in connection with the General Synod.

NIAGARA FALLS

On Sunday, Nov. 7th, Christ Church will celebrate the fiftieth anniversary of the opening of the present church for services. The Rev. T. G. Wallace, M.A., rector of St. Stephen's, Toronto, will preach at 11 a.m. and 7 p.m.

GRAND VALLEY

Rt. Rev. W. R. Clark, Bishop of the diocese, visited the three parts of this parish last Sunday and expressed himself as much pleased with the progress of the parish and the work of the rector. At Colbeck in the afternoon five persons were confirmed, and in the evening at Grand Valley seven received the rite, two of the latter number were from Bowling Green congregation.

While here the Bishop was the guest of the Rector and Mrs. McQuillin.

NOVA SCOTIA

Mrs. H. W. Cunningham, wife of the rector of St. George's Church, Halifax, has been elected president of the diocesan W.A., succeeding the late Mrs. Worrell, of treasured memory, by whom it was organized and who was its well loved president to the day of her death. The new appointment is a well merited recognition of splendid work for the auxiliary and most popular throughout the diocese. Mrs. Cunningham attended the recent meeting of the Colchester Deanery, one of the most interesting which it has ever held, and delivered a fine address on "The work and aims of the Auxiliary." His Grace the Archbishop attended the deanery meeting.

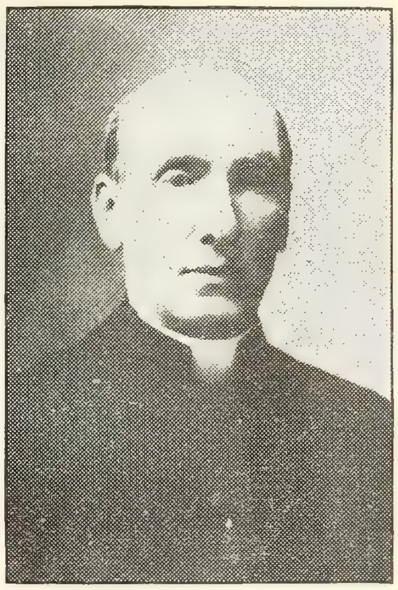
On Friday, October 29th, a meeting of the executive of the Diocesan W.A. was held at the Church of England Institute.

Dean Llwyd is taking steps to organize the men and women of All Saints' Cathedral in an effort to provide for definite work on behalf of our soldiers during the winter and has met with whole-hearted response.

On Monday, November 1, All Saints Day—at eleven o'clock there took place a service of altogether exceptional interest—that of the dedication of the beautiful altar service book purchased in England and fully described in Church Life, and presented to the Cathedral by the Sanctuary Guild in memory of the late Edward Patrick Crawford, priest, dean of Nova Scotia and founder of the Guild. At this service the sermon was preached by His Grace Archbishop Worrell.

ONTARIO

The Bishop of Kingston has offered the appointment of rural dean of Frontenac to the Rev. J. O. Crisp, M.A., rector of St. John's Church, Portsmouth, in place of the late Rev. Joseph Elliott, rector of Cataraqui, who held the office for a number of years. Mr. Crisp has accepted the position.



The Rev. Canon R. S. Forneri, Rector of St. Luke's Church, Kingston, who last Thursday Celebrated the Fifty-first Anniversary of His Ordination.

KINGSTON

Bishop Mills, who left on Saturday for England, where he will remain until next June, preached a farewell sermon at St. George's Cathedral on Sunday, Oct. 24th.

OTTAWA

OTTAWA

W. A.

The Ottawa Diocesan Women's Auxiliary held a board meeting on the 18th ult. in Lauder Memorial Hall, when it was announced that Mrs. W. H. Green, of Richmond, wife of the rector, had been made a life member by the Richmond W.A. and G.A.

Miss Annie Low presided, Mrs. F. C. Anderson, the treasurer, stated that receipts for the month were $129.58; expenditure, $155.90. The Dorcas secretary, Miss Amy Macnab, reported that one bale valued at $27.22 had been sent to a western mission; also a surplice to the Moosonee diocese and altar linen to Saskatchewan diocese.

Appeals received from the general Dorcas secretary were to help the Gordon School at Alert Bay, in the diocese of Qu'Appelle; St. Mary's Home and hospital at Kaiseng, Honan, China, and for a Christmas general bale.

Miss Winnifred Black, the Extra-Cent-a-Day treasurer reported that receipts were $33.30, of which $25 was voted towards the furnishings for the Gordon school.

Mrs. C. George, the recording secretary, made an appeal that more branches be represented at these board meetings.

The subscription of $50 which a year ago the Babies' branch voted for a memorial cot in memory of the late Mrs. George Greene, will be used to provide a cot at Lytton Hospital in the diocese of New Westminster, where formerly only a clothes basket has been in use in which to place the babies.

A set of plans for the Caroline Greene Memorial Church at Le Pas, has been accepted and the construction will commence at once.

Miss Phoebe Read, editor of the *Leaflet*, reported that the circulation is now 1,201.

The junior branches, as stated by Miss Bessie Parmalee, will send Christmas toys to Dynevor Hospital.

Mrs. Lawler, the deanery secretary, announced that a deanery meeting will be held in November.

GALETTA

The annual Women's Auxiliary Deanery Conference of Arnprior, was held in Galetta on Saturday, October 23rd. The day began with a celebration of the Holy Communion at 10.30 a.m. The Rev. R. Turley was the celebrant, and the Rev. Franklin Clarke preached, from the text, "She hath done what she could." His words were both practical and inspiring. A very large congregation attended the service. After a bountiful dinner, in the Town Hall, which was served by the members of the Galetta and Antrim congregations, the conference began at 2.30 p.m., the Rev. R. Turley acting as chairman. Before proceeding with the business of the conference, a resolution of condolence, was passed by a standing vote, to Mrs. Charles Wintle, and Mr. and Mrs. Wintle, on the great sorrow that had entered their lives, and that God would send His Holy Spirit to be their Comforter. Also a resolution of sympathy to the Parish of Antrim and Galetta, on the loss of their clergyman, the late Rev. Charles Wintle.

One hundred and twelve answered to the roll call. Mrs. Clarke was unanimously elected again as deanery secretary. Mrs. Fred Anderson, the diocesan treasurer, gave a most interesting address. She made special mention of the United Thankoffering boxes, and the work done through them. Miss MacNab, the Diocesan Dorcas secretary, then spoke on the work done at the W.A. meetings held in Toronto at the time of the General Synod. Both addresses were much appreciated. The time for the meeting of the W.A. deanery conference was changed to the month of June. Mrs. Clarke invited the conference to meet in Fitzroy Harbour next June. The collection from the service, which was $12.25, was then voted on, $5.00 being given to the Caroline Greene Memorial Fund, and $5.00 to the furnishings for the Gordon Schools. After singing the National Anthem, the meeting was closed with prayer. A generous tea was served in the hall. The thanks of all present are extended to the congregations of Antrim and Galetta for helping to make the conference such a success.

VANKLEEK HILL

Rev. G. S. Postlethwaite, M.A., with his family, left Vankleek Hill on Wednesday, Oct. 20, for his new charge in Gloucester, near to Ottawa city. They carry with them to their new home the best wishes of their many friends in Vankleek Hill and surrounding country.

QU'APPELLE

REGINA

Last Easter a letter from the rector and churchwardens of Christ's Church Cathedral was brought to the notice of the congregation. The letter was an appeal for funds to carry out necessary improvement to the Sunday School. In accordance an appeal has been made for a special October collection, to be taken up on Sunday, October 31. The plans call for an expenditure of about $15,000, which will provide a thoroughly modern parish house. It has also been decided to inaugurate a general building fund which could be used for chancel and cathedral improvements. Contributors may give either to the Sunday School or chancel and church funds. The whole offering of October 31 and next Easter will, however, be devoted to the school improvement plan.

RURAL DEANERY OF MEDICINE HAT

A chapter meeting of the above was held at Alderson on Thursday, October 28 (S. Simon's and S. Jude's Day). The members assembled on the previous night and the day started with a celebration of the Holy Communion in St. Mary's Church at 7.30 a.m. After breakfast morning prayer was said in the church, the first session was devoted, as usual, to Bible study, the subject being "the Unity of the Church" (Eph. 4: 4-16) in its various aspects. At noon the session closed with intercessions. After lunch an informal meeting was held in the hotel for general business when much good work was done. At 3 p.m. the chapter reassembled at the Church for its 2nd session for a discussion on "Prayers for the departed," which proved both interesting and valuable. At 4 p.m. the Harvest Festival service took place and Rural Dean Davis preached the harvest sermon. The service ended, the chapter were kindly entertained by ladies of the W.A. During their visit the clergy were the guests of the proprietor of the Alderson Hotel and their thanks are due to him for his kindly generosity and hospitality.

ST. CHAD'S COLLEGE

With the exception of two, the entire student body of St. Chad's College, Regina, has obeyed the call to the front and exchanged theological studies for military tactics. Not only have seven of the nine students in session volunteered but four or five more who were to have taken a course this fall have enlisted at other points and it is more than probable that the college will be forced to close its doors for lack of students.

The Rev. A. E. Burgett, missionary for the diocese, left Regina last week on an extended tour of the northwest portion of the diocese, mainly to take part in the harvest festival services.

RUPERT'S LAND

WINNIPEG

St. George's Parochial Mission

(*Continued from last issue*)

Results of the Mission

In preparation for the Mission a large number of Cottage Meetings were held all over the parish, and in different parts of the city. As a result of these, many decision cards were signed. Towards the close of the mission—on the last night but two, all those who felt the need of special prayers were invited to raise their hands. A large number did so. Then those who were making a definite stand for Christ were asked to stand, thereby showing their allegiance. It was a stirring sight to see so many take this determined step. At the Thanksgiving Service, a large number of specially prepared cards were returned the missioners signed by those who had received new blessing, stating their willingness to make a fresh start in their work for God. Numbers of Thanksgiving sheets were filled out. Canon Howitt announced that these were too numerous to read aloud. He summed them up under five headings:—

1. Salvation gained.
2. A fresh insight into the Word of God.
3. Deeper appreciation of the privilege of prayer.
4. A new impulse towards a life of Holiness.
5. Special personal benefits received in answer to prayer.

We would like to draw attention to Hymn Book used during the mission—The Church Mission Hymn Book, compiled by the Rev. W. J. L. Sheppard, of Birmingham, England. The book is published by Robert Scott, Roxburghe House, Paternoster Road, London, E.C.

PILOT MOUND

The group of missions comprising the congregations of St. John's, Pilot Mound, St. Luke's, Lariviere, and St. George's, Marringhurst, under the care of Rev. J. R. Kennedy, have all held their harvest thanksgiving services during the past few weeks. An interchange of visits has increased the cordial feeling between the Anglicans at these points. On Friday, Oct. 22nd, the Lariviere W.A. held the annual sale of work and gave an entertainment in the evening, when Rev. J. R. Kennedy and Dr. and Mrs. Speechly gave a lantern show using a splendid set of war slides from the Sunday School Commission's Lantern Slide Exchange, entitled, "The Kaiser's Blow at Britain," which interested greatly a crowded house.

This group of missions has raised its apportionment for the Home Mission Fund of the diocese without difficulty.

The Laymen's Missionary Movement will reach Pilot Mound on Thursday, Nov. 25th.

HARTNEY

The church here was consecrated by Archbishop Matheson on Sunday, Oct. 24th. His Grace left the following day for Belmont and Balduc where confirmation services were held.

OAK LAKE

The annual harvest thanksgiving services of St. Alban's Church were held on Sunday, Oct. 17, conducted by the rector, the Rev. J. A. Shirley, M.A., while the Rev. W. Bertal Heeney, of St. Luke's Church, Winnipeg, was the special preacher for the day, giving two forceful sermons upon "Religion in its National Aspect" and "Causes for Thanksgiving."

A beautiful brass memorial altar cross was presented to the church, bearing the inscription, "In loving memory of John and Elizabeth Horsman, 1891-913." It was the gift of their three daughters, the family having been residents of this parish since 1886. The cross was the work of the Toronto Brass Manufacturing Co., Toronto.

On Wednesday evening the service of intercession followed by adult Bible class, conducted by the rector, shows an increasing interest and attendance each week.

The various organizations of the Church have resumed their meetings for the winter and include the W.A., Parish Guild, the Girls' A., and Junior A.

The A.Y.P.A. held in the hall is extremely popular and bids fair to exceed last season's average attendance of 100.

The annual Sunday School Field Day was held on Oct. 23 in the Exhibition Grounds.

TORONTO

The Bishop returned on Monday from the parish of Cavan where on Sunday he confirmed in St. John's Church, Ida, in the morning, preached in the church at Bailieboro in the afternoon and confirmed at St. Thomas' Church, Millbrook, in the evening.

After attending the convention of the A.Y.P.A. on Monday and taking part in the same, the Bishop left on Tuesday evening for Middleton, Connecticut, to take part in the consecration of the Rev. E. C. Acheson as suffragan Bishop of Connecticut.

On Sunday the Bishop will confirm at Richmond Hill, Oak Ridges and Aurora.

TORONTO

The annual services for the junior branches of the W.A. will be held on Saturday, November 6th, at 3 p.m., in St. Simon's Church. The preacher will be the Rev. H. A. Brooke, vicar of Christ Church.

The informal conferences for superintendents and assistants of Junior Branches of the W.A. will be held on Monday, Nov. 8th, and Monday, Nov. 22nd, at 7.45 p.m. in St. Paul's schoolhouse, Bloor St.E.

Down Town Church Workers' Association

The annual meeting of the Downtown Church Workers' Association was held in Holy Trinity schoolhouse last Thursday, the Rev. F. H. Hartley in the chair. Canon Powell gave a short address of welcome to the Holy Trinity Church, and brief reports were given by the workers. The officers chosen were honorary president, the Lord Bishop of Toronto; president, Rev. F. H. Hartley; vice-presidents, Mrs. Goldwin Howland, Mrs. R. J. Moore; secretary, Miss H. J. Martin; treasurer, Miss Sheppard; directress of work, Miss H. D. McCollum; convener of house committee, Mrs. R. H. Cochrane; convener of relief committee, Mrs. Frank Rolph.

St. Augustine's

On Sunday morning the 109th attended the 11 o'clock service at St. Augustine's. Major W. S. Dinnick was in command.

St. Stephen's

At a bazaar held in St. Stephen's parish house Friday last, for the purpose of raising funds for Christmas presents for the troops at the front, nearly $600 was realized. The audience was addressed by Venerable Archdeacon Cody and Captain McKinley, now of the 76th Battalion, who was wounded at St. Julien.

The Garrett Bible Class of St. Stephen's held a "Soldiers' Outlook" in the new parish house and gymnasium last Thursday evening. Surgeon-general Ryerson, lately returned from the front, opened the proceedings. He was accompanied by Captain Scott and a company of 20 soldiers from the Royal Grenadiers.

In all 110 men of St. Stephen's congregation, including Lt.-Col. George T. Denison, jr., one of the wardens, have enlisted for active service with the Canadian divisions.

Bishop Strachan School

The special course of study in Sunday School Teaching and Management was inaugurated at Bishop Strachan School, College Heights, on All Saints' Day. The training of those who attend this course is in the hands of Miss Evans, of St. Christopher's Training College, Blackheath, England. Our own general secretary for Sunday School Commission, the Rev. R. A. Hiltz, has promised to give several lectures in connection with the course. The purpose of the Council in arranging for this further course is (1) to encourage pupils of the school to become useful as Sunday School workers in the parishes in which they may live after leaving school, and (2) to give an opportunity to those who can avail themselves of the course who are now teachers to make themselves more efficient in their work. It is hoped that those who take the course will be able to become useful in their parishes and dioceses in training other teachers.

Parishes, deaneries or dioceses might make it possible for one or more teachers to attend, and after taking the course, to become trainers of others as teachers and thus forward the best interests of the schools under their charge.

Any information desired may be obtained from Miss Walsh, lady principal of Bishop Strachan School.

St. Paul's

A memorial service for Miss Edith Cavell was held at St. Paul's Church on Sunday evening under the auspices of the Graduate Nurses' Association of Ontario. The Ven. Archdeacon Cody delivered the commemoration address.

Holy Trinity

The Rev. Dr. Powell preached on Sunday evening on the subject, "Hallow-'een" and chose for his text the 13th and 14th verses of the 17th chapter of the Revelation of St. John the Divine. This evening has, he said, for many years been looked upon as a holiday, but he pointed out that when the Festival of All Saints was properly observed this evening had been its vigil, a time of watching and fasting. Then the idea had grown that some of the disembodied spirits returned and with this came the thought of ghosts and pranks, and so we have to-day's condition in connection with "Hallow'een"—All Hallows, All Saints' Eve.

The word "Saints" he remarked, has come to have a curious meaning in popular conversation, and to call a man a saint is not always acceptable. But, as St. Paul teaches us, all baptized Christians the world over are saints, even though they may be wicked persons, they are called by baptism to be holy. Each one of us is either God-centred or self-centred. If one is God-centred and has a vision, an ideal, and is following the Light, he is a saint and from him no one can keep the white robe of holiness. If we reach the land of the Beatific Vision it will not be through our own power or because we tried to do right but because we had faith in the merits of our Lord Jesus Christ and washed our robes and made them white in the Blood of the Lamb. If our hope is in gold and silver or in any earthly thing it is vain. We cannot take it with us. But character, saintliness, God-likeness, Christ-likeness, we can. Death is not a break. The Church teaches a continuous existence.

Miss Cavell is made a saint by many because her case is in the glare of publicity, but there are women in this congregation who are passing through great tribulation unknown and unnoticed who are saints quite as noble as those whose names are blazed abroad. The mother who has given her sons to the war, who has bowed her head in the anguish of sacrifice without a murmur, is becoming a saint of God. To-morrow we, in union with our great Head, join with our dear ones who have gone before—parents, brothers, sisters, friends—in communion with them, with each other and with Christ on the glad Festival of All Saints.

Trinity College

At the opening meeting in Trinity Convocation Hall on Thursday evening last, the Missionary Society of the College had an opportunity of welcoming to his *Alma Mater* the Rev. Geo. E. Simmons, M.A., of Honan, China. The Provost, acting as chairman, referred in fitting terms to the work being done in the diocese of Honan and especially to the efficient work of Mr. Simmons in that field.

Mr. Simmons then gave a lantern lecture on life in China. He illustrated the various modes of travelling, from the taxi to the wheelbarrow, which a missionary makes use of, in reaching the diocese of Honan. It is evident that western ideas are influencing the methods employed by people in coast towns to a tremendous extent, and the new methods are rapidly penetrating inland.

Social problems in the cities of China are many and difficult. Agricultural methods are crude, but the farmers are among the most highly respected citizens of a Chinese community. An explanation of the work done by the Church missionaries proved to be an exceedingly interesting story. But perhaps the most impressive picture projected on the screen was the map of the diocese of Honan, showing what a comparatively small part of the diocese is being shepherded, because of the lack of labourers. It hurled out a challenge to the minds of the students, which will not be forgotten.

Mr. Simmons read a letter from Hsiang Ling, a Chinese Divinity student, in which he thanked the Trinity College Missionary Society, in very elaborate terms, for their beneficence in supporting him in school. The translation of the letter was more intelligible but no less interesting than the original.

On Tuesday evening, Nov. 16th, at 8.15, the annual Convocation service will be held in the College Chapel; on Wednesday afternoon the annual business meeting of Convocation; and on Thursday morning and afternoon the annual meeting of the Corporation of the College.

MOUNT DENNIS

Church of the Good Shepherd

An event, memorable in the history of this church, took place on Thursday evening, Oct. 28th, when the congregation gathered in the school room to bid God-speed to the Rev. G. M. Barrow on the eve of his departure to take up his duties as chaplain to the Forces, and to welcome Rev. F. T. Summerhayes, who will take charge during his absence.

On Thursday evening the S. S. teachers gave Mr. Barrow a Surprise Party, and through the superintendent, Mr. W. J. Noble, presented him with a military dressing case.

Rev. J. Hughes Jones, rector of the church, presided and referred to the splendid work accomplished by Mr. Barrow, in a little over three years. In that time the church had grown from a small number, worshipping in a dwelling house, to the present large congregation, having their own church building and soon to become self-supporting.

In the course of the evening Mr. A. Holden, the people's warden, presented Mr. Barrow with a military wrist watch and a purse of gold, the gifts of the parishioners, and feelingly referred to the cordial relations existing between Mr. Barrow and themselves.

Mr. Barrow, in thanking the congregation for the one very beautiful gift and the other very useful gift, mentioned that he, who for the last 14 months had been telling his men to "Go," was now in a position to say, "Come."

Mr. Barrow is attached to the 84th Battalion and will be stationed in Brantford. His long experience in the army should make him a valuable man as chaplain, as "only a soldier can know a soldier."

PETERBORO

St. John's Church has received the gift of a large and beautiful flag from Messrs. J. J. Turner & Sons.

Sunday morning, Oct. 24th, the 80th Battalion with its fine band, held a parade to St. John's Church, where Rev. Canon Davidson gave an interesting and patriotic address.

ALLISTON

The Lord Bishop of Toronto visited Alliston on Thursday evening 20th Oct., for a special thanksgiving service to institute the newly vested choir of St. Andrew's Church. The rector of the parish, Rev. B. N. de Foe Wagner officiated, the sermon being preached by the Bishop, who congratulated the congregation upon the unmistakable evidences of progress that he saw around him, both in their desire to improve the service of the church by the presence of a vested choir to lead them in their worship and praise, and also in the consummation of their efforts to provide a suitable hall for the various branches of parochial work by the erection of their new parish house.

After the service His Lordship greeted the members of the congregation as they left the church.

CARTWRIGHT

The Bishop of Toronto unveiled a window, last week, to the memory of the late Rev. John Cartwright, M.A., who was for many years rector of the parish of Cartwright.

NEWFOUNDLAND

Rev. W. R. J. Higgitt has been elected rector of St. Paul's, Harbour Grace, to succeed Rev. Canon Noel, resigned.

At the ordination service in St. Thomas' Church, St. John's, on Sunday last, Messrs. Edmund Hunt and Robert Bailey were ordained deacons, and Rev. E. Humphries was advanced to the priesthood. The three men are Newfoundlanders and Messrs. Hunt and Bailey are from the parish of Trinity—the parish that has given so many men to the ministry of the Holy Church. Mr. Hunt was educated at Queen's College, St. John's, and Mr. Bailey, B.A., is a graduate of Bishop's College, Lennoxville, Que.

Rev. W. Goddard-Fenwick who laboured in this diocese some years ago, has just been elected rector of the parish of Coxheath near Sydney, C.B. He has been in charge of the mission of New Waterford for several years. In this mission he had fifty men, but as forty-five volunteered for active service the mission has been practically disbanded for a while.

Trafalgar Day was celebrated all through the Island, by concerts, entertainments, etc., in aid of the Red Cross Society and Hospital Funds.

Rev. J. Brinton, of St. Michael's Church, St. John's, addressed the Cathedral Men's Bible Class, on "The Power of Prayer."

It is said there are five clergymen in the diocese who cannot see eye to eye with the advocates of Prohibition, and who will take no active part in the vote.

Personal Mention

BISHOP Hamilton leaves Collingwood, Ont., on his return journey to his diocese in Mid-Japan on the 23rd inst.

* * *

Miss MacNaghten, one of the honorary workers of the M.S.C.C., has arrived in Kangra, India, from a short furlough in Ireland. Miss MacNaghten is a daughter of Lord MacNaghten, late Chief Justice of England. A few years ago she visited India and was so impressed with the missionary work being carried on there and its need for more workers that she offered her services to the C.M.S. in the diocese of Lahore, but when the Kangra district was taken over by the Canadian Church Miss MacNaghten remained with the Canadian workers.

* * *

The Rt. Rev. P. T. Rowe, Bishop of Alaska, was quietly married in Seattle on Oct. 21st to Miss Rose Fullerton, a trained nurse. Mrs. Rowe is a niece of Bishop Pinkham, of Calgary.

* * *

Rev. C. F. J. Symons, eldest brother of Prof. Symons of Queen's University, has been killed in action. He was a curate at St. Mark's, Plumstead, Kent, when he joined the Welsh Fusiliers. He gained his commission on the field.

* * *

His Lordship Bishop Richardson administered the rite of confirmation in St. Ann's Church, Calais, on November 2nd, Maine being without a Bishop of the Episcopal Church until a successor to the late Bishop Codman has been appointed.

* * *

Captain H. A. C. Machin, M.P.P., of Kenora, who will soon be gazetted lieutenant-colonel in command of the new battalion which is to be recruited in Port Arthur and the surrounding district, is well known in Port Arthur. His father was the late Canon C. J. Machin, at one time rector of St. John's Church.

* * *

Rev. E. C. Acheson, M.A., a graduate of Wycliffe College, Toronto, has been elected Bishop Suffragan for the diocese of Connecticut.

* * *

The consecration of Archdeacon Wild as Bishop of Newcastle will take place in York Minster on St. Andrew's Day.

* * *

H. D. Gill, son of Rev. Canon Gill, St. John's College, Winnipeg, has been killed in fighting in France.

* * *

"Canada should send four times as many men to the front as she has already sent," was the urgent message of Major the Rev. Canon F. C. Piper, who returned home last Wednesday from Egypt, where he had been serving as chaplain for Canadian troops. Major Piper, who was rector of St. John's Church, Thorold, before his enlistment with the first contingent, was accorded a hearty reception by the townspeople. A procession accompanied him through the streets to the music of bands. Mayor Battle, Mr. John H. Thompson and others delivered speeches. An interesting incident was a presentation of a wrist watch to Rev. W. L. Archer, who looked after Major Piper's church work during the year, and who is now chaplain of the 81st Battalion at Niagara Camp.

* * *

It is a matter of regret to many who knew him that Professor H. L. Bober, D.C.L., who has filled the chair of Modern Languages at King's College, Windsor, for more than 20 years, has felt obliged to hand in his resignation. His successor is a graduate of King's, Mr. Lionel A. Forsyth, who took his degree in 1909 and afterwards took up post graduate work in Modern Languages at Harvard. His appointment is very popular with the students.

* * *

Mr. L. H. Martell, M.A., LL.B., a rising barrister of Windsor, and a graduate of King's and of Dalhousie, has been appointed Lecturer in Law at King's College.

* * *

The clergy of the diocese of Nova Scotia have certainly not been backward in giving their sons to the service of their country. No less than thirteen of the present clergy have sons in active military service, and at least three of those now at the front are sons of former clergy now deceased. The diocese of Fredericton is also well represented in the same way.

* * *

The Welsford Commemoration, when the gallant deeds of Major A. F. Welsford, a King's College undergraduate, who fell at Sebastopol in the Crimean War, are annually told in Latin, was held in Convocation Hall on Thursday, Oct. 14th. The winner of the Almon-Welsford Prize, Mr. Francis Powell, son of Canon Powell, was unable to be present, and his oration was read for him by Mr. Ernst. At the same time the Governor-General's Medal, which had not arrived at the time of the Eucaenia in May, was presented to the winner, Mr. C. A. Simpson. Brief addresses were then given by the Archbishop of Nova Scotia and Archdeacon Martell. The Archbishop stated that he hoped before long to be able to announce the appointment of a president.

* * *

Mr. Warren Skey, son of the Rev. L. E. Skey, of St. Anne's Church, Toronto, has been gazetted as lieutenant in the 34th Battalion at Kingston.

* * *

A wedding of much interest to many persons in the groom's old home, Mount Forest, in Niagara Falls, Ont., where he was at one time curate to the late Dean of Niagara, and in Fergus, which he has just left, as well as in Toronto, in which he spent five years as a student of Trinity College, is that of the Rev. Charles Homer Ensko Smith, M.A., rector of Acton, to Miss Madeleine Pattison McLellan, of Fergus. It wass olemnized on the 20th of October by the Lord Bishop of Niagara, assisted by the Rev. Canon Owen, in the chapel of Christ's Church Cathedral, Hamilton.

* * *

The following cable has been received by his Royal Highness the Governor-General from the Colonial Secretary, Mr. Bonar Law: "His Majesty commands me to convey to your Royal Highness an expression of his deep sympathy with the Government and people of Canada in the death of Sir Charles Tupper, the last of the distinguished band of statesmen who rendered such signal service to Canada and the Empire in the establishment of Confederation."

* * *

A Churchman who has exerted a good influence in his own community and who now comes to Toronto as King's Printer, is Mr. A. T. Wilgress, an "Old Boy" of U.C.C., who has for years past been proprietor and editor of the *Brockville Times*.

* * *

Among the officers of the National Council of Women elected at the recent meeting are: vice-presidents, Lady Borden, and Mrs. Adam Shortt, of Ottawa; recording secretary, Mrs. Plumptre; corresponding secretary, Mrs. Willoughby Cummings, D.C.L.; treasurer, Mrs. George Watt.

* * *

Trinity House having been taken by the city of Toronto for use as a receiving psychiatric hospital, in order to leave the old General Hospital free for military purposes, the Dean of Arts and Mrs. Duckworth have rented a flat at 142 Spadina Road.

ORDINATION OF THE REV. D. M. ROSE, B.Sc.A.

NO more fitting missionary meeting can be devised than the ordination of a foreign missionary, and eminently fitting was the ordination of the Rev. D. M. Rose on Sunday morning last in St. George's Church, Guelph, for work in Kangra in the Punjaub. This church is the one with which Mr. Rose has been more particularly identified as student, lay reader and superintendent of the Sunday School, since his coming to Canada. To its rector, the third in a series of most worthy Archdeacons, he looks up, so the morning preacher indicated, as to his father in the faith.

The provost of Trinity College, at which Mr. Rose received his theological training, presented him to the Bishop and certified as to his learning and character. Besides, the provost said the Litany. The Epistle was read by an honoured

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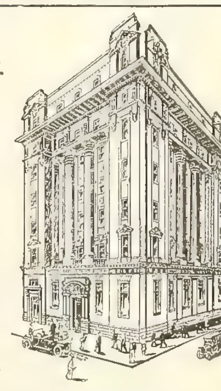

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Professor of the Ontario Agricultural College, at which Mr. Rose qualified for his degree of B.Sc.A., the Rev. Dr. Bethune, for a score of years or more the Headmaster of Trinity College School, Port Hope. The very able sermon was preached by the secretary of the M.S.C.C. Board, the Rev. Canon Gould. The rector and his curate, the Rev. Percival Mayes, with the clergy already mentioned, assisted in communicating the large congregation. Mr. W. D. Gwynne sat in the nave as a representative of the Executive of the Anglican Branch of the L.M.M.

Canon Gould chose for his text St. Mark xvi, 20:—"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." He spoke of the message sent in 1855 to the Church Missionary Society in England by the lieutenant-governor, Sir Donald McLeod, asking for a missionary for Kangra, a pilgrim centre, and of our sending one out this day.

Going on to treat of the working of a Deacon, he spoke of the place occupied by the sermon in the ordination service at the beginning rather than at the end, also of the special Gospel and Epistle. He called attention to the method of ordination and to the qualities that ought to be found in a Deacon, saying in the latter connection that he had never known an ordinand who possessed them in greater measure than Mr. Rose. Without going minutely into a defence of episcopacy, he insisted on the teaching as to the threefold orders of the ministry, as contained in the preface to the service in the Prayer Book. Great stress was laid, not only upon the laying on of hands, but also on the prayers of the people when the Bishop commends to them him who had come to be made a Deacon.

Speaking of Mr. Rose's connection with the Laymen's Missionary Movement, he told how he had recommended him to the secretaryship because of a single interview which he had had with him years before in the study of St. George's Rectory. Of the ministry of laymen in the Church he spoke most highly and most appreciatively.

In the evening a dismissal service was held in the Church by the Bishop, Mr. Rose preaching a strong missionary sermon, with special reference to his future field of labour, for which he will leave in January, after doing deputation work in the western provinces of the Dominion.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

"BRETHREN PRAY FOR US"

To the Editor, Church Life:

Dear Sir,—Among so many calls for prayer and intercession, I know of none more pressing than that of our poor persecuted Christians in Turkey. May I make an earnest appeal to all praying people to take them very seriously, very lovingly into their hearts, and lift up to God earnest intercessions on their behalf, that they may be spared further cruelty and torture, that they may be strengthened to endure to the end, and be faithful to Christ. That they may receive every sympathy and relief from friends, and that the hand of God may intervene between them and their enemies, and lastly, that the Turks themselves may receive God's mercy for their abominable sins, and that in God's own good time and way they may receive the love of Christ into their hearts and share in the great redemption Christ has wrought for *all* men upon the cross of Calvary.

If I might suggest; it seems to me the suffering Christians in Turkey should certainly be remembered in all our services of intercession connected with the war, but beyond this, I do beg all who will be kind enough to do so, not to forget them. "Remember us, remember us." Do we not hear that plea when we read the awful accounts? I know many do so, but we want more and more.

And if any one feels inclined to send assistance for those in poverty or hunger, kindly address,

Rev. F. N. Haezell,
The Rectory,
Setchwarth, Herts,
England,

one of the staff of the Archbishops' Mission to the Assyrian Christians. On September 7th Mr. Haezell wrote me very encouraging accounts, but later accounts in the papers have caused me to write this letter. He had some funds on hand at that time, but doubtless he will be glad of further assistance.

Thanking you, dear sir, for space in your paper for this letter and once more pleading for the loving, persevering prayers of all Christians on behalf of those who suffer such untold horrors, very largely if not altogether, because they are called by the Holy name of Christ, I remain,

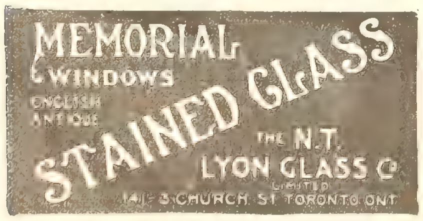
Caroline Macklem,
Victoria, B.C.

FROM THE FRONT

9th Bn. King's Own R. Lancs. Regt.
Brit. Exped. Force,
France 19, 10, 15.

Dear Sir,—I am afraid I have been very lax in writing to you before, but I have been pretty well taken up with things lately. After the war I hope I may return to the West, but I don't think it will be just yet. I am glad that so many Canadian priests are serving with the army. The Princess Pats are near here so I must try to get over to see them. I hope Church Life will keep going in spite of hard times.

H. S. Ram,
C. F.



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WHY NOT SMILE

In "A Rambler's Recollections and Reflections" by Alfred Capper are many amusing stories. The following are samples:—

When Dr. Wilkinson was rector of a London parish he preached such a moving sermon on the duty of self-sacrifice that two of his hearers resolved to give up keeping a carriage and pair.

Meeting their clergyman riding in Hyde Park, they made known their decision, and ventured some comment on the fact that he was riding a horse.

"Well," replied Mr. Wilkinson, "if you like to bestow such a flattering appellation upon this poor, dear animal, your statement is true enough, but beyond the fact that my steed possesses four legs, and a tail it might be an Angola sheep for anything to the contrary. It was given me by an old maid who knew about as much about horses as an Eskimo knows of the differential calculus. I have tried to sell it, but to no purpose, and one man was quite rude when I offered to let him have it for nothing. Don't, I beg of you, allow my horse to stand in the way of your proposed act of self-denial. For my own part, it is a special act of penance each time I ride this mysterious creature in the park."

The heroine of another anecdote had disembarked from a touring ship to make a two days' visit to Nazareth and the Sea of Tiberias.

When we read her comment on returning to the ship we shall recognize that there are others of her kind:—

"Oh, Mr. Smith, we've had such a lovely time! Everyone said mine was the smartest hat ever seen in Nazareth, and I was quite charmed with Siberia—no Russians of knouts or prisoners or anything horrid as I had expected!"

One more may be added. The Bishop of London was walking down a slum one day when he saw a small boy making mud pies at the road side. "What are you doing, my boy?" asked the Bishop. "Building a kerfedral," replied the little fellow. "Oh, indeed," said Dr. Ingram, "Where's your Bishop?" "Ain't got dirt enough for a Bishop," was the disconcerting reply.

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Women's Work and Social Service

SOMEWHERE against the dawning light of history stands Antigone, daughter of Œdipus, King of Thebes, beautiful, noble, and if possibly a little remote in her grand fortitude, yet owning true kinship with all that is honourable and lovely and of good report. We know the outline of her story. The Argive army had been defeated outside the walls of Thebes; her two brothers, Polyneices and Eteocles, representing the rival hosts, had slain each other in single combat; Kreon, King of Thebes, had decreed that Eteocles, the city's champion, should be honourably buried,

"Duly hidden beneath the earth
Given honour among the dead below";

that Polyneices, leader of the hostile force, must be unburied outside the city wall, whom

"None may bewail, none bury, all must leave
Unwept, unsepulchred,"

and that death by stoning was to be the portion of whomsoever should transgress this edict. Antigone in an act of glorious disobedience, gives her brother symbolic burial,

"Gathering handfuls of dry dust, and bringing them,
And from a shapely brazen cruse held high,
Crowning the body with drink-offerings."

She is captured, confesses her deed, and suffers the death penalty.

The King's edict may be capable of different interpretations; differences of opinion may be possible as to how far he was misusing his power or exceeding his moral right, but Antigone, his victim,

> "was fulfilling one of the most sacred and imperative duties known to Greek religion. . . Her situation was analogous to that of a Christian martyr under the Roman Empire, confronted with the alternative, Diana or Christ. . . Two qualities form the basis of her character,—an enthusiasm at once stedfast and passionate, for the right as she sees it, for the performance of her duty; or an intense tenderness, purity and depth of affection, manifested here in her love for her dead and defeated brother, as before it had been shewn in her fearless and selfless devotion to her blind and homeless father. There is in her mind no question between the claims of earthly happiness and of her sacred duty."

It is this which sustains her in the performance of a deed,—

"A capital crime of piety,"—

for which she knows that she must die:

"To me the pain is light, to meet this fate;
But had I borne to leave the body of him
My mother bore, unburied, then indeed
I might feel pain; but as it is, I cannot;
And if my present action seems to you
Foolish—'tis like I am found guilty of folly
At a fool's mouth."

Haemon, the King's son, the betrothed of Antigone, is the only one who ventures a serious remonstrance; he can hear "the murmurs in the dark, the moanings of the city for the maid,"

"Who of all women most unmeriting,
For noblest acts dies by the worst of deaths . . .
And (so the whisper darkling passes round),
'Is she not worthy to be carved in gold?'"

Haemon sees in his father an offender against justice, a scorner of the gods, who in his devotion to external discipline is "trampling on Heaven's honour."

When she is arrested, and challenged to "own or deny," she calmly acknowledges the deed, and the only sign of faltering is when, led out to death, she cries,—

. . . . "What celestial right
Did I transgress? How should I any more
Look up to Heaven in my adversity?
Whom should I call to aid? Am I not come
Through piety to be held impious?"

It is the eternal question,—"the righteous perisheth and no man layeth it to heart." Yet there is no real faltering: she will win approval from the dead, "and to the wise it is no crime." Death is claiming her because "she feared to cast away the fear of Heaven;" "she feared man so little because she feared God so much," and she is able to appeal beyond human might to the Eternal and Divine righteousness:

> "It was not Zeus that published me that edict: nor such are the laws set among men by the Justice who dwells with the gods below. Nor deemed I that thy decrees were of such force that a mortal could override the unwritten unfailing statutes of Heaven. For their life is not of to-day nor yesterday, but from all time, and no man knows when they were put forth. Not through dread of any human pride, could I answer to the gods for breaking these."

And so, inwardly obedient to the power above the State, Antigone goes forth to death.

* * *

It is, perhaps, hardly correct to speak of her as an "historic" figure: a legendary glory to some extent obscures even while it illumines her. But it is no longer Thebes we see, with "its old unhappy far-off things;" it is Brussels, and just past midnight on the 12th of October, 1915, when in the early darkness an English nurse is led out to die at the hands of a little company of German soldiers, for the offence of sheltering soldiers of the Allied armies, and helping them to escape from Belgium.

> "She told him (the chaplain) that she knew what she had done; that according to the law she was guilty and admitted her guilt, but that 'she was happy to die for her country.'"

According to what the Germans are pleased to call the law, the lawyer supposedly defending her was not allowed to see her before the trial, and was not shewn any document of the prosecution, yet "in her own oral statement before the court, she disclosed almost all the facts. She spoke without trembling and shewed a clear mind. When asked why she helped them to go to England she replied that she thought if she had not done so they would have been shot, and she thought she only did her duty to her country in saving their lives."

So Antigone, when challenged, made answer,—

> "Only if I had suffered my mother's son to lie unburied, for this would I be grieved."

* * *

There was no charge of *espionage* brought against Edith Cavell, and "the fact that she had nursed numbers of wounded Germans might have been regarded as complete reason for treating her with leniency."

In commenting on events which followed the popular rising of Monmouth against James II in 1685—230 years ago, and summarising the proceedings of Judge Jeffreys, Mr. G. M. Trevelyan says:

> . . . "He allowed Alice Lisle to be beheaded for exercising charity to fugitives who had implored food and shelter. . . When in his last days on earth he was sheltered by the walls of the Tower, from a nation of men seeking to kill him with their own hands, he was hiding not from the Whig mob, but from the human race."

A kinsman of Edith Cavell, in a letter to the *Morning Post*, writes thus,—

> "My cousin's intense devotion to the alleviation of suffering caused her to devote her life to nursing in Brussels. She voluntarily remained there to continue her work when the city was taken by the Germans. She would have nursed a German with as much tender care as an Englishman. In a letter to me, she said, 'We have no wounded here now. The Allies do not come now and the Germans are sent back to their own country. The few that remain are nursed by their own countrymen, so we are denied the great consolation of being of use in our special way.'"

Note again the chaplain's account of his last visit to her. She had been in prison for ten weeks and had been finally sentenced that day:—

> "To my astonishment and relief I found my friend perfectly calm and resigned. . . Her first words were upon a matter concerning herself personally, but the solemn asservation which accompanied them was made expressly in the light of God and Eternity. She then added that she wished all her friends to know that she willingly gave up her life for her country, and said: 'I have no fear or shrinking. I have seen death so often that it is not strange or fearful to me.' She further said: 'I thank God for this ten weeks of quiet before the end. My life has always been hurried and full of difficulties; this time the rest has been a great mercy. They have all been very kind to me here. But this I would say: standing as I do in view of God and Eternity, I realise that patriotism is not enough. I must have no hatred or bitterness toward anyone.'
>
> "We partook of the Holy Communion together, and she received the Gospel message of consolation with all her heart. At the close of the little service I began to repeat the words, 'Abide with me,' and she joined softly in the end. . . When I said good bye she smiled and said, 'We shall meet again.'"

* * *

There are, of course, contrasts in the two pictures, many of them; but there are resemblances, many of them. Let us note once more. In answer to Kreon's excuse that "an enemy must be an enemy even in death," Antigone makes the noble reply,

"I was not born for fellowship in hatred, but in love."

Hatred is a passion uncongenial to the "English mind"; it is hostile to the Christian mind; and it was not only a true Englishwoman, a true Briton, a true patriot, but also a true Christian, who, awaiting death at the hands of her country's enemies, on Oct. 11, 1915, was able to say,—

"I must have no hatred or bitterness towards anyone."

* * *

In his fine analysis of the "English mind," Professor Cramb dwells upon

> "its high tolerance in religion; its reverence, yet boldness before the mysteriousness of life and death; its love of free institutions; its pursuit of an even higher justice and a larger freedom."

Perhaps it is upon the peoples of the British Empire that the mantle of the ancient Greeks has fallen, perhaps

> "the Englishman is really the Greek grown old, a son of that undying state of mind which we think of as Helles, whom time has cured of political instability without killing the virtues rooted in love of liberty."

At any rate "the Greek mind" and "the English mind" alike find a noble expression in these two women, separated by many a line of division, yet linked by the inner motive of love, of courage, of sacrifice, and of devotion to that ideal and eternal right which is the only creator, as it is the only guardian of peace.

Let us forget for a moment the brutal harshness, the "scorn of

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celestial sanctions," the flouting of public feeling, the cynical excuses, the indecent haste: let us think of the devotion to duty, the large compassion, the calm sense of right, the sublime Christian faith and forgiveness foreshadowed in Antigone, exemplified in Edith Cavell. And where will Greece to-day take her stand? Will it be with Kreon? Will it be with Antigone? Will it be with the champions of force? Will it be with the chivalry of nations "for just and equal ends?" Which?

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Word Puzzle

Alphabetical Ontario

By the Rev. P. L. Spencer

1. Rugged A—, a region of pines
   Stretches from Hudson Bay south to Bruce Mines.
2. Steady sits B— on Simcoe's fair shore.
   Oldest of railroads conveys to the door.
3. C— reaching, you board steamer now
   Georgian Bay waters and Huron to plow.
4. D—, town in the county of Grey,
   Plaster produces from marl mixed with clay.
5. Wellintgon county has Irvine's rock caves.
   Heart of E— this stream gently laves.
6. F— a hospital royal can show,
   Only a league to the east you need go.
7. Busy is G—, for while organ men toil,
   College halls train many sons of the soil.
8. Women pray, soldiers fight, mutineers fly;
   Lucknow will stand though brave H— die.
9. I— rests in a county most fair.
   Oxford with rural old land will compare.
10. J—, a village in Haldimand shire,
    Nature supplies with bright light and clean fire.
11. K—, named from a castle of fame,
    Wellington north as a village can claim.
12. L— upon the Otanabee stream
    Pleasant location for boys' school we deem.
13. Picturesque islands and health would you find?
    Visit M—, and leave care behind.
14. First opportunity take to behold
    Falls of N— mighty and bold.
15. Church school for girls we in O— find.
    Good Bishop Bethune it keeps in our mind.
16. Change boats at P— the rapids to run,
    Getting a trial of danger and fun.
17. Q— historic and charming, though small,
    Marks by a column the place of Brock's fall.
18. R— a story of blood can relate,
    Spilt to defend us from Fenian hate.
19. S— you'll find on a border stream's bank,
    Taking in civic affairs a high rank.
20. T—, on Welland canal and a height,
    Stands near the scene of the Beaverdams fight.
21. County Ontario sees U— lie
    Midway between lakes as crows swiftly fly.
22. Homer and V— have changed their employ,
    Growing fine peaches, not writing of Troy.
23. Terminal point of a Bruce railway line,
    W— stands on a bay safe and fine.
24. X— needs a vowel to give it a face,
    County of Huron supplying the place.
25. Pleasant small village on river the Grand,
    Y— finds two rivals, placed one on each hand.
26. Mount of Jerusalem now ends the race,
    Durham the county and Z—the place.

Note. Several maps of Ontario, the larger the better, should be conveniently placed for the use of competitors. The exercise consists in supplying the missing word. An intelligent and well prepared leader can make the lines serve as a vehicle of much useful knowledge.

The answers to the above puzzle will appear in our issue of November 18th.

ANSWERS

Answers to British Possessions in issue of Oct. 21st.

1. Canada.
2. Newfoundland.
3. The Bermudas.
4. The Bahamas.
5. Jamaica.
6. Barbadoes.
7. Trinidad.
8. British Guiana.
9. Falkland Islands.
10. St. Helena.
11. Ascension Island.
12. Cape Colony.
13. Natal.
14. Transvaal.
15. Uganda.
16. Zanzibar.
17. Egypt.
18. Sierra Leone.
19. Gibraltar.
20. Malta.
21. Cyprus.
22. Aden.
23. India.
24. Ceylon.
25. British Burmah.
26. Singapore.
27. Sarawak (part of Borneo)
28. New Guinea, or Papua.
29. Australia.
30. Tasmania.
31. New Zealand.
32. Hong Kong.
33. Fiji Islands.

Peleg Howland, President E. Hay, General Manager
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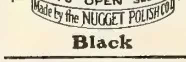

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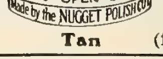

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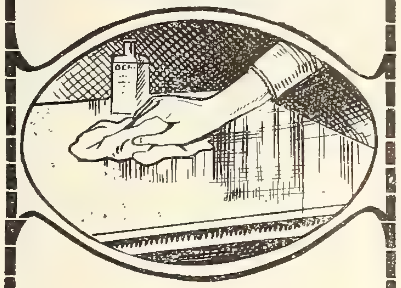

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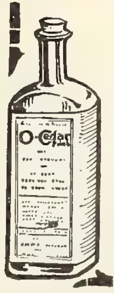

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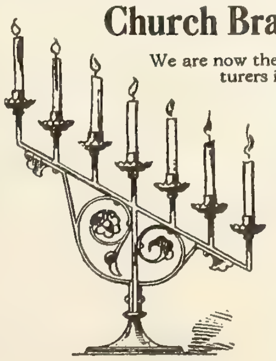

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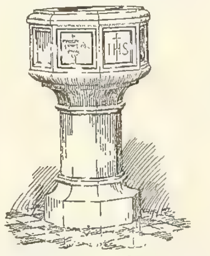

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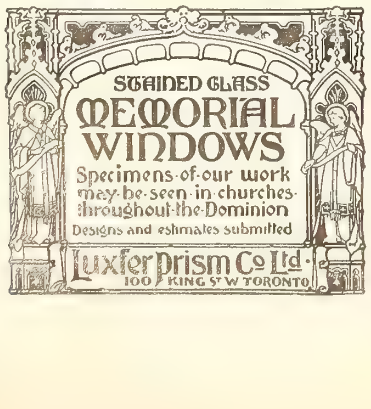

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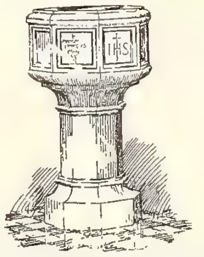

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The Week

Temperance

ONE of the terms which has lost its original connotation and ceased to be rightly understood, is the word Temperance. This word for us means moderation in all things. It means the right use and not the abuse of any gift of God. Intemperance in food, sleep, speech, dress, amusement may become most harmful and deadly. We do not consider it a sin to take a glass of intoxicating liquor, nor do we think that those who do so are sinners in the burning; but we do think that where men are willing to give up the use of liquor in order to strengthen and help their fellow men, that they are doing a noble and manly thing. There are ten commandments which God has given us and if we honestly strive to keep them, we shall keep our bodies in temperance, soberness and chastity. We would appeal to temperance workers to be more moderate in their language and not to talk as if total abstinence and prohibition are synonymous with temperance; and also to Churchmen and women to be willing to deny themselves in this matter that a great good may be done. Let your moderation be known to all men.

Follow the King and abstain from all intoxicating liquor as a beverage during the period of the War, for the sake of the Empire.

The Church and the Soldier

BY this time our soldiers in training will have returned from their camps and have settled for the winter in cities and towns all over Canada. What is our Church going to do for them? We have no doubt that every care will be taken to provide them with comforts and recreation, and in this, as heretofore, our Churches will certainly take their full share. But what provisions are they preparing to make for the religious needs of these men? The problem is simple for the small centres of population where the numbers of men stationed will be small. There it will be possible for the clergy of the parish to get into touch with the soldiers of our Church and offer them their religious ministrations. But what about the large camps? We know that they have their Chaplains and camp services. The men will probably get enough in the way of sermons, though we fear, from what we have heard, that there is a good deal of sameness about them. But could not our Churches supplement these in some ways. Celebrations of Holy Communion at hours which would not conflict with the necessary regulations of the camps, would, we think, be specially valued, and we do not doubt that the military authorities would meet the clergy in this matter and make it possible for the men to attend. We must not forget that a very large proportion of the enlisted men are members of our Church. Could not more be done, than has been hitherto the case, to provide opportunities for such of the men as may wish it, (and they would be more perhaps than we think, for these men, taking their lives in their hands, are brought face to face with spiritual realities) to meet the clergy privately for religious counsel and advice, and for the burdened soul "to open his grief" and receive the ministrations of the Church in one of her own appointed ways.

Munitions of War

IT is almost inconceivable that anyone calling himself a Canadian should make blood money out of the country's need. The manufacturers, it is true, have been generous in their donations to the various funds in connection with the war, but it is also true that large sums of money have been made by some dealers and manufacturers in a way that can scarcely be called honest. It has also been stated that in many munition factories the wage offered to girls and women is barely a living one. One finds it difficult to believe in the whole hearted patriotism of those who will with one hand take all but the necessities of life from their own countrymen and women, and with the other make handsome contributions to the funds of the Empire. Who really is giving the money? The manufacturers, or the underpaid factory hands? All honour is due to the manufacturers who are operating their factories at cost or even at a justifiable gain, making their time and ability a contribution to patriotism, but their action does not excuse the many who appear to be serving merely selfish ends. The men and women whose wages are cut to the lowest sum in order that the employer may shine forth as a generous patriotic giver are the real contributors and he is the ostrich-like child who thinks that no one knows. He has had his reward.

National Council of Women

THE National Council of Women has just concluded its annual convention and once more we are brought face to face with the new position which women are taking in social and economic matters. All honour is due to those women who long to help their sisters and uplift their condition in the world. They claim the respect of everyone, for their ideal is the uplifting of humanity.

Certain States of the American Union have of late rejected the proposition of woman's suffrage. This question is one which merits deep consideration. There are many difficulties in the way, but if only all will work, having in view the best interests of the nation as a whole, doubtless the difficulties will clear away, as they did in the case of manhood franchise, and the wisest course will manifest itself.

Every change that is to be lasting must come slowly. Quebec has just decided that women may not practise law within the province. Quebec is not yet ripe for the admission of women to the bar, but doubtless in time will gladly welcome some of the best intellects of its people.

There is a mighty work for women to do in changing the attitude in many social matters. If everyone, who desires the advancement of womanhood, will stand for righteousness and justice for both man and woman, and if we can get rid of petty prejudices and self-seeking in individuals, there is little doubt that in time differences will be swept away and the best interests of the race will be conserved.

St. Martin

THE 11th of November is St. Martin's Day. This famous saint was born early in the 4th century in Hungary, but was brought up at Pavia. Both his parents were pagans, but at ten years of age Martin attended the Christian worship and asked to be made a catechumen. He became a soldier at fifteen. There are a great many beautiful stories told to illustrate his loving and generous disposition. He had the happiness of converting his mother to Christianity. He established a monastery near Poictiers and became Bishop of Tours. St. Martin was a very courageous upholder of the faith, boldly rebuking and withstanding the emperor. In his younger days he was persecuted and publicly flogged by Arians. During the last sixteen years of his life he lived in close retirement, and had many supernatural visions. His cope, for many years after his death, was carried into battle and kept in a tent where mass was said.

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Prayer as a Factor in the Present Conflict

A Sermon Preached by the Rt. Rev. the Bishop of Kingston, in St. George's Cathedral, Kingston, on the 22nd Sunday After Trinity

"And He spake a parable to them to this end, that men ought always to pray, and not to faint."

OUR Lord has left us in no doubt at all as to His opinion of the exceeding importance of persistent prayer. He prayed constantly Himself; He taught His disciples to pray; and He does not hesitate to illustrate His teaching in this passage by a parable which might perhaps be misunderstood. In the story of the importunate widow and the unjust judge who was against his will forced into granting her petition by the pertinacity with which she urged it, He does not mean to imply that God , like the unjust judge, will grant our requests if we trouble Him enough with them. What our Lord means to teach is that if we can show such persistence in pressing our requests regarding ordinary matters as to compel a hearing and redress from those who otherwise would entirely disregard us, surely we should be ready to show even greater persistency and determination in laying our requests before God, Who is most willing to hear, and if He thinks fit, to grant, all that we ask or seek.

The reason why our Lord insisted upon the need of constant prayer is that man is, whether he be conscious of it or not, a spiritual as well as a material being, and prayer is a force in the spiritual world without which very little can be accomplished. We have not as a nation realized yet our exceptional need of prayer in the present struggle. If we were absolutely sincere, we should most of us have to confess that we believe that prayer will have very little to say in deciding this contest. That country will win, we think, which has the most men and money, and munitions. And it is true that these things are all of great importance, and count for much. But are we to believe it true that God is invariably on the side of the biggest battalions?

If you could eliminate all that is spiritual from man, then the kind of God such a being would worship certainly would always be on the side of the biggest battalions, for that god would be sheer force. But you cannot do this. Man is and always has been open to other influences, and one of the strongest of such influences has been religion, even in the domain of warfare. It was by this influence that Cromwell with a stroke of genius turned a rather disorderly and disorganized mass of men into the invincible "Ironsides." We may go further, and say that if this war was being waged by us for the acquisition of wealth or territory, or even if it were only for the defence of our material possessions, the supposition that the side possessing the most material resources would inevitably win. But if there is one fact that is revealing itself more clearly every day it is that tremendous moral and spiritual issues are also at stake. St. Paul's words in his Epistle to the Ephesians, which occurred in last Sunday's Epistle, are singularly appropriate, with but one word altered, to this present struggle. It is true that we are wrestling against flesh and blood; but it is equally certain that we are also wrestling against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. The pitiless devastation of innocent Belgium, the brutal murder of the Lusitania victims, the policy of ruthless "frightfulness" culminating in the cold-blooded execution, justified on a technical plea, of one of the noblest women who ever lived, Edith Cavell; an act which has shocked the conscience of the world; to what influence can we ascribe these things but to spiritual darkness in high places, and who are the begetters of this diabolical policy but the rulers of darkness? This is a spiritual as well as a material struggle, and we need every spiritual weapon we can bring into play, especially the weapon of prayer, for it is clear that this contest will be decided on spiritual as well as on material grounds.

We have tried this weapon perhaps, but only spasmodically. But our Lord says "always." Consider the situation. Every one is ready enough to pray when some loved one, a wife or child, let us say, is about to undergo a dangerous operation. However lax we may be in ordinary times, we are ready enough to pray then. Well then, remember that hundreds and thousands of your own flesh and blood, many of them personally known to you, are looking imminent death in the face every day, and at all hours of that day, for your sake. They literally never know what moment may be their last. Yet you cannot spare the time to come to Church to pray for them. The Service of Intercession, perhaps you say, is at an inconvenient hour for you. But the prayers which count are those which are offered at the cost of personal inconvenience and self-sacrifice. The men at the front know the value of prayer well enough. Again and again we have evidence in their letters of that. They are too near the unseen world all the time ever to forget God. I wonder what they must think of the men at home who will not take the trouble even to pray for them? And yet surely there could never be an opportunity equal to this of forming the habit of regular prayer. People object to prayer sometimes on the ground that it is selfish. But this kind of prayer is not for yourself at all, it is absolutely and entirely for others, and that is the most beautiful kind of prayer.

The Rt. Rev. E. J. Bidwell, D.D., D.C.L., Bishop of Kingston

We are passing through a period of darkness and disappointment at the present time. In many directions we feel that we have been doing our best. We have given our money and our time and service freely. But we have not yet, as a nation, given ourselves to prayer. Probably that is the reason why the clouds look so dark. At any rate, let us give a real, energetic, systematic trial to prayer, an effort which will mean a real self-denial in the time employed in it, without in any way slackening in any of our other activities. Let every Church form a League of Prayer, and enrol members who will pledge themselves to attend services of intercession on given days without fail. The men of the Church must do their part, and not be content with placing the women in the firing line. The W. A. in this diocese have already organized themselves for a similar purpose. If you cannot possibly attend a week-day Intercession Service, remember that you have a splendid opportunity in the early morning celebration every Sunday, at which intercessions are offered, and which ought to be crowded just now. We need to mobilize our praying as well as our fighting forces.

There is one thing that is more formidable than a nation with its back to the wall, and that is a nation, sword in hand, indeed, but on its knees in prayer. Such a nation is irresistible. It is afraid of no other power, but it is not ashamed to fear God. Prayer is the best of all cures for doubt and pessimism, for the man who prays knows that God's will must be done, and with that knowledge he is content. Add then the power of prayer to all your other activities, so that all your spiritual power may be thrown into the scale in a conflict in which great spiritual issues are involved. Then you can await the result calmly, for you will know that you have given your whole self to the cause of righteousness, and the rest you can leave to God. And you may be sure of this, that so far from God being on the side of the biggest battalion, the biggest battalions can never, in the long run, win unless they are on the side of God.

Our Old Country Letter

October 28th, 1915.

FORMING "a somewhat clerical and elderly company," in the phrase of the Archbishop of York, who presided, the Annual Conference of the Church of England Men's Society has just taken place at the Church House, Westminster. Yet, said his Grace, he was sure that nobody would grieve that the best part of the young manhood of the society should be at the moment where every young and able-bodied man ought to be.

Last year, the Archbishop went on, it had been determined that there should be no Conference. In some ways he had regretted this, for with so many members on active service abroad or in Government work at home it would never do for their society to appear inactive at a time of special and tense activity. The object of their present gathering was to try to fill their members everywhere increasingly with the right spirit. Its promoters "felt that the essential thing was that from the Conference there should go to all the branches a spirit which would direct and enthuse them to undertake whatever kinds of Christian service called for support and strength at the present time. We, therefore, thought it best to put before the society three main calls to service—the call to the personal consecration of our own manhood in the spirit of Christ; the maintenance of the witness of the Church at home and abroad to the things spiritual, unseen and eternal; and the definite beginning to prepare ourselves, our country and our Church, for that renewal of life which, please God, will prove to be the redemption for which this terrible ordeal has been preparing us. We must look forward, and be ready to take our part in the coming reconstruction of our national life."

Such words of hope are good to dwell upon in this our dark day, so I give them to your readers. The good that is to come out of it all is the hope that makes present endurance most possible. Last night, at a meeting which I attended of the Anglican and Eastern Churches Association, the same note sounded in addresses by the Bishop of London, the Rev. Father Nicolai Velimirovitch, representing the Serbian Legation, and especially from Mr. Stephen Graham, the well-known correspondent, who spoke with a noble vision and inwardness of the work of the "Mills of God" at this time.

* * *

At this time of the year in London, there is in normal years a quite bewildering number of Church gatherings and manifold interests to chronicle. This year, especially at night, when the great town lies in dangerous darkness, avoiding, from fear of enemy aircraft, the greater dangers of light, gatherings of all sorts are few. Indeed, it seems impossible to focus our thoughts upon any ordinary topics. But I should like to return to some account of the lectures on "Our Place in Christendom" at the old Church of St. Martin, of which I have written to you the last two weeks. The third was given last week by Professor Whitney, of King's College, London, who is a well known authority. He spoke on "The Mediæval Church in the West," and to many of his hearers gave a quite new interest to that little-known period of Church history between primitive times and so-called Middle Ages. "In the fifth and following centuries inroads into the Western Empire, of Teutonic races, threatened to destroy all civilization. The majesty of Rome and the strong organization of the Christian Church were the two things that survived. But the separation between the ordered East with its continued life and traditions and the tumultuous West, with its rough energy, its great promise but its early disorder, was complete." . . . . .

Roman and Christian thought permeated the West of that time in the form St. Augustine gave it. "Now St. Augustine, like St. John, saw a new city coming down from heaven. The old Roman world was saved by Christianity, which leavened it and gave it new life. The kingdom—the city—of God, was on earth. The marks of the Kingdom were justice or righteousness, obedience and peace. The opposites of these were the notes of the kingdom of the devil. A man, whether king or serf, took his place in the one Kingdom or the other, just as he shewed in his life the notes of the one or the other. In the ninth century Bishops were the leaders and rulers of society. The ideal machinery for Christianising the world seemed to be Kings working for the peace of Christendom under the guidance and advice of Bishops joined in Synods. Logically the scheme seemed perfect, in practice it made the monarch a slave. It gave the officers of the Church a work and responsibility for which they were not suited." . . And so on, tracing the natural but disastrous growth of Papal power and pretensions. "Thus we pass to the much-needed revival of the eleventh century. Once more we come to men bent on righteousness, filled with the idea of reforming a world which had fallen into disorder. The alliance with the state, its patronage and protection, had grown into something else. The Church, with its spiritual power and its spiritual work, was in danger of being secularised; Bishops had become officials of the state, and lived like laymen; parish priests on the lower scale followed their example; monarchs and land-owners appointed to benefices men of low standards and little spirituality. Fortunately at the very time of need, a religious revival had begun. When the disgraceful Papacy of Benedict 9th was ended, the tide of spiritual reform reached its degradation. Henry III, the great and pious Emperor, set up a new line of Popes, coming from, and inspired from, Germany, where religion at that time was a living force." . .

"I think that we may say that the Middle Ages made and saw the growth of the Papal power. We have traced its development and seen how it was the result of historic causes and historic forces. But that is a different thing from being part of the Divine plan, an integral and essential part of Christianity. Purely Western, mainly mediæval, based upon Imperial decisions, supported by mediæval forgeries, its strength lay in its adaptation to the times, in the services which, under masterful and righteous leaders, it did the world. . . . The Papacy did magnificent service to the world; it bore witness to unity and it fostered religion. In the middle ages it did all this. But in basing its claim to do it upon its own power alone, it destroyed the freedom, the growth, of much that lay beneath its power. Feudalism was to pass into tyranny, and tyranny foreshadowed revolution."

* * *

This is only a fragment. I cannot give you much idea of these addresses as a whole; but now when the longing for a United Christendom is so strong, and when the nearness in many ways to our own position of the Eastern Church, after many centuries during which we have known so much more of the West, is emphasized, it is especially interesting to trace clearly the history—and the need—of our divergence from the Roman

(*Continued on page 585*)

THE PULPIT FROM A PRIEST'S VIEWPOINT

PREACHING is so important, so useful, so urgently needed and so definitely commanded by Christ that we are quite justified in dwelling upon it from various points of view.

Some clergy have a tendency to disparage preaching and to emphasize the Sacraments as sufficient in themselves to give light and power to the individual Christian; others make light of the Sacraments and dwell on preaching as the true means of grace and strength. We share neither of these extreme views, for the Sacraments and preaching are each necessary and must go hand in hand in the same way that the Church and the Bible go together side by side, each bearing witness to the other.

The preaching of God's word unfolds the mysteries of Sacramental grace and the marvels of Divine love. The priest naturally sees in preaching an opportunity of revealing the hidden things pertaining to the offering of prayer, sacrifice, thanksgiving and worship. The pulpit provides for the true parish priest a place where he communicates regularly Sunday and weekday something definite and worth while. Because he has a message and teaches with system, decently and in order, his people love to hear him and are disappointed when he cannot be with them. A false impression has got abroad about a congregation being anxious to hear some special preacher; the people want a message from their own clergyman and are not generally desirous of a series of sermons from those who know neither them nor their needs.

The priest uses the pulpit to teach the truths, doctrines and dogmas of the Church. He sees an opportunity of giving carefully prepared teaching to old and young, for he has a sense of order and a reverence for the plan of the Church. He gives the special seasons and festivals due prominence not only by means of the decorations of the chancel, but also in suitably chosen sermon subjects. He desires to keep the idea of prayer always before his people and naturally uses the pulpit to this end. He considers that the subject matter of his sermons should deal largely with that which will build up the spiritual life of his people and therefore we find him referring to the sacrificial aspect of the Old Testament with its rites and ceremonies, its types and shadows, and the New Testament with its Gospel message and its spiritual teachings. The style and method are naturally quiet, reserved and dignified. The preparation has had in view the systematic Churchman who has been baptized and brought up in the faith and services of the Church. The end the priest has in view is the teaching of the faith once delivered to the saints. Such preaching is intended for the members of the orderly, settled congregation and endeavours to deal with them and them alone, but there are others whose needs are different and for them we must call upon the prophet. He has his own viewpoint, which we shall not consider now but shall deal with in another issue.

The priest views preaching as an opportunity of explaining the Sacraments, teaching the faith and building up the spiritual life of his people. He strives to deepen their sense of prayer and their fitness for service by leading them to those divine channels through which Sacramental grace flows with healing strength and life-giving power.

obedience and its ideals,—to say nothing of many other matters and developments made historically plain.

* * *

In the *Oxford Diocesan Magazine* the Bishop of Oxford deals with "Reservation of the Blessed Sacrament in the Church of England."

It is plain, he says, that the first Prayer Book in English, 1549, intended to abandon the previous practice of permanent Reservation, and made provision for carrying the Blessed Sacrament to the sick after the open Communion in church. This corresponded with the most ancient practice of the Catholic Church as described by St. Justin Martyr. In the book of 1552 this practice was abandoned, and the rule and practice of a clinical celebration of the Holy Sacrament, then provided for, alone survives under the present Prayer Book, 1662. Although it is probable, he says, that the rubric directing the immediate consumption of the consecrated species after the Blessing was directed not against Reservation but against profanation, yet the rubric "could hardly have been worded as it was if Reservation had not been quite outside the purview of its compilers." He holds, therefore, that an individual priest has no right under the Prayer Book, as it stands, to make Reservation of the Blessed Sacrament on *his own authority*. But the Bishop proceeds to point out that there is an exception in the undertaking to obey the directions in the Prayer Book, as thus expressed: "except so far as shall be ordered by lawful authority." He is disposed to believe that this exception was couched in terms intentionally vague. "And nobody who, however generally, accepts the tradition of the Catholic Church can doubt that any presbyter *may* accept the authority of his own Bishop as lawful ground for doing what it is not the clear intention of the Church to prohibit. The fact that the normal canonical action of the Church has been suspended so long among us, while circumstances and needs have utterly changed, renders it necessary to make the most of the authority inherent in the episcopate." The Bishop of Oxford therefore thinks it competent for a Bishop to allow Reservation for the sick; because

"(1) The rule which strictly excludes it, the rule which requires the total consumption of the consecrated species after the Blessing, does not appear to have been intended as anything else except a safeguard against irreverent treatment of the sacred elements; (2) the needs described at the beginning of the paper are real and urgent; (3) the practice of our Prayer Book in this matter differs from a 'practice of the whole Catholic Church of Christ' [expressly endorsed in the Preface to the Prayer Book], and has no larger authority than that of our own Convocation behind it; and (4) the present intention of our Province is to alter the practice by reverting approximately to the use of 1549."

The Bishop concludes that the practice of Reservation can be lawfully revived under certain conditions. This means that the clergy must use the present office for the Communion of the Sick when they can and the sick person wills. It means also that there is not sufficient ground for allowing permanent Reservation except in large towns. In large towns the discretion of the Bishop extends to allowing Reservation to be permanent, but *not* as an object and centre of devotion. About the Western development of the extra-liturgical cultus of the Blessed Sacrament the Bishop of Oxford says he has spoken, from a theological point of view, in his book entitled *The Body of Christ.* As far as his own feelings go, he recognized the attractiveness of this devotion to the full:

"But it must be acknowledged that this later Western use of the reserved Sacrament as a permanent centre of devotion has not behind it either Catholic or ancient authority. The Eastern Church does not know it and the ancient Church did not know it. It has not the sanction of our own part of the Church, the Church of England."

Perhaps, the Bishop adds, there is no line to be drawn between directing devotions to our Lord in the permanently reserved Sacrament and "Exposition" of the Blessed Sacrament, and perhaps "Exposition" and also "Benediction" would follow upon Reservation in the open church. He is not discussing this or reflecting upon it. But he feels convinced that if a current practice amongst us, even within a restricted circle, be found to outrun the provisions of the proposed rubric before its enactment, "we shall infallibly lose what I think would be the immense gain of a restoration of Reservation in the Church of England to-day by synodical authority."

* * *

Here is a hopeful bit of present day history to end with. A correspondent writes,—"I observe among my friends and acquaintances a much greater realisation of Christian duty during the war. Recent events have driven men to their knees, and there is a feeling that we shall never win through as we ought unless the nation throws itself upon God. We are all certain of the justice of our cause, and that we are fighting for Christian civilization. Life has become more solemn, and the clergy are asking themselves the question, 'Am I striking the right note in my teaching?' Some are finding out that they are commissioned to preach the Gospel preached by St. Peter on the Day of Pentecost. They hear from the parishioners of blessing received at the Front, and ask themselves, 'Why are we not sharing in the blessing at home?' They read the letters of their young men, and are struck by the simplicity of faith, and their trust in a living personal Saviour. Men who were tongue-tied at home speak their inmost thought in letters which the clergy have to answer, and the result may be seen in a great revival of spiritual life amongst our pastors and teachers. If this condition spread, before many months there will be life where deadness has been the rule. . . . At last the beginning of an awakening observed."

"IN THEIR DEATH THEY WERE NOT DIVIDED"

AFTER the battle, thick upon the plain
The bodies of the heroes slain were lying.
Wounded were moaning in their greater pain
For Duty-dying.

Briton and German lay—lifeless—side by side
In that last sleep in which all men are equal
Resting at length—together—hate defied
Love as its sequel.

They who had fought each other—hating then
Now in His arms the God of love had taken
In death they were as loving fellow men
Earth's strife forsaken.

All they had fought for—freedom—earthly gain—
Now was forgotten—peace their souls had filled,
Cared not they if it all had been in vain
The blood they'd spilled.

Resting in peace—their earthly warfare o'er
They wait for judgement at the Throne of Grace
Equal—at last, standing the throne before
They'll see God's face.

—STANLEY GILBEY.

TUBERCULOSIS SUNDAY

THE date for the fourth Tuberculosis Sunday in the churches throughout Ontario has been set for the 14th November.

A Trip to the Front

Major the Rev. F. C. Piper Tells of His Experiences as Chaplain

As you have asked me for a short account of my trip to the Front I will try and give you a few points which may be of interest to some of your readers. On August 16th, 1914, I left my parish without saying good-bye to any but my own family. It was hard enough to steal away quietly from the congregation I always loved to serve.

In a very few days we were at Valcartier Camp—it was my honour to be the first Chaplain there and the Senior Chaplain of all who arrived later on. Soon the 13th, 19th, 37th and 44th Battalions were all merged into one and your humble servant was appointed Chaplain. Practically the whole "Diocese of Niagara representation" was in my charge; soon I was given the Queen's Own Rifles to look after as well. I saw that this would not do, so persuaded the Rev. Leycester Ingles of Toronto, to join me, and I soon found what a valuable asset he was. He was not with us very long before he won the hearts of both officers and men, and then God called him to Himself for higher work. He died a hero, and was buried in the Churchyard at Bulford, England, where a simple cross marks his grave and a brass tablet was placed in the Parish Church to show how he was loved by those to whom he ministered.

When we arrived in England we soon erected recreation tents, and there we sang hymns night by night, for the soldiers are very fond of singing. Fight the Good Fight; When I Survey the Wondrous Cross; Rock of Ages; Jesu Lover of My Soul, and There is a Green Hill Far Away—these we soon found to be the favourites.

It was not necessary to have an instrument for everybody knew the tunes. Far from home, in a desolate place (for Salisbury Plains was an awful place to pass the winter in) we sang and sang—and never certainly have hymns been sung more reverently. How much those words meant to the soldiers, none but Jesus knew.

I was with our men at the greatest moments of their lives—with the men who had been in battle and returned wounded—with the men whom we were preparing for the Front.

The Padre is always welcome among the men, and certainly these days of trial draw the men very closely to the Chaplains.

During the year we had four confirmations and large numbers took advantage of the opportunity of being confirmed.

At Folkestone we had 18 Chaplains and 50 faithful women workers. Mrs. A. P. Shatford, of Montreal, was President of the Women's Department, and Mrs. Merritt, of St. Catharines, Vice-President.

All were kept very busy looking after the 11,000 Canadian sick and wounded, and I have yet to hear of one who felt that he was neglected.

The "Church Life Comfort Fund" was very welcome, and though it was impossible to cover so large a field, many soldiers were glad to receive a share of the cigarettes or other comforts as opportunity afforded.

Lord Roberts, the veteran General who warned England of her danger, visited the Canadians on two occasions—you should have heard the greeting he received. He too was called "Home," and I was honoured by having a place reserved for me at his funeral in St. Paul's Cathedral. Again, when the Memorial Service for the Canadians was held in St. Paul's, I was sent for to represent the Canadian Chaplains.

I was the guest of the Archbishop of Canterbury, and also of the Bishop of London, and I met the chief warriors in the Old Land and consulted with them upon the work of the Chaplains.

Then I was called upon to go east to the Dardanelles. We established hospitals at Mudros and at Cairo. We soon found that the war was fiercest in the east. The loss of life being appalling.

It is a fearful strain to hold any position in England, in France or at Gallipoli. I tell you you little know how the soldier is touched by this great war—you always find him happy, glad that he has been able to do his bit.

On my way home I arrived in London just in time to be in the midst of the Zeppelin raid; as if I had not seen enough before. It was terrible. In that raid we lost many Canadian boys.

And now I have returned to the work I love and to the people I delight to serve, not because I grew faint-hearted but because I fell sick by the way.

I have resigned my position as Chaplain to the Overseas Contingent, but expect to be very busy with parish work and also with military affairs.

Missionary Notes

Bishop Hamilton on the Connection Between the Church of England in Canada and Church of England in Japan—Need for More Workers—Missionaries in German East Africa—Columbia Coast Mission

At an united meeting of the East Middlesex Rural Deanery and the Women's Auxiliary of the Deanery, held in London, Ont., last week, Bishop Hamilton gave a most interesting and enlightening address on the Church in Japan.

Bishop Hamilton first clearly explained the connection berween the Church of England in Canada and the Church of England in Japan in order to correct an idea held by many that the Japanese Church is "part and parcel" of the Canadian Church. The Church in Japan is an independent national church, just as is the Church in Canada. It is the result of the missionary work of the Church of England in the Motherland and of the United States, but in no way subordinate to or under the jurisdiction of the parent Church. The relationship between the Canadian and Japanese churches is that of sisters or cousins. The Japanese Church to the present time is dependent on the outside Church for bishops. Four of the seven who rule the Japanese diocese are from England; two from the United States, while Bishop Hamilton, a Canadian, is the link between Canada and the diocese of Mid-Japan. The seven Japanese dioceses have their local synods, their own hymn book, certain additions to their prayer book; their own Missionary Society and Women's Auxiliary; their own foreign and domestic mission fields. All that is now needed to round out and complete the work is the appointment of Japanese bishops. Even a canon for the discipline of bishops has been prepared.

Physically, foreign mission work offers there fewer hardships than probably any other foreign field. In the whole of the diocese there are only eighteen centres where Christian workers are ministering to a population three-quarters the size of that of Canada. Reference was made to the splendid work being done by Miss Annie L. Archer, a former London girl, who, with two Japanese assistants, has 200,000 in her territory. While the Church of England has only one thousand members in the diocese, never before has the attitude towards Christianity been so friendly and receptive. The thinking classes see that Christianity is good for the country, and are asking the aid of Christian workers in the moral uplift of Japan. In order to illustrate that the thinking people are identifying themselves with Christianity, the case was cited of six judges, among the best of the professional class and holding high offices, who are prominent in the work of the Church of England of the Mid-Japan diocese. In closing, a plea was made for more workers. "The opportunities are great, and the work is even greater," concluded the Bishop.

* * *

Bishop Hamilton delivered an illustrated lecture on mission work in Japan in the Sunday School of St. James' Church, Stratford, on All Saints' Day. The views displayed were of very superior quality, showing in natural colors the inhabitants of the quaint little islands with the peculiar architecture, and the more prominent geographical features of the country. The Bishop pictured the striking contrast between old Japan and the Japan of modern times. Japan is now aiding Russia very materially in provisions and in armaments. At the outset of the war, when all was uncertainty on the Pacific Coast, and great anxiety was felt because of the inadequate coastal protection, the first armored cruiser to steam into Victoria was not a German vessel, but a Japanese. In a few months Japan had cleared the whole of the Pacific Ocean for British commerce.

The magnitude of Japanese exports is hardly realized by Canadians, but Canada herself imports every year from Japan huge quantities of the most diverse materials, ranging from tea, silk and porcelain, to tooth brushes and pearl buttons. Matches, bottles, clocks and various knitted goods are exported to India. The raw cotton of India and China is manufactured in Japan, and the finished commodity exported again for sale. Japan has been recognized as strong in the arts of war, but she is also strong in the arts of peace. Colleges and universities are found everywhere; colleges for women and colleges for men, public colleges and private colleges. Compulsory education obtains from the ages of seven to thirteen. Large banks and enormous joint stock enterprises are to be found thriving just as well in Japan as elsewhere in modern Europe.

The picture of the present Emperor, whose coronation services are to be held this month, was shown. The Emperor is worshipped as a God in Japan, as are also several extinct volcanoes and famous mountains. Although Japan is very much a country of mountains there is a great profusity of all descriptions of flowers, which bloom in some regions during every month in the year in consecutive order. Roses, for instance, only lose their full bloom towards the beginning of January. The cherry blossom is the favorite with the Japanese and the cherry groves are the haunts of pleasure seekers and nature lovers, especially in the first balmy weeks of spring. Nevertheless a very deep fall of snow is experienced in some parts of Japan, reaching the depth of ten feet on the level for weeks at a time on some occasions.

Rice is the staple product, two hundred and fifty million bushels of which are harvested in an average year, the work being almost entirely done by hand.

A queer mingling of the modern with the time-honoured institutions of the past is instanced in the evolution of the jinrikshaws, which are now fitted with the up-to-date bicycle wheel and pneumatic tire. The Bishop stated that the rickshawman will take a passenger 2¼ miles in an even 20 minutes, while a journey of 75 miles in which were included two mountain passages, was completed in this manner in two days. The postal system is all by hand delivery and is easily one of the most efficient in the world.

Japan has a population of 54,000,000 people with only a very few Christians. Although Buddhism is on the wane, it still has its strongholds, and is very tenaaciously cherished by the small tradesmen and country folk in particular. An illustration was given of a coil of rope composed entirely of human hair, in a Buddhist temple. The rope, which must have weighed at least a ton, was fashioned out of the offerings which Japanese women had made of their proudest attribute of womanhood, showing an intense sacrificial devotion to this religion.

Shintuism is another religion acknowledging over eight million deities among whom is the Emperor himself. On occasion of religious observances a huge car gaudily festooned, is dragged up and down the streets, to win by its mysterious influences, the favor of the governing deity.

But Christianity is not only a mission in Japan, it is a religion, and is recognized as such by the Emperor and the government authorities, who often invoke its assistance for the maintenance of moral and social order. Out of six and a half million population in mid-Japan, only five thousand are Christians. It is a Buddhist stronghold and very slow to yield to new ideals. However, where progress has been made it is very encouraging. There are now over 3,000 children in the Christian Sunday Schools. One of the native Christian priests is a man whose father and grandfather had been priests of the Shintu Order, and who had himself been studying for that office when converted. Moreover, and most important of all, Christianity is approved by the common people who are perfectly approachable at all times on the subject.

The Bishop, in conclusion, made a touching appeal for more workers and more support than had heretofore been accorded.

* * *

News has at length been received of the interned U.M.C.A. missionaries in German East Africa, as announced in October *Central Africa:*

"The long silence, lasting over a year, has been broken at last and we have permission to print parts of some of the short letters received by the relatives of our forty-two missionaries interned in German East Africa.

"The information, it will be seen, is of the scantiest; names of all places were censored, even postmarks obliterated; while there is still no word of our Africans. In all probability our missionaries themselves have no means of hearing of them, or if they have, were not allowed to write about them, for they would certainly know the great anxiety which prevails concerning them. We must be thankful that our friends are well in health, are able to fill their days, and are not uncared for.

"For the rest, we must continue to pray unceasingly that in God's good time this burden of anxiety may be lifted and altogether removed.

"The letters are all dated June 11th, 1915, and were received at the end of August."

* * *

No more interesting address, it will be remembered, was delivered at the missionary meeting of the General Synod than that of the Bishop of Qu'Appelle on the work of his diocese. In the summer he appointed as organizing missionary the Rev. R. S. Montgomery, B.A. Of his work and of the need for men Mr. Montgomery writes as follows:—

"My territory extends from Ogema west 60 miles into Alberta, taking in all the southern part of the province tributary to the Weyburn-Lethbridge line of the C.P.R., 250 by 50 miles. Some job! At present we have only two deacons and two priests and one lay reader working this huge territory. Each man has a separate mission. The Railway Mission has also a priest with a lay reader working four railway towns. So, if you can persuade any men to come and help us, do so by all means. They must be workers and able to rough it.

"Times have been hard. We prairie clergy have had some scratching to make ends meet. But this year the country is blessed with bumper crops and we're looking for better times.

"Besides the organizing duties I have the town of Shaunam on my hands. It is only three years old; already it has a population of 2,000; truly a wonderful town. Romans, Baptists, Methodists and the Church are located here. We have two lots, a vicarage shack all paid for; now we intend putting up a small church."

* * *

The Indian missions in the Diocese of Calgary have suffered a great loss in the death of Mary, wife of the Rev. Stanley J. Stocken. Mrs. Stocken was for many years on the list of W. A. missionaries in the North-West, having been for some years matron of the Blackfoot Indian Home. Since her husband retired from active work, owing to ill health, they have lived in close proximity to Canon Stocken at the Mission, and in many ways Mrs. Stocken so endeared herself to the Indians on the reserve that they feel her death keenly. "She loved us and we feel very sad that she is so ill," was the oft heard expression of the Indians.

The late Mrs. Stocken was in her fifty-seventh year and had twice been operated on for cancer. Death came on 29th October, and on All Saints' Day she was laid to rest in the Union Cemetery, Calgary. The service both at St. Stephen's Church and at the grave was taken by Archdeacon Tims. There was a large attendance, including the members of the Diocesan Board of the W.A. The body was borne to its last resting place by four of the clergy of the diocese.

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The Rev. Canon Gould and Mr. R. W. Allin, of the M.S.C.C. office, together with the Rev. D. M. Rose and the Rev. G. E. Simmons, Canadian missionary from Honan, China, left Toronto on Thursday last to take part in the missionary campaign in the diocese of Rupert's Land, which is being conducted under the auspices of the L.M.M. during the month of November.

* * *

Miss E. W. McIntosh, who left St. John last month for missionary work in the diocese of Honan, China, has arrived in Nanking, where she will take up the study of the Chinese language. She will first meet her co-workers when she goes to the hills next summer for a short holiday.

* * *

The Rev. T. B. R. Westgate, Canadian missionary, is still detained in German East Africa. Mrs. Westgate is in England and has only received one letter from her husband since the outbreak of the war.

* * *

An Institute will be held at the Church of the Redeemer, Toronto, on November 22 and 23, under the auspices of the Missionary Prayer and Study Unions, which are the parochial organizations which are under the direction of the new committee on missionary education created at the time of the last General Synod by the M.S.C.C. A good programme had been arranged for and expert leaders are being secured for the classes. The Rev. Dr. T. S. Boyle and Dr. C. H. Thomas are the members of the committee in charge of the programme.

* * *

Dr. Archer, Canadian missionary in Palampur, India, may take a short furlough in Canada in the near future.

* * *

The Rev. Capt. John Antle, of the Columbia Coast Mission, is visiting some of the Eastern cities in the interest of his work.The Columbia Coast Mission, which has its headquarters in Vancouver, consists of a stretch of territory extending for 250 miles north of Vancouver along the Pacific Coast. In that territory the mission operates three hospitals, while a hospital boat, equipped in a most complete manner, carries the sick from the mines and lumber camps along the coast to the hospitals. The chief work accomplished by the mission is among the lumbermen and miners.

Eleven years ago, when Mr. Antle made his first trip up the coast in a boat, which he had constructed, there were about 3,000 men living in the camps and when any of these took sick they were not able to get medical attention and in many cases would die. He conceived the idea of providing a hospital ship and founding hospitals at different points along the coast. The first hospital was built at Rock Bay in 1905, the building being contributed by the Hastings Mill, Company. Three years afterwards it was enlarged and it was burnt in 1910 and after that a splendid new one was built at a cost of $14,000. In June, 1909, a second hospital was built at Alert Bay, costing $10,000. This hospital is in an Indian settlement and cares for a great many Indian patients. The other hospital is at Van Anda and was built by the Tacoma Steel Company. The hospital ship Columbia was built at a cost of about $25,000.

The mission is self-sustaining to a great extent, but about $10,000 over what it is capable of earning is given by individuals. Four doctors are employed by the mission and three clergymen. The annual expenditure of the institution is about $25,000.

The Church in the West

A GROWING interest in Missions and increased contributions to their support has in the Diocese of Rupert's Land been accompanied by increased activity in the Rural Deaneries. Which is cause and which effect, it is, perhaps, hard to say; but there can be no doubt that there has been action and reaction. A wider interest in the Church's work beyond the limits of the Deanery has produced greater activity within, and this in turn has manifested itself in a truer appreciation of the mission of the Church as a whole. The law of the Church's life has been once again illustrated, that the parish, deanery or diocese that will preserve its vitality unimpaired or increase its vitality, must do its share in the extensive work of the Church beyond its own borders.

Whether or to what extent the organization and work of the deaneries in this diocese differ from those of other dioceses, I cannot say. To many members of the Church, at any rate, the constitution of the Rural Deaneries is unfamiliar, and I venture to give some account of those in one diocese as an example of what may be found in others.

On deciding to do this it occurred to me that I might profitably gather some information concerning deans generally, before I began to write of those presiding over Rural Deaneries. They are said to have been so called because they presided over ten canons or prebendaries, but more probably because each diocese was divided into deaneries, each comprising ten parishes or churches with a dean presiding over each. In England, I was surprised to find, in respect of their differences of office, deans are of six kinds. It was also startling to read that the function of Rural Deans have for many years become almost obsolete. Judged by what they accomplish now, those of former times, before they became obsolete, must have been tremendously energetic.

Our Rural Deans are chosen by ballot by the clergy in attendance at a meeting called for the purpose and by the sealed votes of the clergy entitled to take part in the election, but unable to attend the meeting. The choice thus made is reported to the Archbishop for approval and appointment as Rural Dean.

Meetings under the presidency of the Rural Dean are of two kinds. Meetings of the Chapter are attended only by the clergy within the Deanery holding the license of the Archbishop. Meetings of the Rural Deanery, as distinct from the Chapter, are attended by Churchwardens and Lay Representatives of parishes and missions within the Deanery. All Lay Readers holding the license of the Archbishop residing or officiating regularly in the Deanery, and clergy or laity, invited to attend by the Chapter.

Among the duties assigned to the Chapter two may be mentioned. It is directed to see that all new settlements within its limits are visited, information as to members of the Church residing therein obtained and, so far as possible, services held for them. It is also its duty to form a library of books of reference for the clergy. The duty of the Ruridecanal Meeting is generally to consult for the spiritual welfare of the district and the interests of the Church, and to consider any question submitted to them by the Archbishop or the Chapter. Thus, at one of its meetings the apportionments for the Mission Funds are considered, suggestions made for increases or decreases in the parochial assessments and plans formed for procuring the money required to pay them.

Four meetings of the Chapter are as a rule held each year. There is always a celebration of the Holy Communion and Evensong with a special sermon. Twice a year, there is in addition, a meeting of the Rural Deanery combined with a conference of the Women's Auxiliary or the Sunday School Association. In one Deanery all meetings are always held in the same parish; in all other instances the meetings are held in different places as determined by the Chapter.

In view of the difficulties of travel the attendance is usually good. Drives of thirty miles are not uncommon. Often the journey has to be made in part by road, in part by rail. But the clergy generally seem to regard the meetings as worth the effort. For many they are a time of spiritual refreshment. Those who are constantly giving have an opportunity to receive. Too often, alone upon the mountain tops, they find in fellowship with those whose difficulties are their own, an opportunity to supply their common needs. The younger men especially can take counsel with the more experienced, and the consciousness of a common mission strengthens them to face the many difficulties and perplexities of their work. In the discussion of topics of present interest they return to their reading with renewed zest and determination and, what is not of least importance, in the friendship and comradeship of these reunions they find heart to face afresh the isolation that is often the greatest difficulty of their lot. G. H. B.

Reviews

The Nineteenth Century and After. No. 464. Spottiswoode & Co. Ltd.

The current number of this well known review contains its usual budget of able and interesting articles, most of them dealing with the war in its many phases and influences. We would specially call attention to the two which discuss the attitude of the Vatican. In the first Monsignor Moyes makes out the best case he can for the Pope's silence on the Belgian atrocities—and we trust that most readers will find it unsatisfying. Mr. Sinnett, the well known occultist, has an interesting article on "Our Unseen Enemies and Allies," and Professor Morgan continues his vivid narrative of conditions on part of the front in "More Leaves from a Field Note-Book."

Report of the Synod of the Diocese of Yukon, 1915.

This is the Report of the Third Synod of the Diocese held at Dawson in July. It is well worthy of reading, telling as it does of the problems before the Missionary Diocese and of the way in which the little band of workers under its heroic Bishop are striving to meet them.

The Mission Field, October.

This monthly magazine of the S. P. G. deals in this number largely with the Society's work in Asia. It is well illustrated.

War Work, Oct., 1915. Issued by the National Relief Committee.

We advise all who are interested in work for our soldiers to obtain at once a copy of this little pamphlet. They will find full information and many suggestions for help. The cost is only five cents.

Creed of St. Athanasius

To the Editor of Church Life:

Sir,—Perhaps it would allay some of the anxiety expressed by a few were you to publish the Creed of St. Athanasius in your paper as it will appear in the Revised Book of Common Prayer.

I append it as it will appear.

Chas. L. Ingles,
Hon. Clerical Secretary,
Lower House General Synod.

At Morning Prayer

(Rubric as in the present book.)

When the Creed is recited by the minister and by the people responsively, the divisions indicated in the margin shall be observed.

Note.—The indented clauses may be omitted at the discretion of the minister from the public recitation of this Creed in Divine Worship.

Quicunque Vult

Minister—Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

> Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this:That we worship one God in Trinity, and Trinity in Unity;

People—Neither confounding the Persons: nor dividing the substance.

Minister—For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

People—But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty coeternal.

Minister—Such as the Father is, such is the Son: and such is the Holy Ghost.

People—The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

Minister—The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

People—The Father eternal, the Son eternal: and the Holy Ghost eternal.

Minister—And yet they are not three eternals: but one eternal.

People—As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

Minister—So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

People—And yet they are not three Almighties: but one Almighty.

Minister—So the Father is God, the Son is God: and the Holy Ghost is God.

People—And yet they are not three Gods: but one God.

Minister—So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

People—And yet not three Lords: but one Lord.

Minister—For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord,

People—So are we forbidden by the Cathoilck Religion: to say, There be three Gods, or three Lords.

Minister—The Father is made of none: neither created, nor begotten.

People—The Son is of the Father alone: not made, nor created, but begotten.

Minister—The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

People—So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

Minister—And in this Trinity none is afore, or after other: none is greater, or less than another;

People—But the whole three Persons are co-eternal together: and co-equal.

Minister—So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe faithfully the Incarnation of our Lord Jesus Christ.

People—For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man;

Minister—God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

People—Perfect God and Perfect Man: of a reasonable soul and human flesh subsisting;

Minister—Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

People—Who although he be God and Man: yet he is not two, but one Christ;

Minister—One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

People—One altogether; not by confusion of Substance: but by unity of Person.

Minister—For as the reasonable soul and flesh is one man: so God and Man is one Christ;

People—Who suffered for our salvation: descended into hell, rose again the third day from the dead.

Minister—He ascended into Heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

People—At whose coming all men shall rise again with their bodies: and shall give account for their own works.

Minister—And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

(*Then all together shall sing or say the Gloria Patri.*)

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

Declaration

"For the removal of doubts, and to prevent disquietude in the use of this Creed, commonly called the Creed of St. Athanasius, it is solemnly delared:

"1. That the confession of our Christian Faith commonly called the Creed of St. Athanasius, doth not make any addition to the Faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

"2. That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church, in this confession, declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this confession of Faith are to be understood no otherwise than the like warnings in Holy Scripture; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the judge of all."

A. Y. P. A.

Dominion Convention

Toronto, November 1st and 2nd

THE fourth annual convention of the A.Y.P.A. was held in the school house of Holy Trinity Church, Toronto, on November 1st and 2nd.

It was originally intended to hold the convention at Windsor, Ontario, but owing to the conditions created by the war, the place of meeting was changed to Toronto.

If there was any doubt in the minds of members as to the advisability of holding a convention at this time, that doubt is by this time dispelled. All things considered, the convention has been very successful.

The Bishop of Toronto, the Rt. Rev. J. F. Sweeny, D.D., welcomed the convention to Toronto on Tuesday afternoon at 2 o'clock. He thought the A.Y.P.A. had done wisely in holding the convention at this time in spite of what might seem very adverse circumstances.

The reports of the president, Mr. A. W. Langmuir, of the secretary, Rev. E. Appleyard, and of the treasurer, Miss Woodhouse, showed encouraging features. The A.Y.P.A. is fast becoming the organization that is going to bind together the young people of the Church for the realisation of its splendid ideals—worship, work, fellowship and edification.

The Rev. S. E. McKegney of the diocese of Huron, spoke on "The Relation of the A.Y.P.A. to National Life." He urged upon the members the necessity of presenting the religion of our Lord Jesus Christ in its proper proportions. "The ordinary man is not opposed to the Church as such, but he is opposed to the Puritanism which passes as religion in Canada. Unfortunately he confounds the Church with this spirit and one of the first duties of the A.Y.P.A. is to show to the nation the true spirit of our Master.

"It is the duty of the A.Y.P.A. to teach that nothing is secular; but that the spiritual strength received on Sunday has to be put into operation in all departments of life on every day of the week."

The Rev. Canon McNab followed with a patriotic appeal to those present to do what they could to help the Empire in its great task.

At the mass meeting held in the St. Anne's parish hall on Monday evening the Bishop of Huron gave a stirring address on the contribution of the Anglican communion to the life of the nation. There was a tendency on the part of some Churchmen, said his Lordship, to belittle everything that was distinctive of Anglicanism. Not so shall we make any contribution to the life of this country, but only by emphasizing those things that distinguish the English Church from the denominations.

He then went on to point out and enlarge upon some of these distinctive features of the Church—(1) The observance of the Church's year. This observance gives proportion to the Church's teaching. All the great and fundamental doctrines of Christianity were brought in an orderly manner to the attention of the people.

(2) The recital of the creeds was a common bond of all our people.

(3) The repetition of the ten commandments, a custom not obtaining in any other communion that he was aware of, has been responsible for the reputation for honesty and truthfulness characteristic of the English people. The end of all religions is righteousness. The recital of the commandments is a constant reminder of the obligation of the moral law. He also mentioned the distinctive place given to worship and to the Holy Scriptures. By emphasizing these features of our Church we shall best make our contribution to the life of the nation. Not only so, but his Lordship pointed out that if ever we were to realise our aspirations for Church unity, it could only be by a spirit of inclusiveness, comprising all the various elements that distinguish the various bodies of Christians.

If the convention had done nothing but bring the Bishop of Huron to deliver this timely word to the young people of our Church, it would have laid them under a deep debt of gratitude.

On Tuesday a corporate celebration of the Holy Communion was held in the Church of the Holy Trinity at 7.30 a.m. The Bishop was the celebrant, and was assisted by the Rev. Canon Powell and the Rev. John Hodgkinson.

Archdeacon Ingles opened the convention on Tuesday with a devotional address based on the words "Even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." The Archdeacon saw in these words the true interpretation of life, the law by which all life at its best is governed. Service and sacrifice were the two things that characterized our Lord's life and must be the marks of our lives. We are learning in these days something of the law of sacrifice. Mothers are giving up their boys, wives their husbands, sisters their brothers. But if we are to serve as we ought we must learn to live in fellowship with God.

Mr. Herbert Bright, chairman of the Toronto President's Association, in the course of an address on "The A.Y.P.A. and the War," told of what St. Aidan's A.Y.P.A. had been able to accomplish for the Red Cross. The members have been meeting during the summer and have made thousands of bandages and other articles. They are also hoping to supply a motor ambulance. Mr. Bright urged the branches to take up this work during the winter and thus help in the great task now before the Empire.

"The Usefulness of the A.Y.P.A. in the Parish" was dealt with in a very able paper by Canon Davis, of Stoney Creek, Niagara Diocese. Canon Davis has proved its usefulness in his own parish.

In a powerful address Canon Powell dealt with the development of leadership through the A.Y.P.A. He pointed out that we all have a duty to God, to our fellowmen, and to ourselves. In order to develop leadership we must have a sense of the Presence of God.

Our duty towards ourselves was to develop the powers God has given us. One of our weaknesses was the lack of mental development. "What books," asked the canon, "have you read?"

To our fellowmen the A.Y.P.A. owes the truth. Full of vigour and fresh from Confirmation the members ought to be able to give to men that truth which they need.

Members also owe men a leadership that comes through example.

The Canon spoke of faith, justice, love, as our contribution to good citizenship. He gave it as his opinion that the reason so many young Churchmen had enlisted was largely due to the influence of the Book of Common Prayer in which we are never allowed to forget our duty to the state. The members were urged to take an interest in social problems in their various districts, and also to endeavour to develop their mental powers which were next in importance to spiritual things. People get tired of tea parties and if we have nothing better to give them they will soon leave us. But take a poet, find out his philosophy of life, what he thinks about God, and we shall interest our young people. There are a thousand and one subjects of passionate interest to fill up our programmes.

During the morning intercessions were offered for the members of the A.Y.P.A. who are serving the Empire at the front.

At the afternoon session Prof. Wright of Huron College spoke on "The Church and the Empire," basing his remarks on the character of the two men, Moses and Elijah, he urged upon the members to become men and women of prayer. For those who could not go to the front here was a most effectual way of helping the Empire. The biggest thing we can do for the Empire is to do what Joel did, blow the trumpet in Zion and call the people to the Church.

Mr. Clarence Bell, who succeeds Mr. A. W. Langmuir as president of the A.Y.P.A., in an address on "The Necessity of Strengthening the A.Y.P.A. at the Present Time," said that if anything went wrong in these days we were all prone to blame the war. But this is the time when we ought to rise to the occasion. The spirit we ought to manifest is that expressed in the song, "We'll Never Let the Old Flag Fall."

The convention was brought to a close by the Bishop of Toronto.

The following are the officers:—

Hon. president, Rev. Canon Brown, Halifax; past president, A. W. Langmuir, Toronto; president, Clarence Bell, Toronto; vice-presidents, H. S. Bell, Toronto, and Miss Laura Ryder, Kingston; secretary, Rev. E. Appleyard, London; assistant secretary, G. S. Bate, Toronto; treasurer, Miss M. J. Woodehouse, Hamilton; auditor, S. S. Boyde, Toronto; publicity secretary, W. A. Peacey, Toronto.

Personal Mention

THE Venerable Archdeacon Cody represented Wycliffe College, Toronto, at the consecration of the Rev. E. C. Acheson as Suffragan Bishop of Diocese of Connecticut, which took place in Middleton, Conn., last week.

* * *

Mr. Arthur Baldwin, of the city of St. Thomas, Ont., who died a few weeks ago, bequeathed $1,000 to St. John's Church.

* * *

The Bishop of Quebec and Mrs. Williams were in Ottawa last week end, the guests of Dr. and Mrs. F. Montizambert.

* * *

The Rev. Dr. Symonds, of Christ Church Cathedral, Montreal, has accepted the invitation of the Churchmen's Union to become one of the vice-presidents. Professor Percy Gardner of Oxford, is the president, and among the ten vice-presidents are: Right Hon. Lord Grey, Sir C. Thomas Dyke-Acland, Rev. Prof. Kirsopp Lake and Canon Rashdall.

* * *

The Rev. R. G. Magee has been appointed curate of St. Matthew's Church, Ottawa. Mr. Magee is a graduate of Trinity College, Dublin.

* * *

Mr. J. A. Birmingham, who is so well known to Brotherhood men throughout the Dominion, has resigned his position as assistant secretary to the Brotherhood of Saint Andrew in the United States and has taken a business position in B.C.

* * *

Acting on the suggestion of his uncle, the Rev. Professor Bethune, of Guelph, Mr. H. J. Bethune has presented to Trinity College, Toronto, a fine portrait of his grandfather, the second Bishop of Toronto. The portrait was painted in 1853, while the subject of it was still rector of Cobourg, Archdeacon of York, and, if we mistake not, editor of *The Church*, a newspaper which flourished for some twenty years. The occasion of its presentation to the Archdeacon was the merging of the Theological Institution at Cobourg into the theological department of Trinity College, at its opening in 1852. Of the Institution, at which most of the clergy of the old Diocese of Toronto between 1842 and 1852 were trained, the Archdeacon had been principal throughout its history and his former students wished to show their appreciation of him in some tangible form. Among the surviving students are Canon Worrell, of Oakville, Canon Tremayne, of Mimico. and the Rev. T. S. Campbell, of Wiarton.

* * *

Rev. John Antle, of Vancouver, superintendent and founder of the Columbia Coast Mission, is in Ottawa, the guest of Bishop and Mrs. Roper. Mr. Antle has come east to raise $4,000 by way of a loan from private individuals to clear off a liability incurred by the mission in erecting a new hospital at Rock Bay to replace the first one at that place, which was destroyed by fire in 1910.

* * *

It is with the very greatest regret that we hear of the departure from Canada of the Rev. W. Hardy Johnson, rural dean and rector of the church of Saint John the Evangelist, Sault Ste. Marie, Ont., who is leaving next month to take up work in England. Mr. Johnson has for the last two or three years acted as correspondent for Church Life in the diocese of Algoma and we take this opportunity of extending to him our most cordial thanks for the help he has willingly given in the midst of a multitude of other duties and of wishing him God speed in his new sphere of work.

* * *

Sir Wilfred Grenfell, who has done such a great work as a medical missionary among the fishermen and "livyers" on the Labrador coast, is leaving soon for active service in France with the Harvard unit of Red Cross workers. Dr. Grenfell will spend his missionary furlough working in some French or British hospital.

* * *

Canon Hedley has returned to Port Arthur after an extended vacation in Brantford.

* * *

The Rev. F. Sherring, formerly of Port Arthur, is at Exhibition Camp, Toronto as chaplain to one of the regiments.

* * *

The Rev. C. E. Jeakins, chaplain, formerly of Brantford, has also moved to the Toronto camp from Niagara.

* * *

The Rev. H. McCausland, assistant priest of St. Augustine's Church, Toronto, has been appointed chaplain of the newly formed 95th Battalion.

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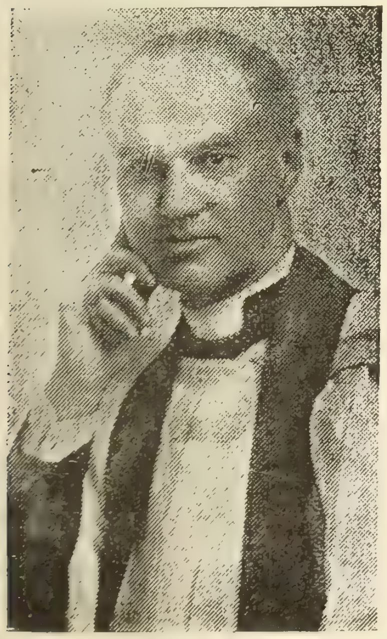


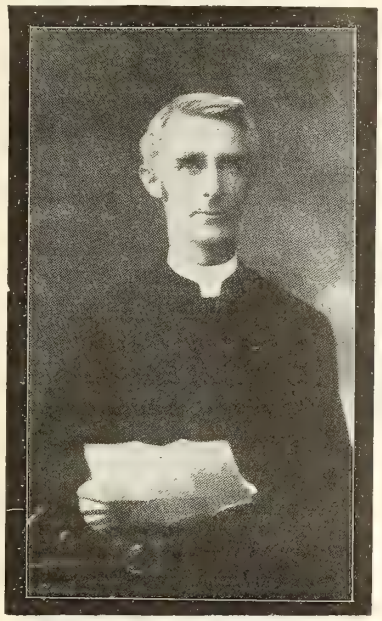
Archdeacon Forneret, All Saints' Church, Hamilton

The Ven. Archdeacon Forneret hes resumed his dutiesat All Saints'Church Hamilton. He has seen longer service as chaplain than any other in the Canadian militia, having been appointed to the Royal 13th twenty-five years ago by Sir John Gibson, then commanding officer. Major Forneret, on the outbreak of the war, twice offered himself for active service, but nothing came of his offers. Last spring, however, the military authorities asked him to accept the senior chaplaincy of Niagara camp, which duty he has just completed.

* * *

Rev. C. V. Lester, rector of St. Luke's Church, Brantford, which boasts that every eligible member of the congregation is now on active service, has received word to report immediately in England, to undertake the responsibilities of chaplain of No. 3 Brigade, C.E.F., which is commanded by Lieut.-Col. E. C. Ashton, of Brantford. Mr. Lester preached his farewell messages to his congregation on Sunday, leaving after the evening service for Montreal, whence he sailed for England.

* * *



Canon Davidson, St. John's Church, Peterborough

The Rev. Major Canon J. C. Davidson for 19 years chaplain of the 57th Regiment, has been appointed chaplain of the 93rd (Peterborough) Battalion for overseas service. Canon Davidson's application was on the personal suggestion of the Minister of Militia. The Peterborough *Examiner* published a leading editorial of congratulations referring to Canon Davidson's long and intimate connection with the life of the city and the stimulus he had given to patriotic and philanthropic enterprises. "He had always taken, moreover, the keenest interest in military affairs and his energy and kindness of heart would find an outlet and expression in the camp and field as they had in the community. His appointment would be generally welcomed."

The congregation of St. John's have kindly supported their rector in this enterprise and leave of absence will be granted, though no definite arrangements have yet been made. Canon Davidson will not leave until the spring as the Battalion will winter here.

* * *

On the 29th of October there passed away at Calgary, Mrs. Stocken, beloved wife of the Rev. S. J. Stocken, and sister of the Rev. Dr. Symonds, of Montreal.

* * *

The Rev. S. A. Selwyn, who for the last seven and a half years has been Vicar of Sherbourne Abbey, Dorset, Eng., has just arrived in Toronto to become Vicar of the Church of the Messiah.

* * *

A window erected by Major-Gen. Sir William Otter in memory of his wife, the late Lady Otter, was unveiled by Col. Sweeny at St. John's Church, Portland Street, Toronto, on Sunday.

* * *

The Rev. D. Russell Smith, rector of Port Colborne, has volunteered for overseas service.

Word Puzzle

By the Rev. P. L. Spencer

SOME OF THE NATIONS AND PEOPLES

THOUGH not distinct in story or in race,
In prospect bright they take the foremost place.
Their plains are vast, their mountains peaks sublime;
Their soil is rich, salubrious their clime.

2. Their motto, "Out of many one," is bright;
And now a hundred millions think it right.
We share with them the wish, "Let discord cease;"
And say, "Another century of peace."

3. Their land, though small, containsa town immense.
Their church records St. Alban's brave defence.
Old castles, abbeys, halls, sweet bells, high spires
Enkindle in the breast affection's fires.

4. That they continued safe from Saxon hordes
The language they still speak good proof affords.
The Principality a title gives
To heir-apparent while the monarch lives.

5. Whom St. Columba and St. Cuthbert taught,
Whose freedom Bruce with blow in battle bought,
They gave a King the Tudor line now done,
And thus two crowns, they moulded into one.

6. Renowned alike for eloquence and wit,
But thought by some for local rule unfit,
They occupy an isle of emerald hue,
Though orange is the badge of not a few.

7. Polite and polished, but impulsive, gay,
They, once our foes, are at our side to-day.
In Canada are many of like tongue
To which for generations they have clung.

8. Once owned they half of this vast continent,
But gain was that on which their minds were bent,
Of fertile shores and islands now bereft,
Their creed and language only they find left.

9. Their home-land but a strip of olden west,
And few the colonies by them possessed,
Corrupted royalty they lately spurned
And then to rulers presidential turned.

10. Their land became of carnage great the scene
When French and British strove in battle keen.
A century has passed of calm and toil,
And German hordes now desecrate their soil.

11. We vied with them in many a naval deed,
Yet thanked them for a Prince in England's need.
Their land, for dykes, canals and windmills famed,
For Court of Arbitration hath been named.

12. Their realm the home whence bold sea rovers came
Fair churches to devote to spoil and flame,
In later times amends they amply made,
And sent a Queen whose memory ne'er will fade.

13. In music, science, medicine, and art
Accord we them a large and useful part.
Their claim to highest culture we deny,
Such claim their mode of warfare doth belie.

14. The people chiefly hold to Roman views.
Galician folk, however, these refuse,
Two states, two capitals the realm contains,
By plunging into war much ill it gains.

15. A race of hardy mountaineers who stand
United in the cause of native land.
They dread no tyrant's rod or slaver's whip,
And yet own neither colony nor ship.

16. Extremely ancient European race
Of classic tongue and finely featured face,
Reflect upon your country's early deeds,
And forward press to meet its present needs.

17. They own a city famous for its age,
And classic poet, orator, and sage.
They've sworn to guard their homes 'neath southern skies.
And make their star of empire higher rise.

18. Believing in Mohammed and in fate,
The Christian Church and faith they strongly hate,
The right of conquest is their only claim
To buildings and to towns of Christian fame.

19. In northern latitudes their kingdom lies.
This local fact their very name implies.
Their ancient chiefs invaded England's coast,
And made the wreck of sacred fanes their boast.

20. Of Luther's faith, of Scandinavian race,
They stand with western kingdom face to face.
Good sailors, miners, farmers, woodsmen, they us
To Canada migrate, and with stay.

21. In creed correct, in territory rich,
In law and rule they take too low a niche.
Their church is blessed with sacred orders three.
Hence union with our own we hope to see.

22. In culture old, Confucian in belief,
Uneasy while still lived their former chief,
They now begin religious truth to prize,
And from their dormant state desire to rise.

23. Their stature low, their country small and far,
They equal western men in arts of war,
Though Christian converts suffered in the past,
The Gospel kingdom strength is gaining fast.

Note. Although some of these riddles need only brief consideration for solution, the composer recommends as a help the use of a map of the world. The answer should in each case be the name of the people, not that of the country. A regular geographical order to a large extent has been observed.

The answers to the above puzzle will appear in the issue of Nov. 25th.

Answers to Dioceses in issue of Oct. 28.

1. Nova Scotia.
2. Quebec.
3. Toronto.
4. Fredericton.
5. Rupert's Land.
6. Montreal.
7. Huron.
8. Columbia.
9. Ontario.
10. Moosonee.
11. Algoma.
12. Saskatchewan.
13. Athabasca.
14. Niagara.
15. Caledonia.
16. N. Westminster.
17. Qu'Appelle.
18. Mackenzie River
19. Calgary.
20. Selkirk.
21. Ottawa.
22. Keewatin.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, A.P.H.A.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D., D.C.L.	Toronto, Ont.
RT. REV .W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

COBALT

A communication has been received by the Rev. H. A. Sims from His Grace Archbishop Thorneloe, stating that he would be unable to visit Cobalt on Nov. 21st as previously announced. He would, however, be present on the following Sunday, the 1st Sunday in Advent. Confirmation will accordingly be held on that date in St. James'.

NORTH BAY

The church wardens of the Church of St. John the Divine, Messrs. A. C. Rorabeck and Jas. A. Smith, are making a special appeal on behalf of the Church debt, on Nov. 21st. It is earnestly requested that every member or adherent will do his or her "bit." His Grace, Archbishop Thorneloe has promised to be present on that date, and it is anticipated that there will be large congregations and a very generous collection.

EDMONTON

The first meeting of the season of the Laymen's Missionary Movement was held in All Saints' School Room on Monday evening, October 4th, the chief speaker being the Rev. E. J. T. Stanley, who was on his way to resume his duties in the China Mission Field. The Bishop of Caledonia and the Bishop of Edmonton gave short but helpful addresses. The chairman, Mr. A. H. Petch, stated that a course of lectures had been arranged for laymen during the winter months.

The Edmonton Boy Scouts enjoyed a successful "march out" on Thanksgiving Day, and about eighty scouts paraded at 9.15 a.m. headed by the band of First Edmonton Troop. The First Edmonton Troop was later inspected by Ven. Archdeacon Webb, who presented the badges for proficiency in All Saints' school room.

The regular meeting of the Diocesan Board of the W.A. was held in St. Luke's Parish Hall on Sept. 25th, when the Rev. Ingram Johnson gave an excellent address on the work of the auxiliary.

The Mothers' Union was addressed by Ven. Archdeacon Webb at All Saints' Pro-Cathedral on Oct. 15th, this being the first of a series of monthly addresses given by the clergy of the city. On Nov. 19th the Union will be addressed by Mrs. Atkinson, organizing secretary.

CHRIST CHURCH

Harvest Thanksgiving services were held on Oct. 17th and were most successful in every way, the rector, Rev. C. W. McKim, preaching at both services. The collections for the day amounted to $210.00.

On Tuesday evening the Harvest Home social was held and was largely attended.

ST. MARK'S

Harvest thanksgiving services were held on Sunday, Oct. 10th, the honorary lay reader, Mr. G. W. Jones, preaching in the morning, and the Rev. G. N. Finn, M.A., the incumbent, preaching in the evening, to large congregations.

HOLY TRINITY

The harvest festival services were held on Sunday, Oct. 10th, and were well attended, the preacher being the rector, Rev. C. Carruthers.

The annual supper was held on the night of Thanksgiving Day and a goodly sum was reaped by the active W.A.

ST. JOHN THE EVANGELIST

The thanksgiving services were held on Oct. 10th, the preacher being the Rev. W. Everard Edmonds, M.A., the newly appointed vicar of the parish.

The harvest supper was held on the Friday evening following and was largely attended.

ST. LUKE'S

The harvest thanksgiving and Patronal Festival services were celebrated on Oct. 17th and the congregations were larger than usual. In the afternoon the children from King Edward Park Sunday School joined in the special children's thanksgiving service.

ST. BARNABAS' MISSION

The harvest festival took place on Oct. 3rd and was the occasion for well attended and hearty services. The lay reader in charge, Mr. C. T. Allwork, has joined the 66th Battalion and his loss will be greatly felt by the Mission.

ST. PAUL'S

The harvest festival was observed on Oct. 10th, the special preachers being His Lordship the Bishop in the morning, and Rev. James McIntyre in the evening.

The harvest supper was held in the school room on Oct. 14th and had a record attendance.

The Rev. W. Freemantle Webb, who so acceptably acted as locum tenens for the rector during September and October, has accepted the rectorship of Agassiz, B.C., and has departed for his new field of work.

ST. PETER'S

The harvest thanksgiving services were held on Sunday, October 24th, and were largely attended, the Rev. C. Carruthers preaching in the morning, and Mr. J. H. Brown of the C.C.M. in the evening.

ST. MICHAEL AND ALL ANGELS

The Patronal and Harvest Festival services were combined this year, and the rector, the Rev. F. E. Mercer, preached to large congregations during the day.

ST. ANDREWS'

The harvest thanksgiving services were well attended, the special preachers being Rev. E. E. Winter in the morning and Rev. C. Carruthers in the evening.

The long standing debt on the church has been paid and St. Andrew's looks forward to a year of progress in every way.

ST. MARY'S

The church has been moved to a site on its own grounds, and will shortly be enlarged. The congregation is steadily increasing under the guiding hand of the Rev. James McIntyre, B.A.

EMMANUEL CHURCH, BATTENBURG

The harvest festival in this parish was held on October 10th, and the congregation was a record one in point of attendance. The services here as well as at Excelsior, were conducted by the incumbent, the Rev. O. J. Roberts.

THE EDMONTON MISSION

The quarterly reunion took place at the end of October. A "Study Week" for those preparing for the diaconate and priesthood was conducted by the Rev. E. E. Winter during the last week in September, and was much appreciated by those in attendance.

HURON

BERLIN

The congregation of St. John's Church tendered Rev. J. W. J. Andrew and Mrs. Andrew a farewell banquet in the Masonic Hall here on Nov. 3rd, the eve of their departure for St. Thomas. Mr. Andrew was presented with a purse of gold as a token of appreciation of the services rendered during his fourteen years' rectorship in this city. In reviewing the progress of the congregation Mr. Andrew alluded to the large contribution made to the Empire, more than 100 members or adherents having enlisted for active service.

CHATHAM

Bishop Hamilton from Japan preached in Christ Church on Sunday, the 31st ult. While in the city the Bishop was the guest of Rev. Canon and Mrs. Howard.

WINDSOR

Special services were held at All Saints' Church Sunday, Oct. 31st, in the presence of large congregations. Rev. C. C. Purton, curate of St. Paul's cathedral, Detroit, preached the anniversary sermon in the morning, while Rev. H. H. H. Fox, rector of St. John's Church, Detroit, preached at the evening service. Rev. Percy N. Harding, assistant rector of All Saints' Church, was in charge of both services.

In far-away France, where he is chaplain of the Eighteenth Battalion, Rev. Arthur H. Carlisle, rector of the church, no doubt remembered the welfare of the church and congregation he left behind him here when he joined the colors a year ago.

INGERSOLL

The rural deanery of Oxford held its meeting here in St. James' Church. There was a very full attendance at all the meetings of the day and a very large gathering from all parts of the deanery at the evening session, when the Bishop of Michigan gave a most striking address on "The Rights of the Child." Holy communion was celebrated at 10 o'clock by the rector, assisted by Rev. Mr. Venables, lately of New Zealand. Rev. F. H. Brewin, R.D., presided at the meeting of the chapter, when reports were made in church extension, church improvements, new buildings, missionary givings, etc. Plans were made for a campaign on behalf of missions, to take place in November. The afternoon session was a conference on Sunday School work. Rev. K. McGoun, B.A., of Huntingford, gave a thoughtful paper on the "Lenten Missionary Effort." Mrs. Canfield, of Ingersoll, led the discussion, showing how she had developed missionary interest. "Music in the Sunday School," brought forth a thoughtful address from Rev. H. H. Tancock, of Norwich, a recognized authority on church music. Miss Mona Johnson, of Woodstock, gave a fine address on the music of the primary department of the Sunday School. "The Rural Sunday School" was dealt with by the Rev. F. V. Vair, of Otterville, who saw strong points that could be developed in the rural schools. He was followed by the Rev. E. Jacques, who led the discussion.

"How to Teach the Prayer Book" was the subject allotted to the Rev. F. H. Brewin, who gave a practical paper on the necessity and the method. The Rev. T. B. Howard followed with a demonstration of how a lesson might be taught. The Rev. H. E. Bray, of Thamesford, followed, adding valuable suggestions from his experience. The outstanding feature of the convention was the striking address by the Bishop of Michigan. It was one of the most courageous and telling addresses that the audience had ever listened to. The Bishop of Huron, who presided, thanked the Bishop for his great address and said that he regarded it a privilege to have been there and to have heard it.

The officers for the coming year are: honorary president, Rev. F. H. Brewin; president, Rev. H. E. Bray; vice-president, Rev. F. V. Vair; secretary-treasurer, Rev. K. Alexander.

Superintendents of departments: teacher training, F. G. Venables; missionary, Mrs. J. C. Roberts; A. B. C., Mrs. Canfield; Young People's Association, F. Hill; font roll, Mrs. Cronk; home, Rev. K. McGoun.

MONTREAL

MONTREAL

The Anglican soldiers of the 60th Battalion received Holy Communion at a special service last Friday morning at 7 o'clock in the Church of St. James the Apostle. The Bishop of Montreal officiated, assisted by Rev. F. Elliott Baker, Rev. Canon Kittson, and Capt. the Rev. Mr. Shires, chaplain of the Battalion.

BROME

On the evening of October the 29th a large number of people assembled in the town hall for the purpose of presenting a watch and purse of gold to Mr. Valdemar West, who has enlisted in the Canadian Grenadier Guards. Mr. West has been prominent as a good Churchman and a good citizen during the three years in which he has lived in Brome. Addresses were given, bearing witness to Mr. West's high character, by Mr. Barr, of the Government Creamery Department, Ottawa, the Rev. Canon Carmichael of Knowlton, and the Rev. W. G. Walsh, of Brome. Mr. and Mrs. Hebert Chandler were chiefly responsible for the promotion of the presentation and the delightfully sociable evening. Mr. West suitably thanked his friends.

NIAGARA

HAMILTON

The rector of St. Philip's, the Rev. C. B. Kenrick, followed his usual practice in observing All Souls' day by holding commemorative services for the departed. At the evening service the Rev. J. W. Ten Eyck, rector of St. Peter's, and the Rev. C. A. Sparling, rector of St. Mark's, read the lessons.

The preacher was Very Rev. Dean Owen. The text was John xx, 29: "Peace Be Unto You." That was Christ's message, he said, from the other world. Death was not the undiscovered country from whose bourne no traveller returned, for one Traveller had returned, and the message He brought was peace. That was an appropriate message from a land of rest, where there was no more sorrow or temptation or misunderstanding. Life on earth was so full of change and imperfection, but in paradise the souls of the departed learnt perfectness at the feet of Christ. All broken pieces were there put together and life was full and complete. Death might be a leap into the dark, but God's hands, which were both strong and tender and infinitely skilful, were there stretched out to catch those who fell into them. Life in particular was very real, and there was work there for souls to do, although it was a land of rest. Also there was progress, and therefore those on earth did not leave the departed out of their prayers. Let all, therefore, be comforted and lift up their heads. There would be a joyful reunion soon of those now parted. The message of All Souls' day was a message of peace.

The new St. James' Church was formally opened for worship and dedicated on Sunday morning by Right Rev. W. R. Clark, D.D., Lord Bishop of Niagara. At the evening service Rev. Canon Daw, rural dean of Hamilton and rector of the Church of St. John the Evangelist, occupied the pulpit. An impressive Sunday school service, conducted by the rector, Rev. G. W. Tebbs, was held in the afternoon. Special shortened evensong was held on Monday evening, followed by a congregational social in the basement of the new church. Addresses were given by the clergy of the Hamilton deanery and others. On Sunday, Nov. 14th, the opening services will be continued.

The monthly meeting of the W.A. was held in the schoolroom of the church of St. John the Evangelist on Wednesday morning, November 3. The rector, Canon Daw, celebrated the Holy Communion and gave a thoughtful address on Acts ii, 36. As the president, Mrs. Leather, was unable to be present, Mrs. Dalley, first vice-president, took the chair. The Dorcas secretary reported five bales sent out, valued at $155.97. The corresponding secretary read two of the general appeals which are sent out yearly. These were for church buildings in the diocese of Yukon and Mackenzie River. $100 of the extra two pledge funds, diocesan fund and general pledge fund, to be used as the general treasurer saw fit. The librarian asked for books which had been taken from the library and had not been returned.

Mrs. Hobson made a strong appeal to the members to support loyally the two pledge funds, diocesan and general. Miss Jacob gave an interesting account of her work among the foreigners. St. Faith's promises to be a busy place as so many men and boys were anxious to learn English, and even the little children wanted to do and learn something. Helpers were much needed. Branches were asked not to forget St. Andrew's day. The meeting closed with the doxology.

A special memorial service in memory of Edith Cavell was held at the Church of the Ascension on Sunday evening, under the auspices of the Graduate Nurses' Association of the city.

HARRISTON AND CLIFFORD

The annual deanery meeting and conference of the W.A., together with a convention of Sunday School workers, was held at Harriston Thursday and Friday, November 4th and 5th.

On the first day there was a celebration of the Holy Communion in St. George's Church, the special preacher bring the Rev. John Morris, of Durham, diocese of Huron. At the evening service, which was taken by the rector, Rev. H. H. Wilkinson, M.A., the Rev. R. L. Brydges, of Toronto, preached an inspiring sermon on "Social Service."

The W.A. meetings were addressed by Rev. R. L. Brydges, Mrs. G. W. Tebbs and Mrs. T. Hobson, Hamilton, Mrs. G. E. Gossage, Hespeler; Mrs. Tuck, Orangeville, and Mrs. C. H. Buckland, Guelph.

The meeting of S.S. workers listened with much interest to the Venerable Archdeacon Davidson, of Guelph, who dealt with the subject of "Prayer Book Revision." Rev. R. F. Nie, Palmerston, conducted a Round Table Conference.

The clergy of the deanery were addressed by Archdeacon Davidson, and Rev. H. E. Baugh, Rothsay, read a very helpful and thought-compelling paper on "Ideas of God."

Rev. Canon Scudamore, Fergus, was nominated rural dean in place of Rev. L. J. R. Naftel, Elora, resigned. Rev. H. H. Wilkinson was elected secretary of the deanery, in place of Rev. C. H. E. Smith, removed to deanery of Halton.

Rev. H. H. Wilkinson, Harriston, exchanged duties on Sunday, November 7th, with Rev. H. B. C. Robarts, rector of Gorrie, the special occasion being the anniversary services in the parish of Fordwich, Gonie, and Wroxeter.

PORT COLBORNE

The church here on Sunday evening, shortly after the services were over, was seen to be on fire. Before anything could be done the church was burned down. One of the public school buildings was also burned. The fire started in the church from some cause unknown.

WINONA

The Bishop of Niagara held a confirmation service on Sunday evening, November 7, at St. John's Church. Bishop Hamilton from Mid-Japan gave an address on Japan and the Japanese on Monday evening.

OAKVILLE

The Rev. W. S. Blyth, M.A., who has recently become a master at Appleby School, holds his licence in the diocese as honorary curate to the Rev. H. F. D. Woodcock, M.A., rector of St. Jude's Church.

NOVA SCOTIA

The Archbishop preached in the Cathedral on All Saints' Day from the words, "Compassed about with so great a cloud of witnesses." His Grace referred beautifully to the consolation which the church has in these days of mourning in this great doctrine—the communion of Saints. Proceeding he referred to "the stimulus to right living which is found in it—the realization that we are, indeed, compassed about by so great a cloud of witnesses. It is sweet to remember those who are in that cloud—sweet to place memories to their name, sweet to cherish their good deeds and ideals of life, and so the dedication to-day of a service book to the memory of Dean Crawford is an act of love from those who appreciate his life and work and a reminder to all who worship in this cathedral of the esteem in which he was held. But such memories are still more, for they remind us that what we do is seen by those for whom we do them. Nothing should be a stronger motive power to the living than such a consciousness as this. Your thought and words and work are being scanned by the Great Unseen group of those with whom you once associated."

"The most solemn thought," said he, "is that death changes in so little—we go with characters we have made here and who shall say that they are perfect and fit for the Eternal Presence Chamber? They are still growing, still developing and they, as we, are reaching out to the measure of the stature of the fulness of Christ."

Dr. Tertius Noble, organist and choir master at St. Thomas' Church, Fifth Avenue, New York, and formerly organist and choir master at York Minster, gave in the Cathedral on the evening of Nov. 4th a really magnificent organ recital, the building being crowded even to the choir stalls. His mastery of the noble instrument was wonderful.

On the evening of Sunday, Nov. 7th, there was held in St. George's church, Halifax, the annual service of the Church of England Institute, which under Canon Vernon's forceful secretaryship has become a very important asset in Church life in this diocese.

On Nov. 11 the meetings of the Synod and King's College Committees begin.

ONTARIO

BROCKVILLE

St. Paul's Church held its anniversary services on Sunday. The Rev. W. H. Griffith Thomas, D.D., of Toronto, was the special preacher.

TWEED

The annual deanery meeting of the W.A. was held in Tweed recently. The proceedings commenced with a celebration of the Holy Communion in St. James' Church when all received the Blessed Sacrament of Christ's own Body and Blood, that their own souls might be duly refreshed for the business of the day. At this service a very earnest address was delivered by the Rev. A. E. Smart, of Madoc, who, referring to the picture in the 17th chapter of Exodus of Moses on the mountain with his arms uplifted to Jehovah in humble supplication for divine aid to the children of Israel, as they, in the plains, fought against Amalek, in a very able manner, made a strong appeal for the prayers of all present on behalf of those who are now in the trenches, in order that many a slacker may stay at home. He made it clearly understood by all that the true Christian's place to-day is at the altar in that same attitude of prayer, and that just as Israel could only win their battle in so far as Moses, their leader, and Aaron and Hur, his servants, helped them by their prayers, so we who stay at home are failing in our duty to our forces in the field, unless we too, from the least to the greatest, pray night and day that they may be victorious and win for the world a true and lasting peace.

The celebration of Holy Communion was immediately followed by matins, which was said by the Rev. R. H. Bulteel, of Roslin

From the church all adjourned to the Town Hall, which was very kindly loaned for the day by the reeve and village council.

In the hall the meeting opened with the members' prayer, after which Mrs. F. J. Naftel, on behalf of the congregation of St. James' Church, read a delightful address of welcome to the visiting delegates.

The meeting then adjourned until 1.30, after regrets for inability to attend had been received from the rural dean of Hastings (Rev. A. H. Creeggan) and also from the Rev. Canon Beamish of St. Thomas' Church, Belleville, Dr. Blagrave, of Christ Church, Belleville, John Cantrell of Bancroft, L. G. Osborne Walker, of Bannockburn, V. O. Boyle of Coe Hill and Cecil Winter of Shannonville, together with similar messages from the branches of the W.A. in Bancroft and Maynooth.

In the course of the afternoon meeting, the Rev. Chas. Ryan, incumbent of Tweed, gave a very helpful address on Missions, concluding with a most striking and earnest appeal for the Shingwauk and Wavanosh Schools for Indians in the diocese of Algoma—the fruits of which was readily seen in the unanimous vote of the meeting to help those worthy objects.

The day's proceedings were brought to a fitting close when the delegates assembled in the church at 5.30 p.m. for evensong and intercession on behalf of our sailors and soldiers, which was said by the incumbent, and the closing address was given by the Rev. R. H. Bulteel.

The pleasure of all was unbounded at the kindly presence of our well loved diocesan president, Miss McCaulay, who had a word of kindly cheer for all, and hard would it be to accord Miss Wills worthy praise and thanks for the able and business like way in which she, as president of this deanery, conducted the meetings.

There was but one jarring note, the scarcity of delegates. Where were the rest? They little know what they have missed, what benefit, what strength of fellowship, what happiness, and what hospitality; it is impossible to express in words the kindness showered upon one and all by their more than courteous hosts in Tweed. The billeting was in the hands of a committee of three ladies, Mrs. E. R. Huyck, Mrs. H. Soanes, and Miss Coulter, presided over by the incumbent, and the delegates all agreed that they could not have been billeted to greater advantage. Mrs. Huyck was a veritable hostess in herself, untiring in her efforts to make all feel thoroughly at home and was ably supported by Mrs. Soanes and Miss Coulter, of whose kindness words fail me to speak, nor were they alone so generous and kind, automobiles were more than kindly placed at the disposal of the delegates and engineered by their respective owners—Miss Rayburn, Miss Huyck and Mr. George Clark, while St. James' esteemed incumbent left no stone unturned to guarantee a most enjoyable and profitable day to all present.

OTTAWA

The Rev. John Antle, of the Columbia Coast Mission, preached in St. George's Church on Sunday morning and in Christ Church Cathedral on Sunday evening.

The Rev. G. S. Postlethwaite, M.A., late of Vankleek Hill, has been appointed to the parish of Hawthorne.

Missionary Conference

The Women's Auxiliaries of the Ottawa Deanery will hold a special conference on missionary work on Thursday, Nov. 11.

OTTAWA

All Saints' Church held its 16th anniversary services on Sunday, Oct. 31st, when the Bishop of Quebec, Right Rev. Dr. Williams, was the preacher at both morning and evening services. On Monday, All Saints' Day, the annual congregational reunion was held in the schoolroom.

Archdeacon Mackay delivered an address, in which he paid tribute to the eighty-five men and six nurses of the congregation who had gone to the front.

The ladies of All Saints' congregation have just completed packing a half-ton box for the Canadian hospital at Lemnos, containing Christmas presents and various useful articles for the soldiers there.

St. Luke's Church has furnished 50 men for the Overseas force. It held a shower last Thursday night to provide the men at the front with Christmas socks.

BALDERSON

The interior of St. John's Church has recently been entirely renovated and beautified.

QU'APPELLE

At a meeting of the executive of the Synod of Qu'Appelle, held in Regina, it was decided that the meetings of the rural deaneries of the diocese should be held during the last two months of the present year, commencing on November 3. The first rural deanery met at Canora on that date, and the last will be at Moosomin on December 14.

LANIGAN

Vespers of the dead were said on All Souls' Eve, in St. Andrew's Church, Lanigan, at 8 p.m., Mr. Bucklee being the special preacher.

On All Souls' Day there was a requiem mass for the faithful departed at 8 a.m., the vicar being celebrant.

QUEBEC

The Bishop of Quebec's Recent Visitation

Beginning October 9th, last, His Lordship visited, for the first time since his consecration, many of the villages and communities in the Townships, confirmation services being held in most of the places visited. Dennison's Mills, Spooner Road, Sydenham Place, Cumberland Mills, St. George, Beauce, Bury, Canterbury, were amongst the places visited. At Megantic, His Lordship preached the sermon at a harvest festival and met the members of the parish. Scottstown, Lingwick, Cookshire, Etons Corner, East Angus, Johnville, East Sherbrooke, and Melbourne were also visited by the Bishop. At Richmond Bishop Williams consecrated a burying ground and preached in the evening.

His Lordship's visitations were most successful and he was warmly welcomed everywhere he went. At most places where he spoke he touched on the war and the righteousness of the Allied cause, and urged all the young men, who possibly could, to join the ranks of those who were engaged in fighting for a just end.

The condition of the different parishes is very encouraging, and the Bishop expressed himself as well satisfied with the result of his visitations.

On Sunday, Oct. 31st, collections were taken up in all the churches in the diocese for the British Red Cross.

The Rev. J. S. Brewer conducted the annual Quiet Day at St. Matthew's Church, Quebec, on Friday before All Saints'.

SHERBROOKE

A very helpful meeting of the Sunday School Institute of the diocese of Quebec was held at Sherbrooke on Oct. 27th. The meetings were held in St. Peter's Church Hall. The Bishop presided and the Rev. Dr. Rexford gave a splendid paper on the progress of Sunday School development in England and the United States in comparison with our own progress. The American church is taking the lead and, having passed beyond the stage of Sunday School Commissions, and have formed a new Board of Religious Education to supervise the entire religious educational work of the Church in colleges, Church schools and parishes. This Board is laying particular emphasis on the need of training for the teachers and on the contents of the curriculum for each grade in the Sunday School. The Board is at present drawing up the curriculum and will not publish anything for a year at least. Our Sunday School Commission will closely watch the results when published. The Rev. E. R. Roy, secretary, appealed for greater co-operation on part of the clergy with the commission's work. A resolution was passed recommending the observance of the third Sunday in the month as a day for special intercession for the work of the Sunday Schools and for a corporate communion of all the teachers, officers and confirmed scholars.

The Rev. W. W. Craig gave two very stirring devotional addresses on the spiritual equipment necessary for Church workers. Dr. Parrock gave a paper on religious education, questioning the wisdom of popular methods of teaching and emphasizing the need of adhering closely to the teaching of the Prayer Book.

The Dean of Quebec preached at the closing service at St. Peter's and drew a wonderful picture of the scene when the young sons of Joseph were brought to their grandfather Jacob to receive his last blessing and used it as an illustration of the value Joseph placed on spiritual things in the upbringing of his children. The service was a beautiful and inspiring one. St. Peter's Church, being one of the finest in the diocese, lends itself well to festival services of this nature.

Thus ended a very profitable and helpful conference attended by many clergy and church workers.

Nothing could exceed the hospitality of the congregation of St. Peter's to the delegates who attended.

RUPERT'S LAND

WINNIPEG

The parish of St. Alban's is at present attempting to solve an overcrowded Sunday School problem. After much thought and deliberation it was decided not to add to the present building but to get a set of plans for a Church and parish house which would meet the ultimate needs of the parish. The plans were prepared and accepted. It was then decided to erect a small part of the proposed building this year which would accommodate the greater number of the Sunday School. When completed there will be a fine Gothic Church with a seating capacity of eight hundred, chapel, choir vestries and Sunday School room. The district in which St. Alban's is situated contains now ten thousand souls. When built up it will contain twenty-five thousand. So far in this district the churches have not a combined seating capacity of one thousand.

TORONTO

Bishop's Temperance Pastoral

The Bishop of Toronto has issued a pastoral on the "Follow the King" movement, in which he urges members of the Church to take the pledges until the close of the war that they will abstain from the use of intoxicating liquors as a beverage. It is suggested that a book be kept at the various churches where a list of signatories may be kept and forwarded to Rev. Ralph Brydges, secretary of the Temperance and Social Service Committee, 131 Confederation Life Building, Toronto.

Sunday, the 14th inst., will be observed as Temperance Sunday throughout the diocese.

TORONTO

The Rev. John Antle, of the Columbia Coast Mission, will preach in St. Simon's Church, on Sunday morning and in St. James's Cathedral in the evening.

The quarterly meetings of the Synod and the meeting of the Great Chapter of St. Alban's Cathedral are being held this week.

The Bishop took the chair at the mass meeting of the Federation of Bible Classes Movement on Monday evening at St. James's parish house.

On Saturday the Bishop will lay the corner stone of the new St. Michael and All Angels' Church, St. Clair Avenue, at 4 p.m.

Trinity College

The annual convocation service will be held in the chapel of the College on Tuesday evening, the 16th inst., at 8.15, the preacher being the Rev. J. S. Broughall, M.A., rector of Grace Church on the Hill, a graduate and former lecturer in the College.

The annual business meeting of convocation will be held on Wednesday afternoon, the 17th inst., at 3.30, in the College library. In the same place on Thursday morning and evening, the 18th inst., will be held the annual meeting of the Corporation of the College. On Thursday also the degree of D.D. won by examination, will be conferred upon the Rev. R. C. Blagrave, of Belleville.

St. Clement's College

The celebration of the annual prize and speech day at St. Clement's College for boys, Eglinton, took place last Wednesday evening. The principal in his address made announcement that 20 of the older students of the college had taken up arms in the present war, and that one of them had lost his life in the trenches. Of the 20 some are at the front, others are preparing to go, while one is an officer in the Canadian Naval Service.

The ceremony was opened by a short service, conducted by Bishop Reeve, after which the prizes were presented to the successful students. The chief address of the evening was made by Rev. Canon Powell, president of the Board of Directors. Canon Powell took the word "Leader" for his subject, and dwelt upon the characteristics which many boys must develop to become leaders of men. Among the other speakers were: Bishop Reeve, Provost Macklem, of Trinity College; Rev. A. J. Fidler, rector of St. Clement's Church, and Mr. Herbert Waddington.

The prizes for general proficiency were presented by Mr. Waddington; for Scripture, by Bishop Reeve, and the special silver and bronze medals, donated by Sir John Gibson, by Provost Macklem. Two silver medals, one for the house boy and one for the day boy who stood first in the qualities of perseverance, industry and integrity, were awarded to W. Van Wart and L. Percy.

St. Chad's

St. Chad's, Earlscourt, has inaugurated a branch of the W.A. The following officers have been elected:—President, Mrs. Moffitt; vice-president, Mrs. Wales; 2nd vice-president, Miss Ems; honorary president, Mrs. Harold Snartt; secretary-treasurer, Mrs. Keller.

Diocesan Monthly Board Meeting of W.A.

The diocesan monthly board meeting of the W.A. was held on November 4th in the school house of St. John's Church, which is a very strong centre for city mission and patriotic work.

Rev. J. Russell McLean, rector of the parish, and Mrs. Weir, president of the "branch," both extended a very kindly greeting to the members of the W.A. on their first visit to this parish.

A new branch has been organized at St. Chad's, Earlscourt, and one more life member (Mrs. J. Drummond), St. Matthias' has been enrolled since the last meeting.

The treasurer's receipts were $703.39, expenses, $240.09. Fifteen bales, two sets of communion linen, and two chaplain's outfits have been sent from the Dorcas department. Six new books have been added to the W.A. library, and during the month forty-three books and eight magazines were taken out.

Mrs. A. R. Parsons (St. Anne's) has been appointed a member of the literature committee. A missionary institute has been arranged under the auspices of the "Mission Study and Prayer Union." It will be held in the school house of the Church of the Redeemer on the afternoons and evenings of November the twenty-second and twenty-third.

The hospital committee paid six visits. 4,420 *Leaflets* were distributed; twenty-one names were added to the Babies' branch, and $21 was subscribed to the P.M.C. during the month.

A junior branch has been organized at Holy Trinity, with a membership of 22. A service for juniors was announced for Saturday, Nov. 6, at 3 p.m., in St. Simon's Church, when Rev. Canon Brooke gave an address on the Shingwauk Home, and a conference for junior superintendents and representatives will be held in St. Paul's parish house on Nov. 8 and 22.

The E.C.D. fund, amounting to $328.70, was distributed as follows: $100 to Rainy River, diocese Keewatin, for reduction of church mortgage; $100 to Haliburton, diocese Toronto, for debt on parsonage; and balance, $128.70, to Shingwauk Home, diocese Algoma, towards building a laundry.

Rev. W. J. Southam gave a very impressive address at the noon hour on "The Lordship of Christ," taking his text from Acts ii, 36, and considering his subject, under the following six headings:—1, Jesus Christ as Lord of the individual; 2, Jesus Christ, as Lord of the family; 3, Jesus Christ, as Lord of the Church; 4, Jesus Christ, as Lord of the city; 5, Jesus Christ, as Lord of the nation; 6, Jesus Christ, as Lord of the world. During the afternoon session Mrs. Heber Hamilton from Japan, and Rev. Douglas Patterson, diocesan missionary of Moosonee, gave most interesting addresses. The former thanked the W.A. for contributing books to his lending library, and suggested that in future other books which had been enjoyed might be sent on by the readers to their sisters in Japan to whom literature is such a boon. Bishop and Mrs. Hamilton expect to sail from Victoria for Japan on Dec. 14th.

Mr. Patterson told very graphically about his work, which is in the southern part of the vast diocese of Moosonee. The miners and settlers are his special charge, and at the present time, with the rush to the gold mines, and the influx of settlers, his task is a tremendous one. The future of this country promises to be a very brilliant one materially, and he feels very strongly that now is the time for the Church to step in with its spiritual message. A few years hence the opportunity may have passed.

Some interesting letters were read—one in particular, from the Bishop of Kootenay, told of the deserted condition of some of the parishes, under his jurisdiction—the men having left to fight for their King and country. One parish priest accepted the position of grocer's assistant during the week, in order to earn the funds necessary for carrying on his work.

It was announced that under the auspices of the Y.W.C.A. "A World's Week of Prayer" had been arranged from Nov. 14th to 21st. It is to be "prayers by women for women."

The president reminded the meeting that St. Andrew's Day is always observed as a day of special intercession for missions and suggested that each branch make some arrangement to fulfil this obligation.

The next meeting will be held in the Church of the Redeemer school house on Dec. 2nd.

Dismissal Service for the Rev. D. M. Rose

In the chapel of Trinity College another dismissal service was held on Tuesday, the 2nd inst. Archdeacon Davidson, Mr. Williams of the M.S.C.C., and members of the Women's Auxiliary, among others, being present, besides many students, professors and graduates. "Jesus call us o'er the Tumult," the Apostles' Creed, prayers, addresses by Canon Gould, Mr. Rose, and the provost, the commendatory prayers, and "Jesus shall reign where'er the sun," filled the half hour to the full. Canon Gould gave three reasons for his pleasure at taking part in the service: (1) because it was in the chapel; (2) because the candidates were Mr. and Mrs. Rose; (3) because their field was India. Under the first head he mentioned the farewell to Mr. and Miss Spencer; under the second he paid a high tribute to Mr. Rose's worth and to his work during the last four years; under the third he stated

(*Continued on page 594*)

If You Have Not Yet---

If you have not yet made your Will and appointed a Trust Company as Executor, it is because you have not had your attention called to the facts and reasons in the case. Let us send you some explanatory literature regarding Wills and Executorship which you should know, free on request.

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TORONTO OTTAWA WINNIPEG SASKATOON

Women's Work and Social Service

"HAVING made the statement that young soldiers in all the countries were fighting for the peace of the world, the speaker was asked if she included Germans. She replied that a very large number of Germans were fighting for peace: they had been told that Germany did not begin the war, but that Russia had invaded their soil. Asked if she believed this, she replied that she had no information to discriminate between statements made to soldiers of different countries."

"In regard to atrocities, she said, 'There have been some atrocities in Belgium, but there have been others elsewhere. The war is the one big atrocity. . . . . There are many causes of the war, one of which is undoubtedly militarism. It embraces both sea and land, and if Germany has built up an army, Great Britain has built up a navy.'"

The speaker thus reported was Secretary of the International Council of Women—the Peace Conference—which met at the Hague some months ago: these items, from the newspaper accounts of her Toronto meeting (October 29, 1915) are not quoted for the sake of controversy or criticism: we need not accept them as accurately expressing her views or statements; but from time to time one meets with traces of similar opinions, and it is impossible to repress the sense of bewildered and indignant amazement at the suggestion, by whomsoever made, that because "war is the great atrocity," and because "women's children must suffer greatly in and through war," there is, therefore no particular condemnation for such deeds as the violation of Belgium and the horrors connected with the German occupation. As to the statement that "Germans—a very large number of them—are fighting for peace,"—it brings to mind this and only this, that "they make a desolation, and call it peace."

* * *

Each of us has, of course, not only the right, but the duty of forming his opinion, and thinking over these questions, I turned to *The Student Movement*, the magazine of the British Student Christian Movement.

The Student Federation is an international, world-wide organization, embracing students of all nationalities and countries, of all forms of Christianity, of all shades of political opinion. It has come to be a mighty international influence; much of its work is at present interrupted; many thousands of students are fighting in the Allied armies, many in the Teutonic armies, yet the British Movement (and doubtless others) has been steadily cherishing the things that make for peace, has kept on reminding its members of the Christian ideals hitherto at least cherished by many Germans, and has continually emphasized the need of keeping within our prayers those who at present are our enemies.

In the first issue of the magazine published after the outbreak of war, we read,—

"If ever the witness of the Movement was needed it is now. We have to do our work and bear our witness under hard and tragic conditions, but our witness must be borne, our work must be done. We have seen a vision and heard a call, and now in an hour when the ideals guiding the policy of the nations have brought on humanity a colossal disaster, we cannot be silent, but must seek with renewed earnestness to call men to faith in the living God, and to proclaim unceasingly that righteousness cannot dwell in the earth until men everywhere seek the will of God for the life of the nation, and seeking His will, learn what the Fatherhood of God and the brotherhood of man mean in the terms of real life."

* * *

In this same number (October, 1914), the secretary of the Movement, writing of *Christian Duty and the War*, affirms his personal belief that,

"Though Christian nations should not have to go to war with one another; though war must always be a symbol of wrong doing, the foe of the things we care about most . . . . nevertheless, it is our duty as Christians to support the Government as the representative of the nation in carrying on this present war. We cannot and may not act merely as individuals. We have to make our choice as members of a community. . . .

"The Sermon on the Mount gives us principles, and Christ was content to leave these principles with His followers and to wait patiently for them to work themselves first into the thought and then into the practice of humanity. Complete Christian practice will be possible only when humanity as a whole shares in it."

The writer then points out that progress for humanity according to God's plan is to be by evolution, not by catacylsm, and our Lord's teaching seems to show that He accepted the necessity of gradual development, and there you accepted the rightness of compromise,—not of compromise with evil, to which the Christian is tempted as an individual,—of course not,—but the compromise which it may be right for him to make as a member of a community in process of development, and with great diversity among its members.

* * *

He next deals with the question of restraining those who act in an "unsocial" way, i.e., in a way that is hostile to the interests of the community:—

"At present to allow evil to go on unchecked seems to be the prerogative of God alone, and He allows it not because He is not dealing with it, but because He has His forces at work against it, and at the end of the day His sovereignty is over all. We have not yet learnt how to check evil on a national scale, through suffering it in love, if that be the ideal; we must, therefore, check it as best we can, but we must check it."

It is not difficult to see the application to international relationships, where "the only possible kind of force is war," and while the purpose of Christianity is to establish the ideal social relationship of love between states as well as between individuals, yet force will from time to time be necessary, until all hearts have become obedient to Christ and so all men are ready to choose the way of love. Such compromise, being moral, is better than *laissez-faire*, which is immoral, for not to interfere with wrong-doing by a state would be an immoral *laissez-faire*, utterly different from the suffering love which Christ proclaimed as the ideal.

Again, in reference to the notion that because "war is the atrocity," there is no condemnation for instance, for the German record in Belgium, note this wise utterance-:—

"There is a right and wrong use of force, and one of the tasks of Christianity has been and is to teach men to consecrate force and to use it rightly. The study of the growth of the penal code and of the history of war bears witness to the influence of Christianity in this connection. . . . What the right or wrong use of force may mean in war is apparent to those who study the methods of different armies."

Read, for instance, *The German War Book*, or the proclamations of German commanders in Belgium and Poland, and the illumination of a flash of lightning,—intense, terrible,—will shine upon that sentence:

"Out of thine own mouth have I condemned thee."

Again, " It is not incompatible with loving our enemies to restrain them from wrong-doing; but it is incompatible with loving our neighbours as ourselves to stand on one side and see their liberties disregarded, their lands laid waste, their persons outraged."

The whole article is most wise and (though published in Oct., 1914) is still timely, while it is worth noting its concluding reminder, "to be careful about our own attitude with regard to Germans, not forgetting that there are numbers of good Germans: not imagining that all Germans are spies: to be careful in what we say or think on the subject of German atrocities, and to strive, each of us, to be true to the vocation that we have received."

* * *

The same impression is gained from other and later issues of *The Student Movement*. Frequent is the exhortation, "Take heed to ourselves," for "the problem is in the first place, not in our villages or cities, or in our international relationships; it is in our own hearts." An entire article is devoted to a review of *Deutsche Weihnacht*, a small Christmas book published by the German Christian Movement, and sent to all its students at the front, exhorting them, apparently in all sincerity, to lay aside hatred and cultivate the spirit of brotherhood.

Many interesting items may be found in *The Student Movement* with regard to other national movements, Russian, French, Dutch, Danish, and others. But just now we are concerned particularly with the spirit of fairness and justice and charity displayed towards the enemy nation. And it is this characteristic which gives peculiar cogency to the following editorial utterance contained in the issue for June, 1915:—

"We have tried in these pages throughout the year to write with restraint and have been careful not to make charges not fully proven against our enemies. For this reason we entered upon no discussion concerning the causes of the war. We have had first hand information from leaders of the German Student Movement which shows that their reading of the causes of the war differed widely from ours and we do not even now propose to enter upon any discussion on this point. There is, however, a second question which has been forced with increasing painfulness upon our attention, and that is the method of warfare of our enemy. From the first there were facts which to say the least, raised grave suspicion that our foe was not wholly honourable, but we preferred as Christians and Englishmen to give our foe the benefit of the doubt as long as possible, and to hope, until he himself wrecked that hope, that he was honourable. Immediately on the commencement of the war stories concerning the treatment of the civil population of Belgium began to circulate in this country and some of these were of so infamous a character that it seemed incredible that they could be true. Now, however, it is impossible to doubt their truth any longer. The report of Lord Bryce's Commission on the treatment of Belgian non-combatants, coupled with such things as the use of poisonous gases, the treatment of prisoners, the war on fishermen, such acts as the sinking of the *Lusitania*, make it plain that the German military leaders are governed by standards of conduct which have shocked the whole civilized world. If the information we can gain of what is going on in Germany is to be trusted, the whole German people appears to be united. The one gleam of light seems to come from the Socialist party. It is hard to believe that German Christians will allow themselves to be dragged in the train of their military leaders when they realise all that is happening. How far they know the truth it is hard to say. Some of the things of which we speak

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must be known to them, but there is only too much reason to believe that German Christians are not really facing facts. But these facts have got to be faced, and it seems to us as members of the Student Movement, that it is right for us to say so to our fellow members of the German Student Movement. It is no un-Christian sentiment or feeling that makes us write this. On the contrary, it is because of our desire to follow the ideals and to have the Germans follow the ideals given to us in the gospel of Jesus Christ that we claim from all those who are sincere followers of Him a repudiation of the infamous deeds which have disgraced the German conduct of the war."

* * *

We have all heard the story of the little Belgian girl in England whose tears and terror were turned into the sense of security and calmness by the sight of a soldier in khaki, into whose arms she ran, crying, "Bittish! Bittish!" with the evident feeling that there was a refuge. It is the British way.

Honour Bright.

The Church in Canada

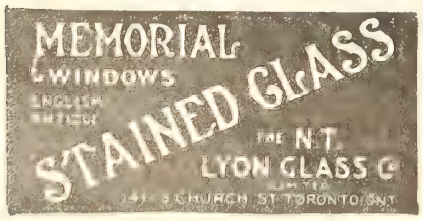
(Continued from page 592)

that Mr. Rose was the first Trinity man to go to India. He hoped that more would follow. Mr. Rose told that of the eighteen foreign missionaries of the Canadian Church six are Trinity men, but he wanted more and he wanted to see every college of the Church represented. He testified out of his four years' experience that there was no work in which a man could be happier or come nearer to the Father of us all.

St. Monica's

St. Monica's Church extended its activities in the east end Saturday, when the fine new parish house, on the site of the new church soon to be built, was formally opened, Rev. E. C. Cayley, rural dean, officiating. Rev. H. R. Mockridge, of St. Olave's Church, and his choir, Rev. Dr. Brydges of the Social Service Commission and the rector of St. Monica's, Rev. Robert Gay, assisted in the ceremonies. The congregation was largely represented. The new building will not only be the headquarters of a thriving men's club, but will also be the centre for men's work in the neighbourhood.

Bishop Reeve was the preacher at St. Monica's on Sunday evening.



The 92nd Battalion, under Lieut.-Col. Reg. Pellatt, which arrived in Toronto on Friday last, held their first church parade to St. James's Cathedral on Sunday morning, Rev. Canon Plumptre occupied the pulpit.

WESTON

The Rev. Canon Rollo has been appointed chaplain to the Sanitarium at Weston.

BOLTON

The annual harvest thanksgiving services of Christ Church, Bolton, were held on Sunday, Oct. 31st. These services were more than usually interesting as this day was the 50th anniversary of the ordination of the rector, Rev. W. S. Westney, to the sacred ministry.

The Rev. Professor Mowll, of Wycliffe College, preached morning and evening, helpful and inspiring sermons, and took the occasion to refer to the rector's long and faithful services and to the good work which, to his knowledge, he had done in different parts of the Toronto diocese during his fifty years of service.

THE ARCHDEACONRY OF PETERBORO'

The 17th annual conference will be held in Lindsay on Monday-Wednesday, Nov. 15, 16, 17, the Venerable Archdeacon Warren, M.A., presiding.

It will be gratifying indeed if all the clergy of the Archdeaconry, and at least one lay representative from each parish, can attend. Those who can be present are asked to notify Canon Marsh.

On Monday at 8.00 p.m. there will be service in St. Paul's Church, when the preacher will be the Right Rev. Heber J. Hamilton, D.D., Bishop in Mid-Japan. On Tuesday, at 9.00 a.m. Holy Communion will be celebrated in St. Paul's Church, after which the Archdeacon will deliver his charge. Papers on "The clergyman in his parish" will be as follows:—"His Personal, Home and Public Influence," by the Rev. Rural Dean deLom, F.R.G.S.; "His Relation to Rural Organizations," by the Rev. Thos. McKim, M.A.; "His Relation to the Indifferent," by the Rev. Charles Carpenter. On the Church educational there will be "The Need of Catechism Teaching," by the Rev. E. R. James; "The Adaptation of the Church to Rural Needs, (1) Liturgically; (2) Socially," the Rev. Wm. Burns; "Missions of Help and Insturction for Backward Parishes," the Rev. E. F. Hockley; "Summer Schools," Mr. George Bemister; "Church Union," the Rev. E. Soward; On Monday at 8 p.m. there will be a missionary meeting in St. Paul's schoolroom. Speaker, the Right Rev. W. D. Reeve, D.D., assistant Bishop of Toronto. Address to be illustrated with lantern slides. On Wednesday there will be papers on the Church's Methods. "The danger from (1) commercializing; (2) ignorance of Holy Scripture," by Rev. T. J. O'Conor Fenton, M.A.; the duplex envelope, by the Rev. Canon Allen, M.A., R.D.; "The One-man Movement in Canada," the Rev. Norman H. Noble; "The Religious Press," by Mr. Lawrence H. Baldwin, K.C.; "The General Synod," by the Rev. Jas. Elliott, M.A. This conference will be followed by a Sunday School convention of the deanery of Durham.

BARRIE

Bishop Reeve conducted the services here on Oct. 31st. At evensong special reference was made to Edith Cavell. "The Dead March in Saul" was played in a very impressive way by the organist, Miss Constance Palling, the congregation remaining standing with bowed heads till its close.

Holy Communion was celebrated on "All Saints' Day," the Bishop remaining over to officiate. Nearly forty made their communion, the service having special thought for those in the parish who have passed away, and for Edith Cavell.

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RICHMOND HILL AND THORNHILL

Mr. F. R. Dymond, an active Church worker in the diocese of Toronto, and who has for some time been lay reader in Richmond Hill and Thornhill, slipped last week and broke his leg. His many friends will be pleased to hear that he is convalescing favourably. The Bishop of Toronto took charge of the service and preached in St. Mary's Church, Richmond Hill, on Sunday morning.

NEWFOUNDLAND

A re-union of the C. L. B. at St. John's, mustered 240 men of the Battalion. The Bishop, as regimental chaplain, the city clergy, and the leading laymen were present and contributed addresses, speeches, and recitations towards the make-up of a decidedly interesting meeting.

Canon Bolt paid an official visit to Trinity and other northern Church centres.

Mr. A. H. Allen has resigned his post of organist and choir master of the Cathedral, to take effect on June 30, 1916.

St. John's has thirty-seven retail liquor licenses and seventeen wholesale licenses for 1916, if prohibition is not carried.

The Bishop has sanctioned the appointment of Rev. W. R. J. Higgitt as rector of St. Paul's, Harbour Grace.

RULES FOR KILLING A CHURCH

DON'T come. (Psa. 42: 4; 96: 8; 100: 4).

2. If you do come, come late. (Psa. 84: 10).

3. If too wet or too dry, too hot or too cold, don't think of coming. (Psa. 122: 1).

4. Don't imagine the front seats are for you. People might think you conceited.

5. Come bound to find fault. (Psa. 100: 4-5).

6. Don't ever think of praying for your rector or the Church. (Eph. 6: 18-19; 2 Thes. 3: 1).

7. Don't sing. (Psa. 95: 1-2; 1 Cor. 14: 15).

8. Don't attend week day services. (Acts 3: 1; Acts 21).

9. Don't encourage the rector, but tell his faults to others. (Gal. 6: 1). If his sermon helps you don't let him know, it might make him vain.

10. If you see a stranger in the audience don't offer to shake hands, or ask him to come again, people might think you bold. (Heb. 13: 2).

11. Never try to bring any one to church with you. (St. John 1: 41, 45; St. John 12: 20-21).

12. Don't believe in Missions. (St. Matt. 28: 19-20).

13. Don't give much to benevolence. (1 Cor. 16: 2).

14. Let the rector do all the work. (Isa. 41: 6-7).

15. See that his salary is always behind. (1 Cor. 9: 14).

16. If he does not visit as often as you think he should, treat him very coolly;

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he has nothing particular to do and could come oftener. (1 Thes. 5: 12-13).

17. Don't take your Church paper.

18. Try to run the Church. (St. Mark 10: 42-45).

19. If you see any one willing to take hold and help carry on any of the Church work, be sure to find fault, and accuse him of being bold and forward. (2 Chron. 31: 20-21; Eccl. 9: 10).

20. Never speak to any one of Christ, your rector should do all that kind of work. (Dan. 12: 3; St. James 5: 20).

21. Don't go to Sunday School, it is childish. (Psa. 1: 9, 38, 54, 97, 105, 130, 133; St. Matt. 18: 4).

22. Don't be particular how God's house looks inside or out, but keep your own home looking nice. (1 Kings 6: 21-22; Haggai 1: 2-4).—*Exchange.*

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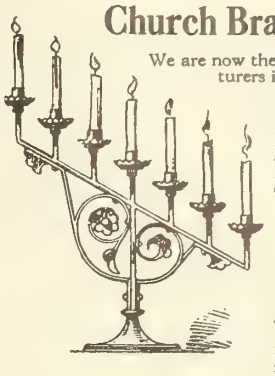

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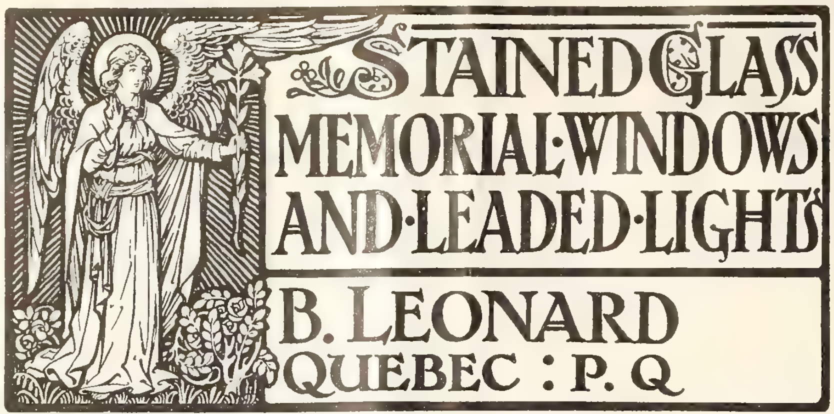
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The Week

National Honesty

IN the estimation of other nations honour has been considered a distinguishing characteristic of the Anglo-Saxon race. An Englishman was expected to speak the truth and his word was as good as his bond. Can that be said of our people in the present day? Almost any of our teachers will tell you that one of the most prevalent sins among children is lying, dishonesty, falsehood. The police court trials reveal continual instances of counter swearing and perjury. Our social workers say that it is well nigh impossible to believe many of the people whom they visit. Self-interest and greed make them represent their condition as something very different from what it really is and the workers have to sift most carefully every story. Smartness, cleverness, the power to "get on" in life, are the characteristics which children hear praised on every side. In too many cases they know that in the home the mother deceives the father and the father deceives the mother. We hear constantly expressions such as the following: "If your father knew that he would be very angry," "Do not let me hear of your doing that again," "What will people think if they see you acting so?" No wonder if our children grow up with false standards of right and wrong and think that the sin is not in the act but in the being caught or in having other people know. This of necessity leads to falsehood and deceit. We should teach children from their earliest years that there is nothing so beautiful as that which is right and true.

In our national life we find that political corruption and fraud, dishonest dealing and graft, stain municipal, provincial and Dominion affairs. There are things more deadly to the life of the British nation than German soldiers and mighty cannon. What are they? Drunkenness, lying, fraud, greed and lust. While we fight the foreign foe with full strength and vigour, let us not forget the disintegrating foes within, those that sap our very existence and rob us of our right to nationhood.

Moving Pictures

ONE of the most rapid developments of the past few years has been the growth in popularity of the moving picture. A short time ago they were seen but occasionally in our larger cities, but now every little town has one or more "nickel shows." In cities they are dotted along the main thoroughfares every half mile or so and some venturous churches have begun to make use of moving pictures to augment the numbers of their congregations. One is forced to wonder what this sudden popularity means.

One advantage of the moving picture is that it provides a cheap form of entertainment for the great bulk of our people, who cannot afford theatres and concerts. It is a place where families can go together and frequently the father takes his wife and children there for a Saturday or holiday treat. When the show is a clean one, both amusement and profit result. There is also an educational value in the moving picture and it is frequently used to depict the historical and geographical features of our own and other lands, as well as the dangers of certain diseases such as tuberculosis.

On the other hand the picture show is frequently a needless waste of money. Children form the habit of spending there every spare cent and in many cases the longing to be like others and go to the show has been the cause of the first dishonesty. Where the pictures are clean and uplifting, attendance at these shows is not to be wholly condemned, but too frequent attendance endangers the eyesight and wastes time and money. The authorities should see to it that every film is carefully censored, that nothing degrading or debasing is presented to children at their most impressionable age.

Buttons, Tags and Flags

IN days of old Jacob promised to give one-tenth of all his substance to the Lord. The Jew afterwards followed this custom, giving as a duty, as a matter of course. For centuries people gave regularly certain set sums, usually giving through the Church and the Church used this money for various deserving objects—education, charity, building, maintenance and church extension. Few people give to-day in the same systematic way as a definite duty. People have to be coaxed and urged by various devices to give to different needy causes. So we have tag days for the Red Cross and for the Blue Cross and for the Recruiting League; we have flag days and button days and rose days, all for the purpose of stimulating giving. The objects may be, and doubtless are, all most excellent, but surely it does not augur well for the future of a race, when its methods of raising money degenerate and all kinds of childish devices have to be utilized in order to obtain necessary funds. If we gave as a regular duty a tenth of our incomes, there would be no need for special appeals or for any of these divers methods of raising money, there would be enough for all and the main portion of the contribution would not come each time on the same faithful few. While we feel the greatest sympathy for those who work so hard through the many agencies adopted for raising money, we do not feel that the end justifies the means.

The Living Bread

"I AM come that they might have life and have it more abundantly." These words really represent the focus of our Blessed Lord's teaching with regard to His mission to the world as the Incarnate Son of God. All through His earthly ministry His teaching was imbued with this wonderful idea of bestowing life. "I am the Life" he claims at one time, and again, "They will not come to me that they might have life." That men might know that the Son of Man really had the power to restore life, as if He would, as it were, demonstrate this stupendous fact before their very eyes, He performed the wonderful miracles of the raising of different people from the dead on several occasions. And finally when He, himself, was "crucified, dead, and buried, the third day He rose again from the dead," and thus destroyed the power of death forevermore. But even that wonderful happening of nearly 2,000 years ago would not be so vital to us as it is if He, knowing the weakness and frailty of our nature, had not provided some way by which we who are now living along with all those who have lived in every age since then, could be partakers of that wonderful Life which it was His mission to bestow. So with that wonderful far-seeing care for all His children who should come after Him, He provided a means whereby that very same Life, with which He overcame death for Himself and others, could be given that we might live a life more abundant than we could otherwise do, and finally overcome death. And so it was that He sent His apostles forth, as the Father had sent Himself, with the last command to teach and preach the Gospel of Life, baptizing into the Church all those who should believe on His name. There is a great deal of talk of what is going to happen after the war, of the different standpoint with which we shall then view many aspects of life—national, international, political, commercial. It is even said that the Church is missing her opportunity and that She, too, will have to change her point of view and take a broader aspect, to coincide with this new spirit which is being called forth by the high ideals of service and self-sacrifice to which men have risen in this great war. In that we shall be mistaken—the Church will remain the same—*semper eadem*. It is only the increased readiness of men to listen to the voice of God that will make the difference; not only in those who hear but in those who teach.

Always the Church has provided in the Sacrament of the Altar, the Bread of Life, where the fainting soul may be restored, the weak made strong, the very dead bones restored to life. After the war She will still offer the same, for there is nothing better that could be offered than the very Presence of Eternal Life Himself.

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God Our Refuge

A Sermon Preached on Trafalgar Day, October 21st, 1915, in St. Martin's-in-the-Fields, London, England, by The Rt. Rev. A. F. Winnington-Ingram, D.D., Lord Bishop of London

"O Lord, Thou hast been our refuge from one generation to another. Before the mountains were brought forth, or ever the earth and the world were made, Thou art God from everlasting and world without end."—Psalms lxxxx. 1, 2.

THE story is told of Archbishop Temple that as he was walking away from the House of Lords after the defeat of the Bill he had brought in for the advancement of Temperance, some well-meaning person was endeavouring to comfort him in his natural disappointment, although needless to say, he was himself as strong and brave and confident as ever. Was he looking, asked the questioner, to the verdict of posterity? No. Was he looking to the gradual change of public opinion? No. Was he looking to a verdict in another house which would influence the opinion of the house which he had just left? No. What was it he looked to, then? "I look to God."

It was the answer of a true, brave, and believing Christian man; if the God of the Christians exists at all, He is so strong and so powerful and so wise that to be on His side is worth all other aid in the world, and to defy God, apart from its blasphemy, is the most colossal mistake which can be made.

There is a sense, of course, in which the cynic was right when he said that God is on the side of the strongest battalions, for the raising of those battalions means a self-sacrifice and a self-denial which God honours and recognizes, but to imagine that those battalions by themselves represent God and can be used successfully to further causes which God has beforehand denounced and proclaimed, is to make, in the long run, the mistake of the ages.

Now we are keeping Trafalgar Day this year in the most critical week of the greatest war waged in the world for 1,000 years. I have visited the long battle line mile by mile in Flanders. I have also seen the grey Dreadnoughts watching, watching, watching day and night; it is idle bluster for the enemy to say that the ships of the Fleet are hiding from them; they know only too well where to find them when they want to meet them. As in great Nelson's day, the fleet is the girdle of the Empire; the seas which Nelson swept are clear to-day; not an enemy flag dare show itself from one hemisphere to the other; under the mighty ægis of the Grand Fleet transports in hundreds carry troops all over the world, food ships pour in from every port; even when the submarine danger was formidable there was no appreciable slackening of the wonderfully brave mercantile marine, and now that the Navy has that peril, too, well in hand, men sail the seas to-day, except for the necessary restrictions with regard to contraband, with greater freedom and security than they sailed the seas long after the battle of Trafalgar.

In this great conflict on what are we to found our hopes? To what are we to look? Are we to trust only to the strength of our battleships and the perfect training of our sailors? Are we to look to the new armies produced with such marvellous skill by Lord Kitchener's patient hand? Are we to look to the three millions whose services will be asked for, and no doubt offered in the next six weeks? No doubt we are to look to all these things; God does only help those who help themselves. But standing before you as your Bishop to-day, I tell you frankly that my belief in the final victory of our arms is founded on something far beyond these things. I am full of unshakable confidence and hope, because, like Archbishop Temple, I look to God. I try to say with the Psalmist every morning:—

And now, Lord, what is my hope?
Truly my hope is in Thee.
"Lord, Thou has been our refuge from
one generation to another."

Notice I do not claim that God is some tribal deity who with partial favouritism favours our side; but, I claim with the great Lincoln, that we are on the side of God.

I.

I do so in the first place (and this comes out the more clearly the more you study the previous history of the question), because this is a wantonly provoked war, planned and desired and finally launched by one power, and one power alone, that is, Germany.

Now, if God is a God who "makes men to be of one mind in a house," if He made of one blood every nation in the world, and meant them to dwell at peace together; if the teaching of Christ is really the teaching of God's own Son—then the nation which wantonly plans and provokes war, and war on such a scale, must be against God.

You have only to read two such books as "*J'Accuse*," said to be written by a German, and "Ordeal by Battle," by Mr. Oliver, to see that this is no idle assertion or party statement, but the literal truth. If I mistake not, "*J'Accuse*" will be for all time the accusing finger of the civilized world pointing at Germany as Nathan pointed at David, saying, "Thou art the man;" and as to "Ordeal by Battle," while it suggests many political questions which I should not think of discussing here and now as to why we were so unprepared after the warnings given us, the fact stands out as plain as daylight that Russia, France, and Great Britain one and all made every effort short of national dishonour to keep the peace.

This, then, is my first ground for claiming that we are on the side of God. Those who wantonly provoke war act against God, and those who honestly try to prevent war act on His side. But this is only the beginning of the matter.

II.

There has always up to now been a kind of chivalry in war which has lighted up the more terrible aspects of it. All through history there have been bright flashes of the chivalry even among non-Christians: the conduct of Saladin in the Crusades, the chivalrous bearing of the Black Prince to the captured French king, and many similar incidents testify to the fact that you need not cease to be a Christian or a gentleman because you have to fight. Many of these laws of chivalry were embodied by the great Christian nations in the Hague Convention; certain modes of warfare were not to be allowed; women and children must be tenderly and chivalrously treated; the wounded of the other side must be treated as fallen comrades; the dead must be decently buried; the Red Cross must be respected; civilians must be spared; the rights of neutrals guarded.

No one can doubt that God must have approved of such humane regulations, for they are all founded upon the New Testament; they are a softening, and a valuable softening, of the horrors of war.

All other nations began the war by scrupulously respecting them: Mr. Stanley Washburn, who closely followed the Russian armies, described the kindness and consideration which they displayed to the peasantry of Poland; our own soldiers have never even been accused by the enemy of violating any of them, and one of the generals at the Front told me with pride that though his great brigade had been out from the beginning no accusation of injuring a French woman or girl had been brought against a single member of it.

But, on the other hand, while time shall last the iniquities committed in Belgium by the Germans, as attested by Lord Bryce's Committee, will ring through history; the very invasion of Belgium itself was a breach of international faith. A friend of mine saw with his own eyes, while a prisoner among the Germans, forty civilians shot in cold blood in one town alone; the gallant Cardinal Archbishop Mercier has recorded a damning list of other murders in his famous charge. The sinking of the *Lusitania* will always stand out as one of the greatest crimes in history, although, if I am not mistaken, the judicial murder of a poor English woman for harbouring some poor refugees, will run it hard in the opinion of the civilized world. There is one thing about that last incident which perhaps was not taken into account by those who perpetrated the crime; it will settle the matter once for all about recruiting in Great Britain; there will be no need now of compulsion.

I wonder what Nelson would have said if he had been told that an English woman had been shot in cold blood by a member of any other nation; he would have made more than the diplomatic inquiries which have been made by a great neutral nation into this crime, right and proper as those inquiries are. He would have made his inquiries with the thunder of the guns of the British fleet and pressed the question home with the Nelson touch which won Trafalgar, as indeed our Fleet at this moment is only too ready to do. But is it possible that there is one young man in England to-day who will sit still under this monstrous wrong?

There is a famous old couplet which has come down from the time of the imprisonment of the seven Bishops who risked their lives for the liberties of Britain, as, please God, the Bishops of to-day are still prepared to do:

And shall they scorn Tre, Pol and Pen,
And shall Trelawny die?
There's twenty thousand Cornish men
Will know the reason why.

The spirit of Nelson must indeed have died out of our young men, which it certainly has not, if the answer is not the same to-day; the three millions of new recruits asked for will be there. Why was she put to death? Why was she murdered? Three thousand thousand Englishmen—aye, and Scotsmen, and Irishmen, too—will know the reason why

My second reason then for trusting to God is that according to the whole revelation of His character and will, His curse is on the nation, however disciplined and efficient, that tramples under foot and openly defies the laws of chivalry which once relieved the horrors of war; and that His ultimate blessing must be upon the nation or nations which, however foolishly unprepared and therefore, for a time suffering from the want of preparation, in the main are fighting for the weak against the strong. God, in other words, must be on the side of the "nailed hand" against the "mailed fist."

III.

But if this is the negative side what about the positive? I am almost ashamed to ask and answer the question in public again, "For what are we fighting?" If we are fighting for the freedom of the world, for the right to live for the small nations of the earth, for nationality against pan-German tyranny, for international honour as the essential condition of a future brotherhood of nations, then the God Who has been the refuge from generation to generation of the down-trodden and oppressed, Who planted in us the love of liberty, and Who has been the champion of the free, must be the God on whose side we are to-day.

VI.

We are right, then, to look for victory and help to a God who through one generation to another has shown Himself a lover of peace and chivalry and mercy and liberty, against a delight in war, against brutality and massacre and tyranny; yet we should have ill read the lessons of Trafalgar Day if we were to stop here.

Nelson never dreamt that God was on his side in the sense that he could relax for an instant his vigilance, or ruin his whole settled plan by impatience, or win a final victory without the self-sacrifice and trust of the nation behind him. If we do look to God, then we must remember this bracing fact, that "God helps those who help themselves."

It is a far-reaching saying that the children of this world are in their generation wiser than the children of light; certainly it is a formidable fact to be faced that for a thoroughly bad cause carried out in a thoroughly bad way the authors of this greatest crime in history have succeeded in evoking from the hard-working people of Germany who are under the impression, doubtless, that they are "saving the Fatherland," a far more universal spirit of organized and efficient self-sacrifice than in the most glorious cause ever entrusted to man has yet been evoked from all in these islands. It was one of our great statesmen who truly said that he feared what he called the "potato spirit" in Germany more than all their guns and shells, the spirit, that is, which was content with potato bread, content to make any sacrifice if only their cause would be victorious; and it is unwise as well as ungenerous not to recognize the gallantry with which both the individual sailors and soldiers of the enemy have fought.

To look to God, then, puts a great responsibility upon those who do so; it means to rise to the level of the sacrifice of God, if it is true that, as you will remember, another Great English statesman once quoted on a famous occasion, "Who sups with the devil must have a long spoon," then, Who fights with God must have a high standard. Is this a time, asked the prophet of the trembling Gehazi, to receive olive-yards, vineyards, men-servants and maidservants? Is this a time, we may ask to-day, to haunt night clubs or to spend separation allowances in drinking? Is this a time to ignore Sunday and turn your back upon God's House of Prayer? Is this a time to spend anything which can be saved for the nation on personal comfort or extravagant dress? The nation that looks to God must come back to God; it must come back to God at once and come back to Him for good; it is a question whether we at home have yet as a nation deserved the victory which our righteous cause demands; the sailors of the Fleet have deserved it; the soldiers in the trenches have earned it; and when the nation at home has equally deserved it all will receive together their well-merited reward.

V.

But more than those that look to God must definitely and persistently seek God's help. How many of those here to-day pray earnestly and persistently to God for help and grace? How many plead in the greatest service of all the one Great Sacrifice, once offered for the sins of the whole world?

Look, Father, look on His anointed Face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayer so languid and our Faith so dim,

For lo! between our sins and their reward
We set the Passion of Thy Son our Lord.

How constantly the faith of our fellow-countrymen amounts to little more than a vague Deism, instead of a living faith in an Incarnate Christ. They are learning more than that in the trenches, and I hope also that the same truth is being revealed to those who remain in the broad sea. These beautiful lines, entitled "Christ in Flanders," the editor of the *Spectator* gave me leave to reproduce in the diocesan magazine:—

We had forgotten You, or very nearly—
You did not seem to touch us very nearly—
Of course we thought about You now and then;
Especially in any time of trouble—
We knew that You were good in time of trouble—
But we are very ordinary men.

And there were always other things to think of—

(*Continued on page 601*)

THE PULPIT FROM THE PROPHET'S POINT OF VIEW

THE pulpit as the place for teaching from the priest's point of view has been considered. Many, indeed, will continue to be reached, as they have been reached in the past, by the priestly presentation of the doctrines and dogmas of the Christian faith. There are large numbers, however, who will never be quickened or called back by the orderly and systematic teaching of the priest, these need the enthusiasm and fervid fire of the prophet and the penetrating vision of the seer. The seer, or the one who sees, comes into the pulpit with a stirring message. He sees things, as they are, in their right proportion. Under the shifting fluctuation of earthly affairs he sees the strong arm of God and endures, as Moses, seeing Him Who is invisible. The seer is calm in the face of change and danger, and serene in the midst of conflict. He sees the eternal principles underlying all history and governing all nations, working to a purposeful end.

The Prophet uses the pulpit to forthtell the dangers of sin, the warnings of history, the call of the Divine, the power of Jehovah, the love of God, He arouses, quickens, warns and woos. Elijah, Isaiah, John the Baptist and other prophets come forth to declare with force and power the necessity of faithfulness and repentance. Sometimes the message is brief, but always direct and pointed. A cry, sudden, swift and sharp cleaves the darkness of self-complacency, thrills the careless, quickens the indifferent and fires with enthusiasm the faint hearted.

The prophet of our own age sees the need of special sermons on selected subjects and uses Advent and Lent with telling effect. In almost every congregation there are careless, indifferent, lukewarm people—for these there must be times of arousing—"Awake thou that sleepest and call upon thy God." Outside the churches are those who have grown not only indifferent but callous and hard. How shall we reach these? The direct, personal touch of the clergyman has never been excelled, and if he can only go out and visit individuals and give them the loving message of the servant of God, arouse in them through the prophetic voice a sense of their danger and draw them to the Church to worship, he has succeeded. Hearts and heads are everywhere associated and it is through the affections and the reason that we must reach that part of man which settles and determines his actions, we refer to his will. Man's will is the true centre of his religious life—and it is to the will that the final appeal must be made. True, the prophet speaks to arouse the feelings, the priest teaches to quicken the understanding, but the two offices must be combined to reach the will. The will is the determining factor in man's action and so in order to have a man act aright and live aright, we must move his will.

Revivals and missions use largely the prophetic cry of warning and seek to move the emotions, but alas, too frequently they end there. The emotions, stirred by special evangelistic appeals, act in a one-sided way upon the will, but when the ordinary conditions of life are once more asserted and the reason begins to present its claims, the will refuses to act as it did under the sway of emotion, and we have a large body of backsliders.

The prophetic voice in the pulpit inspiring, warning, quickening, arousing, unfolding, wooing, is quite as necessary as the teaching, building, developing, guiding, spiritual voice of the priest. Once more we must not lose sight of the Church's special revival seasons, Advent, for arousing men to a sense of sin and coming judgment, and Lent, for deepening their spiritual life. The combination of the vision of the seer, the message of the prophet and the teaching of the priest will make any pulpit a potent agency for lasting good.

God Our Refuge

(*Continued from page 600*)

There's lots of things a man has got to think of—
His work, his home, his pleasure, and his wife;
And so we only thought of You on Sunday—
Sometimes, perhaps, not even on a Sunday—
Because there's always lots to fill one's life.

And, all the while, in street or lane or byway—
In country lane, in city street or byway—
You walked among us, and we did not see.
Your feet were bleeding as You walked our pavements—
How *did* we miss Your Footprints on our pavements—
Can there be other folk as blind as we?

Now we remember; over here in Flanders—
(It isn't strange to think of You in Flanders)—
This hideous warfare seems to make things clear.
We never thought about You much in England—
But now that we are far away from England—
We have no doubts, we know that You are here.

You helped us pass the jest along the trenches—
Where, in cold blood, we waited in the the trenches—
You touched its ribaldry and made it fine.
You stood beside us in our pain and weakness—
We're glad to think You understood our weakness—
Somehow it seems to help us not to whine.

We think about You kneeling in the Garden—
Ah! God! the agony of that dread Garden—
We know you prayed for us upon the Cross.
If anything could make us glad to bear it—
'Twould be the knowledge that You willed to bear it—
Pain—death—the uttermost of human loss.

Though we forgot You—You will not forget us—
We feel so sure that You will not forget us—
But stay with us until this dream is past.
And so we ask for courage, strength and pardon—
Especially, I think, we ask for pardon—
And that You'll stand beside us to the last.

What it comes to is the old truth, which we have learnt from foreign missions, the centre must be converted by the circumference; it is the self-sacrifice of its mission work abroad which has saved the Church from "fatty degeneration of the heart" at home; it is the glorious conversion of the defenders of our country which must permeate and ennoble the country itself.

Do I look to God? But I could only see Him in Christ, for He says Himself—and it is either the greatest blasphemy or the greatest truth of the world—"I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."

Trafalgar Day, 1915, then, should be not only the turning point of the world's history but the inauguration of a new Britain; if the war stopped at this moment should we really be a changed nation?—would not the old miserable internal disputes break out again?—might we not again be as we were in July, 1914, on the verge of civil war in Ireland, of a revolution among women, and of the greatest industrial strike of modern times? I come back at the end of the fifteenth month of the war to the picture which I tried to hold up to London in its first week—"Facing the war is drinking the cup"—"The cup which My Father hath given me, shall I not drink it?" We have to repeat the very words of our Lord Himself.

Have we drunk the cup and drunk it to its dregs? Only then will the angels come and strengthen us for victory; we shall deserve victory then and we shall be ready for it, for the cup which we shall drink will be the cup to which the Son of God Himself put His lips, and the courage and fortitude of Gethsemane leads on to the overwhelming victory of Easter Day.

It is then "Our Day" in an even deeper sense than those mean who so rightly ask our alms to-day for those splendid sister societies of St. John and the Red Cross. Of course we shall pour out into their lap, for the sake of our wounded heroes at the Front, all that we can; but it is "Our Day" because it is the day when the nation is tested to the roots of its being. "If thou hadst known, even thou, in the midst of this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." They are not hid from our eyes yet; it is still Our Day; but let it pass, and it has gone for ever.

SINCERITY

THERE is no quality which we value more highly in others and desire more truly to guard in ourselves than *sincerity.* The familiar words,

"Let all thy converse be sincere,
Thy conscience as the noon-day clear;"

awaken a ready response in our hearts at all times. We are in the habit of signing ourselves as being sincere in friendship and as we do so the thought may be in our minds of the words *sine cere* as our claim to being without the wax which would impair the clear stamp of the seal.

Sincerity is that which, tested by the strongest light, is *found clear from all base admixtures;* it is the positive aspect of purity. Realizing this, we do not wonder that any insincerity means weakness, loss of power for usefulness.

Therefore, when we find in anything a lurking danger of insincerity we should be on the alert to guard against it.

Such danger may arise from the present custom of multiplying special services and yet more of introducing many particular prayers into the Order for Morning and Evening Prayer and even into that for Holy Communion.

The heritage we have received from our fathers of prayers so truly Catholic is supplemented by prayers that express more limited and individual interests, and there is grave fear lest a spirit of insincerity find too ready a place in our worship.

Is it well that prayers for the Sunday-School, the choir, the parish, the auxiliaries to Missions, etc., should be introduced whilst the Prayer for all Conditions of Men, and the General Thanksgiving, are omitted as making the service "too long?" The prayer named might surely be most fitly used with a pause at the words, "Especially those for whom our prayers are desired" and thus give opportunity for the sincere pleading of every member of the congregation for those they bear on their hearts.

The parish priest may in very faithfulness to his charge shrink from acceding to many requests for the use of special prayers, and the laity may find opportunity for the exercise of unselfishness in abstaining from such demands.

May we, under the teaching of God the Holy Spirit, so "prove the things that differ, that we may be *sincere and void of offence* unto the day of Christ."

Religious Education in Our Public Schools

The Gary Plan

By LAWRENCE BALDWIN

WE learn from *The American Catholic* that "the introduction of the Gary plan into the schools of New York will give the Church an absolutely unparalleled opportunity for providing for the religious instruction of her children, and it is greatly to be hoped that the Church will rise to the opportunity, and make every sacrifice that may be necessary in order to help in carrying out the scheme. . . The Gary plan is going to give to religion the grandest opportunity it has ever had or ever will have in this country, and every effort should be made to insure its success in New York City, and then without a doubt it will rapidly spread throughout the country."

This whole hearted support at once arrests our attention and makes us ask what about it? What is the Gary Plan? and what will it accomplish? We are told that "the method of combining religious and secular instruction which has been employed in the schools of Gary, Ind., under the guidance of Mr. William Wirt, has attracted much attention in all parts of the country. The idea is being followed out in a number of middle western cities this year, but the employment of Mr. Wirt to introduce the system into the schools of New York city this fall should give an adequate test to what is undoubtedly a revolutionary system of co-operation between Church and state.

The idea is that at specified hours on all week days except Saturday groups of children are permitted to leave the public school building. They are put on their honour as to where to go and are required to be back again at a specified time. The usual time they are given away is an hour and twenty minutes. This gives ten minutes to go, ten to return, and an even hour to "stay some where. Some children are not to go to school on the first hour in the morning on certain days. Others will leave public school in the late afternoon and not return."

"Children so quitting the public schools go to the churches and parish houses. Which ones they shall go to is determined in each case by the parents. Thus children get such instruction when they go to the church as their parents direct—Catholic, Protestant, Jewish."

We must welcome any scheme presented which honestly attempts to meet the present difficult position of our public schools in Christian countries with no plan for imparting religious instruction to the children in our public school systems, and we will follow with keen interest the development of the Gary Plan.

Let us consider what are the requirements for its success. School houses must be suitably built, and equipped for the purpose—rooms properly lighted and ventilated—sufficient blackboard space—and constantly heated. Efficient teachers capable of imparting religious instruction and of maintaining discipline. Assuming that these are available, and they ought to be available, will not the breaking up of any one school into groups taken away from their regular school at various hours disorganize the school day and seriously interfere with the work, discipline, and efficiency of the school? Let us face the situation with one of our city schools having 1,000 pupils with, say, 250 children of parents of one denomination, that religious body would have to provide at least five rooms, and five competent teachers; or else assort them into groups for five periods of one hour each; which looks like an impossible task.

The proposal, however, does lead to another solution of the educational problem. The scheme contemplates that churches will have rooms fitted up in all respects like the rooms in our public schools. When such rooms are so equipped as to become suitable for such religious instruction are they not then also suitable for secular instruction, and if professionally trained teachers holding Government certificates are appointed to impart the religious instruction, why cannot these same teachers be employed, and the same rooms used for imparting the secular instruction of the public school to the same children, and thus complete the organization of a voluntary public school?

In the Ontario Provincial system of education we have the primary and secondary schools leading up to the university. In this University system we have voluntary denominational colleges in affiliation with the Provincial secular college. When the student choosing a religious option as part of his college course he secures it in the college of his choice without losing his options in secular instruction provided by, and at the cost of the province. The student in a denominational college taking an option in religion should have received the a b c of that instruction in the primary school as well as in any other subject.

"Financially, it seems to me to be the height of folly to discourage the greatest of all agencies—zeal for religious truth—in persuading men to support efficient voluntary schools in which they take an earnest interest," says the great Duke of Argyle, when writing upon the voluntary school system of England. In a letter to *The Times* on the same subject and headed "An Overlooked Solution of the Educational Problem," Cardinal Vaughan put the case for voluntary schools very well as follows:—"When the State requires a commodity, two ways of supply are usually open to it. It may become the manufacturer or producer of what it requires; or it may go into the open market as a purchaser. The State is a manufacturer when it owns shipyards and powder and gun factories. It is a purchaser when it contracts for ships, arms, clothing, provisions, stationery, furniture and other things such as education, etc. As a rule, the State finds it more economical to purchase than to manufacture. For this and other reasons sound political economy suggests that the State, as a rule, should be a purchaser."

Why cannot the Church frankly face the situation, be done with compromises and make the attempt to solve the question of religious instruction for her children in the only legitimate way it can honestly be solved, and at the same time meet the requirements of a national public school system. We cannot free the State educational system of religious instruction and call that religious freedom. It is the very opposite. It is antagonism to religion.

When the voluntary school scheme was presented to the Toronto Synod in 1896 it was referred to a representative committee of eighteen members and the following year this committee presented a unanimous report stating that in their opinion the scheme is practicable, and merits the endorsement of the Synod upon the grounds of economy, efficiency in secular subjects, and for the provision it made for religious instruction.

Notwithstanding this strong recommendation of the committee the matter was shelved, and no further consideration has been given to it by the Synod. Other schemes have been to the fore; but so far these have resulted in practically nothing being done in the Toronto diocese to advance the cause of religious instruction in the public schools of Ontario. Is it not time to do something practical and effective?

Our Old Country Letter

November 3rd, 1915.

SINCE I wrote last, all London has been stirred by the great, "Memorial Service" at St. Paul's for Nurse Edith Cavell. Your readers know, I am sure, all that there is now to be said of that sad and shameful history. It has made an extraordinary stir of indignation, and the Church has not been behindhand in giving to this a more sacred and fitting expression than any talk of reprisals. In many of our Cathedrals, and especially, as I said, in St. Paul's, where an immense and distinguished congregation assembled, including Queen Alexandria, and representatives of the King and Lord Kitchener, while Mr. Asquith and several other Ministers attended in person—there have been spontaneously solemn and impressive Memorial Services. Indeed, the whole nation has been stirred, and the affair has had a marked influence on recruiting. I need not, however, repeat. Papers you are sure to have seen.

* * *

Though the "No Treating" order has been in force in London only about three weeks, it has clearly already affected for the better a great number of people. "The police report generally that less drink is now being sold, fewer people visit public houses, and those who do stay for a shorter time than before; and there is less drunkenness, especially among women." Such is to-day's cheering account in a leading paper, and it strikes a note of comfort at this depressing time. If only our Government had taken even this simple step long ago, many homes of men who deserve better, which are now desolate, would have been saved, and many loafers and wastrels have been by this time transferred into honest soldiers.

* * *

The following notice has just been issued by the Archbishops of Canterbury and York:—

"The first Sunday of this year (January 3, 1915) was observed with almost universal acceptance as a special day of intercession in connection with the war. It is proposed that the opening of the coming year shall in all our parishes be marked in a similar way. Sunday, January 2, 1916, being set apart in our churches and cathedrals for solemn intercession to Almighty God. and for thankful recognition of the devotion which has been forthcoming in the manhood and womanhood of our country.

"With a view to a really thoughtful use of so solemn an occasion, we propose that wherever possible the observance should begin on the two preceding days; that Friday, December 31, the closing day of the year, should be kept as a day of self-denial, and of penitence for the manifold sins and shortcomings whereof we are conscious as a people, and that on Saturday (New Year's Day), at such times as may be most convenient, services should be held and opportunity given in quiet for preparation for the Holy Communion and other services of the Sunday thus specially appointed.

"It is not proposed to issue centrally any new forms of special prayer. Varied use can readily be made of the series of existing forms published by authority, and there is now abundant supply of other services and forms of prayer which have had their usefulness locally tested and proved throughout the land.

"We are permitted to state that this proposed observance of the opening Sunday of the New Year meets with the entire approbation and endorsement of his Majesty the King.

"We suggest that the offertory on the Sunday might, as last year, be appropriately given to the joint committee of the British Red Cross Society and the Order of St. John of Jerusalem in England.

"We have already communicated to the authorities of other religious denominations in England the proposal we are making for the observance in this way of the opening days of the coming year, and it is our hope that the whole nation may thus be moved at a solemn hour to turn to Him Who is our Hope and Strength."

* * *

The Scott Memorial window, which the Duke of Newcastle has just unveiled in the parish church of the explorer's family, is unusual in design, as it represents the deeds of heroism performed by the men in whose honour it has been erected. There are four lights; the first shows Captain Scott and his companions setting out on their last journey to the Pole, the second Captain Scott finding the flag planted by Amundsen, the third Captain Oates going forth into the blinding blizzard alone, and the fourth the search party erecting a cairn over the bodies of the dead adventurers. The window was erected by private subscription.

* * *

A contemporary says:—"We cannot nowadays think of St. Paul's Cathedral apart from its dome; yet for 246 years it had, instead, the loftiest spire in England, rising 100 feet higher than that of Salisbury. After a lapse of 354 years it is difficult to ascertain its exact height, but it was approximately 515 feet. On October 4, 1315, Gilbert Segrave, Bishop of London, ascended the spire and placed the cross on the top, where a short service was held in thankfulness for its completion. There was a solemn procession, and the relics of several saints were carried up to the cross, which was itself fifteen feet high. Bishop Segrave, a learned man, died only fourteen months afterwards. Monday, Octover 4th, was the 600th anniversary of the completion of the highest spire ever known in England; it was destroyed by lightning on June 4th, 1561."

* * *

At the annual harvest thanksgiving service in the Baltic Exchange, London, the Lord Mayor and the Sheriffs paid a state visit to the old church of St. Undershaft, Leadenhall St. The collection was devoted to the work of the churches in Canada as a thankoffering for the bountiful harvest from the wheat fields of North-west Canada.

* * *

The fourth of the series of lectures on "Our Place in Christendom," of which I have told you, was delivered in St. Martin's Church last week by Dr. Neville Figgis, who is the author of "Christianity at the Cross Roads" and other well-known books. His subject was, "Councils and Unity," and the matter of his address was very interesting, though so full of learning that—coupled with a bad delivery—it was difficult for ordinary people to follow. He began with a quotation from the great Canonist Cardinal Francesco Zabarella, saying, "If we consider the root of all the troubles which the Church has suffered on many sides, we shall see that it all arose from the omission of Councils." Working through the history and failure of the Conciliar Movement and the period of the great Schism and the residence of the Popes at Avignon, followed by the scandals of rival and contemporaneous Popes, he ended thus, "The failure of the Conciliar Movement in the Western Church is a tragedy. On the one hand it meant the strengthening of all the forces that made for autocracy, and for an external and oracular notion of religious authority. On the other hand, since Conservative reform had failed, a revolution became inevitable. The collapse of the ancient Church and the rise of Protestant sectarianism through a large part of Western Europe was the result.

"We in England have much to learn from the Conciliar Movement. It stands for the doctrine of a living, developing Church, respectful of precedent but not bound in a legal system, for reform on conservative lines, upsetting ancient landmarks as little as may be; for the power of the Church to deal with circumstances as they arise, and the discovery of new expedients; for a respect for the rights of the laity, as against the most dangerous of all doctrines,—that the position of the laity in the Church is purely passive, a doctrine destructive of civil and religious freedom. It stands for the rights of National groups, as against a centralising bureaucracy. Those who wish to see in the Church of the days to come the development of all the riches of the past, towards a future even richer in power, will do well to study the principles proclaimed at Constance and Basle. They are the safeguard against the all-devouring autocracy of Rome, which has taken over the ancient legal notion of the Sovereign Emperor and applied them to the Pope. No less are they preservative against mere individualism and the disorganized anarchy of a Christendom divided into warring sects."

Question Box

Ques.—Was Morning Prayer the chief service of Sunday morning as it is now in many places, before the Reformation, or was the Holy Communion? M. D.

Ans.—It was not. The Holy Communion, which is the Lord's own service on the Lord's own day, was always the service of the Church, the clergy, and the people. Morning Prayer was compiled out of choir offices meant principally for clergy and regulars. The main idea of morning prayer was that the people should get to know the Psalms of the Bible, and it was used as a preparation for the Holy Communion.

Ques.—Is it lawful for a clergyman through lack of time or for any other reason to leave out any part of the office of Holy Communion, such as the commandments? M. D.

Ans.—The question of legality is not very easy to answer. Some Bishops allow omissions which others would hesitate to grant, and there is a long list of alterations allowed in certain dioceses. It is open to question whether such omissions are legal without the consent of the Church as a body. On the other hand the unopposed doing of certain things gradually tends to a use that becomes legal by constant repetition.

Ques.—Is there such a thing as High Communion in the Church of England? CHARITY.

Ans.—Not in the Church of England, but not uncommon in newspapers.

Ques.—How far do the Homilies affect our belief—are we bound by them? C.

Ans.—The Homilies were ordered to be read when there was no sermon. Apparently, therefore, they did not in the opinion of the authors rank as high as a sermon. The 35th Article says that they contain "a goodly and wholesome doctrine, and necessary for these times." They explain the Reformation teaching of the time, and were probably limited as well as intended for the time. They are never read in Church, and many of them are not suitable for modern congregations. However, they afford a stronghold of arguments for those persons who believe in the Reformation as the beginning and end of all things.

Ques.—Where can I get a copy of the Bishops' Report on Confession which was pronounced in 1873? SUB.

Ans.—We cannot tell you. We would recommend you to write to some publishing house in London and ask them to get you a copy. The Times Publishing Co. would probably do this for you.

Ques.—Can you recommend a Commentary on the Epistle to the Hebrews? C.N.D.

Ans.—The best one is Westcott's—$2.40.

Ques.—To whom does the passage regarding the souls under the altar refer? C. N. D.

Ans.—As regards these references no one can say absolutely to whom they refer. They may be the martyrs, or the saints who are perfected in Paradise. As it was a vision, only the seer could tell us with complete certainty.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE BRITISH WOMEN'S NATIONAL ANTHEM

To the Editor, CHURCH LIFE:

Dear Sir,—While in London recently I came in touch with a little incident, which I think will interest you.

I attended, one day, at noon, a recruiting meeting in front of the Mansion House. A great crowd of men and women listened to the recruiting sergeants, all of whom had "done their bit" at the front.

A lady, with a magnificent voice, sang patriotic songs, which, perhaps, were more effective than the speeches of the recruiting sergeants. At the close of the meeting it was announced that after singing "The King," the lady would sing "The Woman's National Anthem."

Then in a splendid voice she sang—

"God save our splendid men,
Send them safe home again,
God save our men;
Keep them victorious
Patient and chivalrous,
They are so dear to us,
God save our men."

As she sang, every man stood, uncovered and with bowed head, and there were not many dry eyes.

I think it would be a good thing if the women of Canada would learn this as "The British Women's National Anthem" for surely it is the prayer of every loyal British woman.

After the meeting I went up to the singer, handed her my card, and asked her for the words she had just sung. When she saw that I was from Montreal she said, "Oh, I sang in Montreal, and I will be glad to send the words to the women of Canada."

She wrote them on the back of the blue envelope, which contained my passport.

CHURCHMAN.

PRAYER, PRAYER, MORE PRAYER

To the Editor, CHURCH LIFE.

We all admit that there never was such a call and such an opportunity as to-day for the Christian Church. We admit that the supreme factor in victory is prayer; the sole cure for pessimism is prayer; the highest need of our forces is prayer. "Go home," said a Canadian soldier to a leading English woman not long ago, "Go home and tell the women to pray for us, and never to leave off. We are helped more than you know by the prayers of those at home, and in the trenches we know when they have had a slack day." "There still remains that supreme factor," said another soldier at the front, "without which neither arms, nor ammunition nor military strategy can be decisive, namely the spiritual outlook of the whole nation." And then he went on to say, that when he came back from the front, he was amazed by the magnificent courage of the English people, but alarmed by the lack of spirituality.

As Church of England people, we know perfectly well, that this battle is not going to be won by munitions, for we pray every day, "Give peace in our time, O Lord; because there is none other that fighteth for us, but only Thou, O God." But, it will need an enormous exercise of spiritual force to change the situation, and when that force is excercised, it may come, perhaps, as silently and mysteriously as the dissipation of a mist.

But the question is, what are we as Churchmen doing in Canada? What lead are we giving to the people? It is the noble duty of Christians to awaken the spiritual forces of the Church and of the nation. Bishops and Church leaders are talking about the nation on its knees. What sign have we in Canada of a nation on its knees? I feel more and more, that every Bishop should call every diocese to take up with special energy and resolution this imperative duty of prayer, and that every clergyman should have special services every week solely and exclusively for prayer, and that the main objective should be the return of the nation to God, Hosea 14: 1; the reliance of the nation upon God, Hosea 14: 3, and the revival of the Church and the nation for God, Hosea 14: 7. And may the time soon come when our leaders will be led to do something like what President Wilson is reported to have done, as he opened a recent Cabinet meeting at Washington, "Gentlemen," he said, "I don't know whether you believe in prayer or not, I do. Let us pray and ask the help of God," and then and there the President of the United States fell upon his knees, and the members of the Cabinet did the same, as the President offered up prayer to God. Yes, the need of the hour is prayer, prayer, more prayer; personal, united, incessant, in home, school house, prayer gathering, church.

DYSON HAGUE,
Toronto.

DEGREES IN DIVINITY

To the Editor, CHURCH LIFE:

Dear Sir,—Will you kindly give me space in your correspondence columns for the announcement of the following amendment to the Canon on Divinity Degrees, passed at the recent session of General Synod. It may be a matter of importance to some of the clergy who are planning to read for the B.D. degree to know of this new regulation:—

"All candidates for the B.D. degree making application after April, 1917, shall be required to pass the examination in Hebrew in the preliminary examination, or else present certificates of having taken and passed in a University course at least equivalent to this examination; provided that all candidates now qualified under the present requirements who present themselves for the final B.D. examination in the next three years shall be accepted without the requirement of Hebrew."

There are some other changes, of less general importance, which I shall be glad to communicate to any who may desire to know of them. Yours faithfully,

G. ABBOTT-SMITH,
Secretary of the Board of Examiners.
Ingleholm, Bellevue Avenue,
Westmount, Que., Nov. 9, 1915.

THOMAS Á KEMPIS AND "THE IMITATION OF CHRIST"

(*Contributed*)

THOMAS á KEMPIS was born in the year 1380 at Kempen, in Germany, about forty miles north west of Cologne. His father was John, called Hämmerlein or Hemerken, the hammerer, probably a worker in metal who cultivated also a small farm. There are traces in some of his son's sermons of a practical knowledge of the trade. Thomas and his elder brother John were both carefully educated. John joined the Society of the Brothers of Common Life, a congregation living under less strict rules than the Monastic Orders and principally engaged in the copying of manuscripts. Thomas afterwards joined the Order, of which John became prior, at their house on Mount St. Agnes in the diocese of Utrecht. The *Imitation* was written between 1415 and 1420. The author made many copies with his own hand and he also copied the whole Bible, a work which occupied him for about fifteen years. He was ordained when thirty-three years of age, and became ultimately sub-prior of the monastery. It is said that while he was a novice the instructor of the novices once asked each member of the class to repeat his favourite passage from Scripture, and beginning with the eldest, one spoke of the glories of the New Jerusalem, and another of the absence of strife and sorrow, but when it came to the turn of the youngest novice, Thomas answered, "His servants shall serve Him." According to what portraits still exist, Thomas á Kempis was a plain looking little man, but it is not difficult to imagine behind the rather odd features a rare and beautiful soul, and the face for all its homeliness is singularly attractive. He lived to be nearly ninety-one years of age and died peacefully in the convent, which he had entered as a novice so long before.

We are indebted to Mr. C. Kegan-Paul, the publisher, not only for a scholarly and accurate translation of the Imitation but for some very interesting information about the book. It has passed through more editions than any other book except the Bible—and has been prized and loved by Christians of all persuasions—it was the basis of the rules laid down by Saint Ignatius Loyola for his great society. John Wesley and Dr. Pusey both adapted it to their separate communions, and Ultramontane Catholic and Quaker have alike made it a constant companion.

But, perhaps, as Mr. Kegan-Paul points out, the most remarkable testimony to the power of the book is that given by one who was not only non-Catholic, but non-Christian. George Eliot, in "The Mill on the Floss," says:

"I suppose that is the reason why the small, old fashioned book, for which you need only pay sixpence at a bookstall, works miracles at this day, turning bitter waters into sweetness; while expensive sermons, and treatises newly issued leave all things as they were before.

"It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary hidden anguish, struggle, trust and triumph—not written on velvet cushions—to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations, the voice of a brother, who, ages ago, felt and suffered and renounced, in the cloister with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours, but under the same silent, far-off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness."

Much of the Imitation was written in verse and a great deal of it in Latin rhyme, obviously as an aid to memory.

Thomas á Kempis was the author of several hymns, two or three of which can be found in our own hymn book,—"Light's Abode, Celestial Salem," is one.

The Imitation was written by a Regular Priest of the Roman Catholic Church for Roman Catholic monks. Some of its editors have had the temerity to attempt expurgation here and there and there are many "Protestant" editions. We agree with Mr. Kegan-Paul when he says:

"Nothing is ever gained by compromise, or by minimising religious convictions; hence those translations which omit or falsify passages in the Imitation are as needless in their changes as they are dishonest. It is a Catholic book written primarily for Catholic monks.

"But it is ours also because it appeals to that central desire of rest, which finds place even in the busiest life, the desire for the 'whirlwind's heart of peace,' for the cell into which we must at times retire, to be alone with that which is not ourself.

"It is ours because it teaches us that the Cross, type of self-abnegation, is the part of every true life; and this is the teaching of every noble soul from the Hebrew prophets in Jerusalem to Goethe at Weimar. . . .

"The dangers of our time are not likely to be increased by any taking to ourselves the lessons of the Imitation in excess. Not ours is the danger that we should become over spiritual in a material age. Not ours that we should become too full of mystic quietism in the unrest that is around us. And, therefore, we may, in our daily meditation, welcome that voice which speaks to us out of the ages, welcome the calm hand reached out from the cloister to rest on our fevered brow and still the beating of our troubled heart."

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, A.P.H.A.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D., D.C.L.	Toronto, Ont
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

BYNG INLET

On Sunday, Nov. 7th, two stained glass memorial windows were unveiled and dedicated in the church of St. John the Divine. The windows are two of the five over the altar. The centre one was put in by his family in memory of Jonathan Ramesbottom, who was a most faithful worshipper and loyal supporter of the church here. The other window was put in by the subscribers in Byng Inlet, in memory of Frederick Phippen, a lance-corporal of the Devonshire Regiment, who was killed in action in France last year; he had resided here for some time and was a regular worhipper at the church. The windows, which are a beautiful piece of work, were designed and executed by Mr. Robert McCausland, of Toronto. Each one represents an angel, the centre one bearing the cross, the other the crown of thorns. These two windows are part of the full design, made by Mr. Robert McCausland, for the five windows, representing five angels, each bearing a symbol of the Passion. It is hoped that, in time, it will be possible to put in the remaining three windows. On the same occasion, a beautiful new vestment chest, given as a thankoffering by two members of the congregation, was dedicated.

On Wednesday, Nov. 10th, the W.A. held their fall sale. The members worked hard and the sale was a distinct success over $100 being cleared. A new and pleasing feature was that the refreshment stall was worked by the junior auxiliary, which has recently been formed.

CALGARY

CALGARY

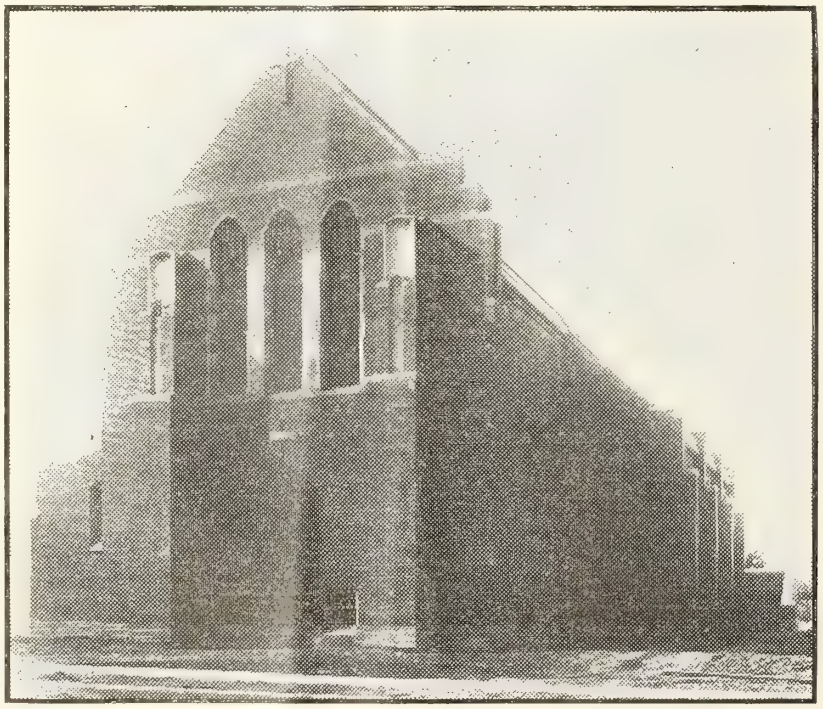
The Pro-Cathedral of the Redeemer

From the early days of the war intercession on behalf of our navy and army have been offered at the Thursday celebration of Holy Communion.

Since July, however, a Daily Celebration (except Monday) has been instituted at which one of the long columns of names of our sailors and soldiers is read out for special prayer.

On Sunday, Nov. 7, in the octave of All Saints', a solemn memorial service for all who have fallen during the war was held. Dean Paget preached from the second book of Maccabees, chapter12, vv. 43-45, shewing how Judas Maccabees caused a great Sin Offering to be made in Jerusalem for all those who fell in battle wearing pagan charms. The belief of the Hebrew Church in the Resurrection and in the Efficacy of Prayers for the Departed is clearly illustrated and this was manifestly the belief held by the Jews in our Lord's day, just a few generations later and is no where disallowed or rebuked by Him. Thus the Christian Church has ever continued this devout practice and we have now the One All-sufficient Sacrifice of the Cross to plead for all who, giving their lives for their country, have been suddenly cut off with no opportunity for repentance or prayer.

On the festival of St. Simon and St. Jude the Bishop held an ordination service in St. Barnabas' Church, Calgary, when he admitted the Rev. J. P. Dingle to the priesthood. The sermon was preached by Rev. C. W. E. Horne, M.A., rector of Christ's Church, Calgary. The candidate was presented by Ven. Archdeacon Tims, D.D. Mr. Dingle has been working at the Church of the Ascension, Crossfield, All Saints', Cochrane, etc., etc.



The new Church of St. James, Hamilton, which was Dedicated by the Bishop of Niagara on Sunday Morning, Nov. 7th. The Rector is The Rev. G. W. Tebbs

The Bishop is very busy holding confirmation services and taking part in harvest thanksgivings. He spent Sunday, Oct. 31st, at Big Valley.

FREDERICTON

Captain the Rev. C. Gordon Lawrence, chaplain of the 104th Battalion, was presented with a purse of $50.00 last week by the members of the Church at Kingston. The reception was largely attended and the presentation and address were made by Lt.-Col. Wetmore.

HURON

ST. THOMAS

Trinity Church was well filled Sunday morning, Nov. 7th, when Rev. J. W. J. Andrew was inducted as rector by Ven. Archdeacon Hill, the former rector, who came from Shelburne, where he is now living, to conduct the installation.

After reading the address from the Bishop of Huron, the Archdeacon, accompanied by William Mickleborough, rector's warden, and Wilmot Swaisland, people's warden, escorted the new rector down the aisle of the church to the front door. The ceremony included the placing of the hand upon the key, and the Archdeacon read: "By virtue of this mandate I do induct you into the real, actual, and corporal possession of this church of Trinity, with all the rights, profits, and appurtenances thereto belonging," after which the newly-inducted incumbent tolled the bell to signify to the parishioners his so taking possession. Then the Archdeacon and the new incumbent proceeded to the font, the prayer desk, the lectern, the pulpit and the Lord's table.

Archdeacon Hill preached from Nehemiah viii, 8. The venerable and beloved former rector of Trinity, who has served his church and his parishioners for the past thirty-three years, made one of his eloquent appeals that reached the hearts of the congregation.

The new rector, the Rev. J. W. J. Andrew, preached the evening sermon and chose for his text the first and second verses of the 42nd Psalm.

Mr. Andrew is the fourth rector to be inducted into Trinity Church. The first was Rev. T. C. Desbarres; the second Rev. George Gray Ballard, M.A.T.C.D., and the third Ven. Archdeacon Hill, thirty-three years ago.

BERLIN

Rev. Canon Tucker, of London, was the speaker at the laymen's missionary banquet last Thursday evening.

BRANTFORD

Mr. Edward W. McKegney has received a commission in the 6th Service Battalion, Royal Inniskilling Fusiliers. Second Lieutenant McKegney was honorary secretary of the Belfast Theological Society, and last year won the medal for oratory. His eldest brother, the Rev. S. E. McKegney, is rector of Holy Trinity Church, and his youngest brother, Ernest, is serving with the Canadian contingent.

On the occasion of the departure of Capt. Rev. C. V. Lester, M.A., rector of St. Luke's Church, Brantford, who has received the appointment to the chaplaincy of the Third Brigade at Shorncliffe, England, a number of citizens gathered on Saturday, 6th November, at the Conservatory of Music. W. Norman Andrews presided at the gathering, and in a few words expressed the highest commendation of Capt. Lester's quick response to the call of Empire, and also of his faithful and efficient services as commissioner of Boy Scouts in Brantford.

Ald. Jno. S. Dowling, in the unavoidable absence of Mayor Spence, then presented Mr. Lester with the usual civic cheque and congratulated him on his appointment as brigade chaplain. Mr. W. Lane, as a member of the Board of Education, paid a most glowing tribute to Captain Lester as rector of St. Luke's Church, emphasizing the unselfish service he had given to the people of his parish. Rev. S. E. McKegney, on behalf of the Boy Scouts, presented Mr. Lester with a gold badge, and briefly expressed the deep regret which the boys felt in the loss of their leader. A few words of appreciation and regret were also expressed by Rev. Paterson-Smyth, Rev. H. C. Light and Scoutmaster Todd.

On Sunday after morning prayer, the members of St. Luke's Church presented Mr. Lester with a wrist watch, a purse of gold and an address.

WATERLOO

The congregation of St. John's Church presented the Rev. J. W. J. Andrew, their rector for the last fourteen years, with a generously filled purse of gold and a beautifully illuminated address before leaving for his new sphere of work in St. Thomas. Mrs. Andrew was the recipient of a valuable gold bracelet watch.

NEW WESTMINSTER

W.A.

The November board meeting was held in St. Saviour's parish, Mrs. Godfrey presiding.

The corresponding secretary had several appeals to read, one from Milner, asking for an organ, another from Alta Vista, asking aid in paying off a debt, also an appeal from Mr. Crowder, of Yale, for a reading desk, an altar, and church linen.

The organizing secretary had two new branches to report, one girls' branch at St. Saviour's, Vancouver, and a junior at St. Nicholas, Vancouver Heights, East.

The secretary-treasurer of the *Leaflet* had twelve new members and a balance of $9.62.

The Japanese and Chinese convenors had satisfactory and interesting reports to make.

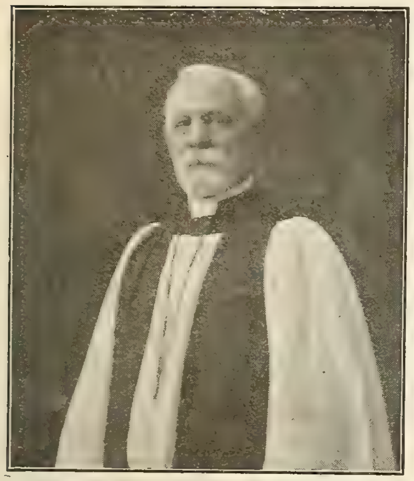
The Extra-cent-a-day fund, amounting to $20, was voted to the mission of Alta Vista.

The Church Furnishing Committee promised to supply the linen asked for. The other appeals will be taken up later.

The parochial reports which are read every three months showed advances in many ways. St. Helen's, Point Gray, in the forefront, having formed a thank-offering and G.C.I. fund in the last month.

This board meeting was an exceptional one. Life memberships were presented to two valued and faithful workers, the Dorcas secretary and thank-offering secretary, by the diocesan board, in acknowledgment of their services.

The noon-tide address given by Rev. Christopher Lord was singularly helpful and inspiring words at this time. "What do we see in the nations of the world to-day? Feverish waste, feverish activity, a vigorous recruiting campaign to meet an urgent demand. 'Men, men, more men,'—more and more munitions, more and more machinery, every factory working to its utmost capacity to meet a thoroughly organized and malicious foe, everyone to be pressed into service, every available man to be got hold of. Everywhere we see it written up, 'Your King and country needs you, and England expects every man to do his duty.' There is an even greater demand, and an even greater battle against an even more terrible foe, tremendous interests at stake, but we do not see a correspondingly feverish effort to meet it. A great and mighty King calls for helpers but most of His soldiers stay at home and it spells disaster to His Church as it would to the nation. The W.A. stands for the kingdom of God, which, both at home and abroad, is calling loudly for helpers. Are we making the most of the machinery and material at hand? Cannot the members of the W.A. turn their attention to this matter in their several parishes and rally the soldiers and workers and help to put them out into the field, so that in every parish the King may have a vigorous and consecrated throng to meet his foes and fight His battles, defend His cause, and conquer the world for Christ."


The Ven. Archdeacon Fortin, D.D., who on the same day on which the Church was Consecrated, Celebrated his Fortieth Anniversary as Rector of Holy Trinity Church, Winnipeg.

RUPERT'S LAND

WINNIPEG

Commemoration at St. John's College was held on Friday, November 5th, and will in future years be held on the first Friday of the month. Service was held in the Pro-Cathedral and the sermon was preached by the Rev. H. Cawley, rector of St. Alban's.

In the evening a conversazione and the distribution of prizes took place. Khaki was much in evidence and the primate during a brief address mentioned that he counted to the number of one hundred and thirty-seven "Johnians" who were serving with the troops. The speaker of the evening was Mr. William Pearson. He gave an address on "Values," emphasizing the value of vision and wider outlook, the value of human rights and the value of the ideals of an empire.

An excellent musical programme was rendered by the students and boys of the college and school.

All Saints'

On Sunday, November 7th, the Winnipeg lodges of the Sons of England held their annual memorial service in All Saints' Church. A good number of the members attended. The rector, the Rev. W. Loucks, assisted by the Rev. N. Wilcox, conducted the service. The preacher was the Rev. H. Cawley.

In the evening a memorial service was held to the memory of the late Sir Charles Tupper. The Lt.-Governor, the Premier and the Provincial Cabinet attended.

St. Cuthbert's

The parochial festival commemorating the opening of St. Cuthbert's Church, Elmwood, eight years ago, was held Sunday, Nov. 7. Prof. Ferguson, of St. John's College, was the preacher in the morning; and the rector, Rev. E. C. R. Pritchard, in the evening.

The growth and development of a church is always of absorbing interest. On Advent Sunday, in the year 1900, Rev. R. C. Johnstone, D.D., held the first Anglican service in Elmwood in the mortuary chapel of the Elmwood cemetery.

It was not thought wise, however, to continue the work in these surroundings; the morbid atmosphere of a mortuary chapel was hardly conducive to the development of Church life.

Dr. Johnstone then obtained the use of a hall on Nairn Avenue, over a grocery store, known as Potter's hall, and for almost two years the few scattered members of the Church gathered there to worship. Dr. Johnstone named the mission St. Cuthbert and the work was carried on in connection with the cathedral.

From the very start the services were very dignified.

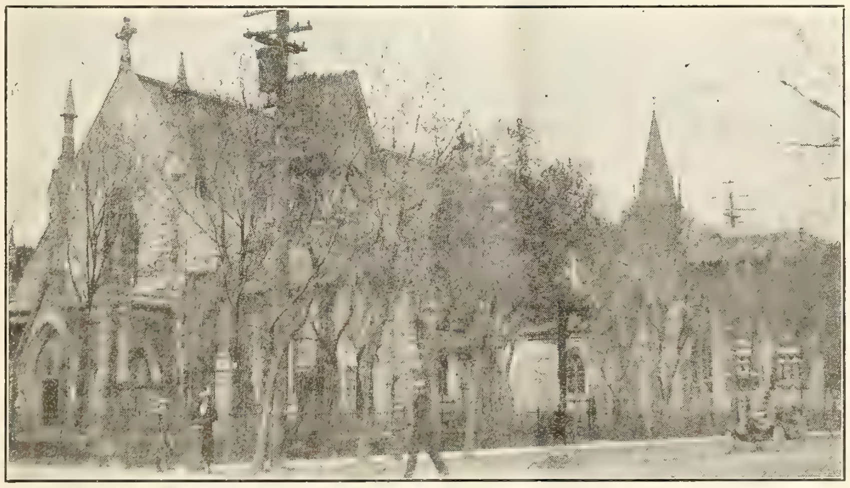
Then a small church was erected on Nairn avenue, the congregation erecting the edifice.

Dr. Johnstone resigned in the summer of 1906, college students and Cathedral clergy supplying the pulpit until January, 1907, when Mr. Pritchard was appointed, leaving the parish of Birtle.

A more central location was secured on McIntosh avenue, and nine months after his arrival, a fine new church was completed. The task was a heavy but gladsome burden for the small settlement.

The vicar's views on churchmanship were thought by some to be extreme, and breakers hove in view. But the storm has been weathered safely, the church is to-day free of debt, and is known in church circles all over the Dominion as a centre where the full Catholic teaching and practice are maintained.

The services throughout the day were well attended and another year of growth begun under the most promising conditions.


Holy Trinity Church, Winnipeg, which was Consecrated by the Archbishop of Rupert's Land on Nov. 14th.

CONSECRATION OF HOLY TRINITY CHURCH NOV. 14, 1915

Holy Trinity Church has already a history. The first service was held in November, 1868, by the Rev. John McLean, D.D., then a professor in St. John's College, and afterwards Bishop of Saskatchewan.

Canon (now Bishop) Grisdale, D.D., Canon O'Meara, D.D., and Rev. Dr. Clark also held the position of incumbents before a permanent rector was appointed in Nov., 1875. The Rev. O. Fortin, B.A., then assistant at Trinity Church, Montreal, was elected for the position, which he has held ever since. The church to which he came was situated at the corner of Portage Ave. and Garry Street. It was a modest structure of clapboard, with seating capacity of 400.

These were days of rapid movement and wonderful growth for the North-West, which had so recently come into the public eye.

So great was the increase of the population that very soon the church building had to be doubled in size. And even then, in a short time it failed to accommodate the rapidly increasing membership. Meanwhile, a most valuable site, comprising eight lots, had been secured at the corner of Graham Ave. and Donald St. In 1882 the beautiful new stone church was begun and completed in 1884. It was opened by the late Archbishop Machray, D.D., on July 25, 1884. On the two subsequent Sundays the sermons were preached by the Very Rev. Dean Carmichael, D.D., of Montreal, and Bishop Sullivan, D.D., of Algoma, respectively.

The church has been the scene of many notable services. It was here that Bishops Pinkham, Reeve, Newnham, and Grisdale were consecrated. It was also in this church that a most special service, the commemoration of the hundredth anniversary of the consecration of the first Colonial Bishop, was held. The Right Rev. A. W. Thorold, D.D., Bishop of Rochester, England, was the preacher on that occasion.

Since those early days the church has greaty prospered. The lean days which followed the collapse of the "boom" were borne with courage and fortitude. Every one stuck loyally to the ship, and in due time, sailed into smooth waters again.

During his incumbency of forty years the rector has enjoyed the assistance of several earnest curates, some of whom are now occupying positions of great responsibility in the church. Moreover, the Church has had the benefit of very able men as wardens, vestrymen, and delegates to the Synod. It is to the devotion and financial ability of these good men that under God, the Church is now free from debt and in a position to be consecrated.

In 1913 a large and most complete parish house was erected, affording every appliance for institutional work. A very fine four manual organ was also procured at the same time, and other improvements made. All this equipment is free from all incumbrance. It is also worthy of mention that a large number of gifts have been made to the Church from time to time:—A handsome bell, through Mrs. H. H. Smith; a font, through Mrs. Fortin, wife of the rector; a large solid silver (double) communion service, from Dr. and Mrs. A. M. Nanton. Stained glass windows:—From Lady Shultz, Archdeacon and Mrs. Fortin, Chief Justice Howell, Joseph Maw, J. H. and Mrs. Brock, the Merrick family, Thos. Montgomery, Geo. Muttlebury, W. F. Lee.

A few friends erected a window in memory of Thos. Gilroy, a faithful warden, and the Sunday School erected one to the memory of E. R. Coleman, for years a most successful superintendent of the Sunday School. A large and most beautiful brass eagle was presented by Mrs. Thos. Gilroy in memory of her husband.

Other gifts were: a carved oak communion table, by Mrs. Douglas; sedilia, by Lady Shultz; an oak reading desk, by Dr. and Mrs. Allan Weagant; a preacher's desk, by the Boy Scouts; a brass communion rail, by Mr. and Mrs. Malcolm; tesselated chancel floor, by the two wardens of that year, Mr. J. G. Dagg and Mr. J. C. Macnab; the sanctuary tesselated floor and white marble steps, by Archdeacon and Mrs. Fortin.

The walls of the church also contain the following memorial tablets:—Mr. G. B. Spencer, Mrs. E. R. Rogers, Mrs. Thos. Clark, Mr. Alfred Holloway, Mrs. S. L. Bedson, Mrs. Rowan, Capt. Chas. Swinford, Mr. E. H. Taylor, Ethel Brown, Myrtle Brown, Ernest Brown, May White; and in preparation to Capt. Wallace and to Capt. E. D. Harcourt McMeans.

The consecration service conducted by the Primate, was witnessed by an overflowing congregation, whilst scores could not gain admission to the building. Many invited guests were present, among whom were the Lt.-Governor, Sir Douglas Cameron and Lady Cameron.

The Archbishop preached an able sermon. The music was appropriate and beautifully rendered by a choir of more than fifty voices.

Many of the Bishops of the ecclesiastical provinces sent letters of congratulation and expressed regrets at not being able to be present. The consecration of the church coincides with the fortieth anniversary of the rector's incumbency. It is naturally to him a source of much thankfulness.

NIAGARA

HAMILTON

The Missionary and Bible Conference which was held at the Church of the Ascension last week, under the auspices of the Hamilton Deanery Sunday School Association and W.A., was largely attended.

The evening preachers at St. Philip's Church during the Sundays in Advent will be, 1st, the Rev. Canon Daw, 2nd, the Rev. John Samuel, 3rd, the Rev. G. W. Tebbs, 4th, the Rev. C. A. Sparling.

ST. CATHARINES

W.A. of the Deanery of Lincoln and Welland

Eighteen churches were represented at the eighth annual meeting of the W.A. of the deanery of Lincoln and Welland at St. George's Church, St. Catharines, on Tuesday. There was a celebration of the Holy Communion at 10 o'clock. Later in the morning an address was given in the Parish Hall by the Rev. L. W. B. Broughall, and an address of welcome by the Parochial President, Miss Bate. There were 150 delegates present. The session was presided over by Mrs. Leather, diocesan president.

The reports from the parochial branches demonstrated that the organization was in splendid condition and doing a magnificent work.

A feature of the afternoon's session was the illustrated lecture by Bishop Hamilton, of Mid-Japan. It proved most interesting and the pictures told their own sympathetic story. Miss Thompson, of St. Catharines, was appointed deanery secretary.

In the evening a missionary service was held when Dr. Hamilton gave another address on his work in Japan. The service was conducted by Ven. Archdeacon Perry, assisted by Rev. L. W. B. Broughall. The singing was led by a united choir from St. George's, St. Thomas' and St. Barnabas'. Bishop Clark was present and in introducing Bishop Hamilton to the large congregation said Bishop Hamilton was one of our own. He was born, raised, educated and ordained in Canada. He had been 23 years in the far east.

Bishop Hamilton in a most interesting talk told of the great nation of Japan, and made a strong appeal for more workers to help in spreading the gospel in his diocese.

NOVA SCOTIA

At a meeting of the Women's Auxiliary held a few days ago in the Church of England Institute, Mrs. H. W. Cunningham, the diocesan president, in the chair, Mrs. McLeod, of St. Matthias' Church, was on behalf of the auxiliary of that parish presented with a life membership. She has been a most earnest worker for the auxiliary. At this meeting Miss Johns and Miss Almon read interesting reports of the great auxiliary meeting in Toronto at the time of the meeting of the General Synod.

On Thursday, Nov. 11, began the series of diocesan meetings in the Church of England Institute, bringing to the city leading clergy and laymen from various parts of the diocese.

A movement having as its object the raising of the mortgage debt on All Saints' Cathedral is about to be inaugurated. It is generally regarded as the psychological moment for such a campaign. Never since the cathedral was opened has "vitality" marked it in such a degree as now. The Dean's ministry has been productive of growth, not in numbers only, although this has been surprising, but in the infusion into the people of a sense of responsibility and loyalty. There is no doubt in the minds of those in closest touch with its life that now is the time to start the campaign to raise the debt. There is the money in the diocese to pay it—and that without any great sacrifice. Moreover a love for the Cathedral fabric is growing in the hearts of Churchmen.

On Sunday evening, Nov. 7, there was held in old St. George's Church, of which Rev. H. W. Cunningham is the devoted rector, the annual service of the Church of England Institute—one of the most enthusiastic which it has ever held, the church being crowded. In the chancel were His Grace Archbishop Worrell, who from the first days of his episcopate has taken the deepest interest in the Institute, and on whose initiative Canon Vernon, under whose secretaryship it has so greatly prospered, was appointed. Canon Vernon, Mr. Cunningham and Rev. C. R. Cumming, rector of Bridgewater, were the other clergy present, Mr. Cumming being the preacher. The sermon was an altogether admirable one, marked by a compelling earnestness and indicating a full sense of the ideal toward which in the development of its many sided work, the Institute is moving.

OTTAWA

OTTAWA

The Rev. G. S. Anderson, on behalf of St. Matthew's congregation, has presented Sir Sam Hughes with a cheque for $1,000 for the purchase of a machine gun for the 77th Battalion of Ottawa.

W.A. Report for November

The board meeting being held in the evening there was a splendid turnout of girls' branches.

The Rev. John Dixon opened with the W.A. litany.

Two new diocesan life members were welcomed, Mrs. Macmorine of Manotick, and Mrs. Greene, of Richmond.

Excellent work is being done through Miss Whiteaves' settlement house. The "girls" of the Cathedral and St. John's have children's classes every Saturday afternoon. The Cathedral women will shortly undertake mothers' meetings.

The executive has secured Mrs. R. M. Stevens, daughter of the Rev. Samuel Schor, as convenor of the Jewish committee.

The treasurer's receipts for the month were $152.01. The Dorcas secretary appealed strongly for hooked mats for Archdeacon Pugh of Cariboo diocese.

The Ottawa deanery meetings were privileged to have Captain John Antle of the Columbia Coast Mission as their guest. His views and graphic words brought the mission most vividly before his hearers. All the reports from the branches were very encouraging. $25.00 of the Extra-cent-a-day fund was voted for the Gordon schools and $50 for a mission house at Madawaska at the appeal of the missionary there, and endorsed by the Lord Bishop of Ottawa.

A junior branch has been formed at Perth.

The juniors of the diocese have undertaken the clothing of Annie Bullpen, aged 9, and May Bullpen, aged 7, at the Victoria Home, Peigan Reserve. $50 of the Juniors' monies voted for the support of a child in the west, has been given to Annie Bullpen. An excellent Christmas bale for Dynevor was sent off as usual. The $10 called for by the general junior secretary over and above the pledges has been accepted.

The $50 from the babies, for a "Caroline Greene Memorial" cot has been given to Lytton Hospital, B.C.

PAKENHAM

The Bishop visited us last week and conducted confirmation in St. Mark's Church. Later the congregation tendered a reception to the Bishop and Mrs. Roper.

RENFREW

The Rt. Rev. J. C. Roper, Bishop of the diocese, is paying his first official visit to this district, and was in Renfrew on Wednesday of last week. He was given an address of welcome from the Town Council, presented by Reeve Moss and Councillor Rochester at the rectory. On the same evening after the confirmation service in St. Paul's church, His Lordship was presented with an address from the congregation. The confirmation class numbered twenty.

Mrs. Roper accompanied her husband and Mrs. Quartermaine was hostess at a reception in her honour at the rectory on Wednesday afternoon.

QU'APPELLE

The Bishop has just completed a tour through the Lumsden deanery for confirmation services and has gone on to the Yorkton deanery for the same purpose.

The Ven. Archdeacon Dobie conducted services at Sintaluta and Tyvan the last two Sundays.

Rural Deanery of Pelly

The annual conference of the rural deanery of Pelly was held in Canora on the 3rd of this month. At evensong on the 2nd in the newly erected St. George's Church, Canon Knowles gave the address.

Reports to the conference were, on the whole, encouraging. The church in Kamsack had been enlarged and the parish hall improved. The vicarage, one of the oldest building in the town, had been reconstructed for the use of Rural Dean Terry.

In Togo Mission, Pine Creek had a project in hand for the erection of a mission hall, and in Togo itself the builders had been busy completing the church. After a period of poor crops and hard times the Rev. E. Frampton thought that an era of great prosperity had opened.

With the exception of one outstation, the extensive mission of Pelly has been doing well. The appointment of the Rev. Hugh F. Blackledge was recent and the rearrangement of services due to changed local conditions should have excellent results.

In the Canora Mission, St. George's Church had been built, and, with the aid of grants, practically paid for. The debt on the vicarage had been wiped off by the persistent efforts of the W.A. The Sunday School with two efficient and devoted teachers was showing promise and increasing in numbers. A hope was expressed that the stipend fund, hitherto neglected, might be put on a business basis. It was regretted that the parish must lose the help of Mr. Bell, its efficient organist, who had done so much for the choir. Mr. G. H. B. Frankling must shortly leave for Tadmor and resign his warden's office. His departure was described by the vicar, the Rev. S. P. Reade, as the heaviest individual loss that the parish had sustained during the past seven years. Outstations of the Canora Mission had been maintained and additional fortnightly services in Rama.

The youngest of the missions in the rural deanery of Pelly, that of Margo, had to present a checkered report. Wadena had built St. John's Church and local enthusiasm ran so high that it was expected that a petition might soon be presented for the appointment of an incumbent, but war times and the unavoidable withdrawal of the Rev. A. B. Humphrys, have placed a temporary check on church advancement in the whole Margo mission. It is now believed that the vicar of Canora may be able to keep services going in both missions until the arrival of help in the new year.

A special report was received covering the proposed cottage hospital for Wadena. A suitable site of two acres and a soundly constructed building 26 x 40 feet, were promised. There was also freedom from taxation and free electric light to be counted on while the neighbouring municipalities would contribute to the upkeep. The project was introduced to the conference by the Rev. S. P. Reade. Dr. Ainley sent a strong plea from the physicians' point of view, for a hospital at Wadena. Mr. Saich, the secretary-treasurer, earnestly and ably advocated it. The nearest hospitals were at Saskatoon and Canora, both over 60 miles distant, and he quoted startling instances of loss of life from lack of local hospital accommodation. Mr. Weir and Mr. Hazeltine both backed up the proposal.

The Rev. Canon E. Knowles, speaking on grants, told how nobly the Homeland, in spite of the war, was striving to fulfil promises to the Church in Canada. For 31 years the S.P.G. had supported our work, pouring in thousands of dollars. This year $10,000 was promised. Not a cent of this could be claimed as a right. The Church of Canada was free and had no claim on the Church of England, save upon her goodness. The canon luminously described diocesan government and administration and urged all to individual effort to recruit the Canadian born for the ministry. The M.S.C.C. would probably be able to give about $9,000. When every member of the church awoke to the fact of his membership in that society and no longer shirked the duty of contributing to it, then, and not till then, would the M.S.C.C. be able to meet all missionary calls in Canada and not about one-fourth of them as at present. The diocese of Qu'Appelle was also indebted to the Qu'Appelle association for $1,500; to the Shropshire mission, for $1,200; to an anonymous donor for $1,000; and to other outside sources for about $3,000.

Before the closing of the conference Canon Knowles, speaking from a very wide experience, warmly advocated the envelope system. Valuable everywhere, it was most useful where carefully worked. Money received in the envelopes was brought to the church and offered. One side of the envelope for the support of the living agent, the other that the work may grow. Without gifts and prayers for mission work there is a great gap in a man's life. This should be put right and we must prepare for a time when there will be no more grants from the S.P.G.

The members of the conference adjourned for forty minutes to attend a reception given in their honour by Mrs. R. W. Cumming.

After this refreshing interval the Rev. A. E. Burgett delivered an address full of practical hints and ideas useful in the special and peculiar work of the prairie parson in town and outstation. The Bishop never forgot his clergy. They were always in his thoughts and they with their scattered flocks close to his heart. Mr. Burgett's message from His Lordship was full of stimulating advice and exhortation and urged the importance of the week day example of the priest's life, the value of visits which should always be pastoral, not merely social, and the patient preaching and teaching of the people to awaken the mission spirit.

Mr. Burgett feared that in some parishes perhaps the spiritual side of the W.A. had been neglected although none knew better than he how immensely valuable the W.A.'s work had been to the Church in Canada.

He also commended the Mothers' Union, which had been such a patriotic force through the loyalty and high ideal found among its members. The M.U. Journal was useful and spiritual. It was published at 25 cents a year. It could be obtained together with M.U. free literature from Mrs. Wallis, 12 Elms Court Apartments, Irvin Avenue, Toronto.

Mr. Burgett advocated definite Church teaching in Sunday Schools and reminded his hearers of their legal right to give it in the day schools of the province. The children should be urged to take the examinations provided for them and the S.S. teachers to take the Teachers' Training Course and win diplomas.

QUEBEC

QUEBEC

A large congregation was present at St. Matthew's Church to attend the closing of the Dedication Festival and the Memorial Service for the departed members of the parish and more particularly for those who have fallen in the present war.

His Lordship Bishop Williams was present and preached the sermon of the occasion. He was attended by Rev. V. E. Hobart, as chaplain, while Venerable Archdeacon Balfour was also present and took part in the ceremony, as did Rev. A. R. Kelley, priest in charge.

The service was a most touching one and in the course of his sermon Bishop Williams referred to the rector, Rev. Canon Scott, who is so much beloved by his parishioners and who is exercising his ministry so steadily at the front. The prayers of all, he said, went up for Father Scott's protection and safety. His Lordship spoke about the meaning of the Communion of Saints and how the belief in this communion brought the departed ones nearer to us. He expressed his great joy at being present for the dedication festival of the church with which he had so many sacred associations going back for many years.

During the memorial service the names of the four members of the parish who were killed in action were read, as follows:—Archibald Reginald Duggan, Joseph Stanley Marchant, William John Prescott, Gordon Hugh Smith.

Prayers were asked for these departed members and the choir very feelingly rendered "God shall wipe away all tears from their eyes."

The Bishop then offered the prayers for the departed and the choir sang the words: "Lord, All-pitying Jesu Blest, Grant them Thine eternal rest."

After the Recessional Hymn, Chopin's funeral march pealed forth from the organ accompanied by the tolling of the church bell.

In the course of the service Mr. Kelley read the names of the present and former members of the parish who are fighting at the front. The list contained about seventy-five names.

TORONTO

On Sunday morning the Bishop took part in the service at the Church of the Messiah, Toronto, introducing the new vicar, the Rev. S. A. Selwyn.

Besides the Bishop, the principal of Wycliffe College, the Rev. Dr. O'Meara, the Rev. Canon Greene, and the Rev. J. Macqueen Baldwin, also took part in the special service at the Church of the Messiah on Sunday morning, the first service at which the vicar officiated.

At the evening service Bishop Reeve spoke briefly. Prof. Hallam, Rev. H. D. Raymond and Rev. W. R. R. Armitage were also present at this service. Both in the morning and in the evening the rector's sermon was a personal appeal to the worshippers, who filled the church on both occasions.

In the evening the Bishop preached in St. Alban's Cathedral on the "Follow the King" movement. Monday he left for Lindsay and preached at the evening services in connection with the Archdeaconry of Peterborough. He spent Tuesday in the mission of Wyebridge and Wyevale, and consecrated St. John's Church, Tay. On Wednesday the 17th, he dedicated the church chancel at Matchedash, and took part in the proceedings of the rural deanery of Simcoe at

Coldwater. Friday he will spend in the Mission of Bethany and Manvers, and on Sunday he will visit the parish of Omemee.

TORONTO

The 28th anniversary of the Church of the Epiphany was observed on Sunday. The Rev. Professor Hallam and the Rev. L. E. Skey were the special preachers.

Mothers' Union, St. Matthias' Church

On Friday, Oct. 22, a meeting was held in the schoolroom to form a branch of the Mother's Union. The rector, the Rev. F. H. Hartley, was in the chair, and Mrs. Wallace, the diocesan secretary, gave an address on the aims and objects of the society.

The following Friday, Oct. 29th, a service of admission was held in the church when the rector admitted 18 members and 1 associate. The rector gave a helpful address on the three promises the members make, pointing out the strength there is in unity and specially in united prayer. Afterwards in the schoolroom Mrs. Elton spoke a few encouraging words.

The branch starts with 24 members and 2 associates, as there are several who had previously belonged to the Union.

Church Parades

The 58th Battalion from the Exhibition Camp paraded for service to St. James' Cathedral on Sunday morning, and the 83rd to St. Paul's. The 10th Royal Grenadiers were at St. Stephen's in the morning and in the afternoon the 12th York Rangers paraded for service to St. Anne's. The services for the other units at the Exhibition were conducted by their respective chaplains.

The new church parlors in connection with St. Paul's Church were formally dedicated last Tuesday when the rector, Ven. Archdeacon Cody, with the churchwardens and members of the finance committee, entertained at dinner the ushers, sidesmen and general workers of the church.

St. John's Church, West Toronto, Women's Guild have donated several books to the Memorial Library of the church. They are in memory of Cyril Montserrat Thompson, who was killed in action on May 28th.

Laying of the Corner-Stone of St. Michael and All Angels'

The Bishop of Toronto laid the cornerstone of the new church of St. Michael and All Angels' at the corner of St. Clair and Bracondale Avenues on Saturday afternoon. The church, when completed, will cost about $60,000. For the present it is intended to build the nave as far as "the crossing" at a cost of about $20,000. The church is located in Wychwood, now a fine residential district, which eight years ago had only a few shacks upon it, inhabited by new arrivals from the Old Land. At that time it was about the most unpromising district in which to build a church or school. The Church authorities, however, thought otherwise, and decided to start a mission in the district. They induced Rev. W. J. Brain, then curate at Holy Trinity Church, Yonge Street, to accept charge of the district. Early in 1907 he entered upon his new duties. He had no congregation, no church or school-house, simply a grant of $400 from the diocesan mission fund to commence what he then described as a "venture of faith." Later a site for a school house was secured, and the residents of the district, working men, built the first structure after their ordinary labours of the day were ended, and on Saturday afternoons. This building was later moved to the present site, a basement was constructed for school purposes, and the original building was converted into a church. The congregation grew so rapidly that the building was inadequate to accommodate them all. Mr. Brain even had to use the rectory for school purposes. The members of the congregation, including those of St. Hilda's, Fairbank, number between five and six hundred. Since the outbreak of the war 175 men of the congregation have gone to the front, of which ten have been killed and more than a score wounded.

There were about thirty of the clergy present on Saturday afternoon, including Bishop Reeve, Provost Macklem, Archdeacon Warren, Rural Dean Cayley, Canons Dixon, Plumptre, and D. T. Owen, of Hamilton, Revs. Dr. T. S. Boyle, J. S. Broughall, H. R. Young, R. L. Brydges, and T. W. Patterson, and the wardens, Dr. Tandy and Mr. Alex. Butler.

FENELON FALLS

A pleasing event took place in the home of Mr. and Mrs. Wm. Webster, Colborne St., on Wednesday evening, Oct. 20th, when a few of the friends of the Rev. W. H. A. French and Mrs. French met to say good-bye previous to their departure for Mr. French's new post of duty, the parish of Shanty Bay. On behalf of a few of their friends, Mr. Thos. Cashore presented Mr. French with a gold mounted umbrella and a purse of gold, while Mrs. French was handed a purse of gold by Mrs. Webster. Mr. W. Stevenson read an appreciative address.

Christ Church, Scarborough

The choir of St. John the Baptist, Norway, took charge of a choral service held in this church on the evening of All Saints' Day, which was greatly appreciated by a large congregation.

The service was conducted by the rector, Rev. A. M. I. Durnford, and the Venerable Archdeacon Warren gave an excellent address on the work of the diocesan missions.

Personal Mention

CHURCHMEN are glad to know that the Archbishop of Canterbury has quite recovered from his recent serious illness.

* * *

Dr. James Ferguson Peacocke, who a few weeks ago resigned the Archbishopric of Dublin, has just completed his eightieth year.

* * *

The Bishop and Mrs. Hamilton are leaving Toronto on Tuesday the 23rd inst., beginning their journey back to Japan. Mrs. Hamilton as well as the Bishop, will do deputation work on her journey west, addressing the W.A. at the various places visited:—Port Arthur, Kenora, Winnipeg, Indian Head, Regina, Saskatoon, Medicine Hat, Calgary, Edmonton, Revelstoke, Vancouver, and Victoria.

* * *

The Rev. J. Macqueen Baldwin is also leaving Toronto to-day, beginning his return journey to Japan, and doing deputation work en route. He will visit Winnipeg, Edmonton and Prince Rupert, as he is travelling by G.T.P.

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The Rev. R. G. Harker, M.A., of Alberni, B.C., became associate rector of the Pro-cathedral of the Redeemer, Calgary, in September, and has taken up work with energy and enthusiasm. He has undertaken to give the religious instruction at St. Hilda's College.

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Rev. R. D. Harrison, B.A., B.D., rector of Banff, has been appointed chaplain to the 56th Battalion now in training at Calgary and has been granted leave of absence. Rev. A. V. Grant, B.A., of De Winton, is filling Mr. Harrison's place during his absence.

* * *

Among recent appointments announced by the Bishop of Qu'Appelle are: Rev. C. E. V. Hodge, M.A., to the rectory of Grenfell, and Rev. Birch Humphreys, to Baring, Sask.

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The Rev. W. C. Allison, of Dryden, in the diocese of Algoma, has been appointed chaplain of the 52nd Battalion.

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Rev. B. W. Pullinger, rector of Christ Church, Saskatoon, one of the most widely known priests of Western Canada, has been appointed chaplain of the 53rd Battalion and expects to enter on his new duties at Winnipeg in the next few days.

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Rev. F. B. Gaskill, rector of Waterford, will shortly leave there to assume charge of the parish of Kingston, N.B.

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Another son of the parsonage for the Front. Lance-Corporal Anthony M. Reid, son of the rector of St. Mark's Church, West Toronto, has received a commission in the Canadian Engineers and is now in the Officers' Training Class in the Engineers' Depot, Ottawa.

* * *

The Rev. John Owsianitsky, Russian Orthodox priest of Quebec, is chaplain to the 57th Battalion now quartered in Quebec. Services for the Russians are held every Sunday in St. Matthew's parish room. The Russians have responded nobly to Canada's call for recruits. Recently close upon four hundred Russians crossed to England with the 41st Battalion.

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A regiment of Montenegrins that has been quartered at Levis sailed on Nov. 8th. The Russian chaplain celebrated the liturgy for them in the Anglican Church at Levis.

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The Rev. G. W. Tebbs, rector of St. James' Church, Hamilton, was elected president of the Ontario Horticultural Society at the annual meeting held recently in Toronto.

* * *

Rev. Canon Daw, rector of the church of St. John the Evangelist, Hamilton, has been appointed chaplain of the new battalion to be recruited in Hamilton, which Lieut.-Col. Fearman will command. Canon Daw has two sons at present serving at the front and a third leaves this week for England.

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Miss Margaret E. Smith, of Cupar, Sask., diocesan secretary for the W.A. in Qu'Appelle diocese, is in charge of the arrangements for the visit of the Bishop in Mid-Japan, which will be on or about December 1st.

* * *

By her will, made 14th June, 1909, Mrs. Mary Louisa Willson, of Toronto, who died on 22nd October, leaves an annuity not to exceed $900 per annum to her daughter, Mrs. Maude Imrie, and at her death the testator directs that the balance of the estate, now $12,997, should go to the M.S.C.C.

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His appointment to the chaplaincy of the 29th Battery has necessitated the relinquishment by Rev. C. H. Buckland of considerable of the active duties of St. James' parish, Guelph, though he will be able to continue his ministrations on Sundays. In order that the work of the parish may not suffer the rector of St. James' has secured the services of Rev. O. Glynn H. Lloyd, of Glace Bay, N.S., as his assistant.

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The Bishop of Fredericton has nominated Cecil Markham, now in attendance at King's College, N.S., as the W.A. divinity scholar.

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Rev. W. H. Gregory, of Toronto, who since May has been curate of St. Thomas' Church, St. Catharines, has resigned to join the overseas forces.

* * *

Rev. W. G. Reilly, for the last twenty-one years rector of Chatsworth, in the diocese of Huron, and also of St. Mark's Church, Holland, and rural dean of Grey, has resigned to become rector of Thorndale. Mr. Reilly had five resignations to hand in, namely, as rural dean, as rector of the parish, as clerk of the municipality, as secretary of the Board of Health and as secretary of Court Chatsworth, I.O.F. He will be greatly missed by the people of Chatsworth and by the congregations among whom he laboured so faithfully for the last twenty-one years and his many friends wish him success in his new sphere of work.

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The Rev. A. L. Fleming is on furlough after spending a lonely two years among the Esquimaux in Baffin's Land. He reports a very encouraging year's work.

* * *

A letter this week from the Rev. V. C. Spencer, Canadian missionary at Shinta Machi, Matsumoto, Japan, says: "Out here in Japan we look forward with special interest to the arrival of your paper and read it with added pleasure because of the distance which separates us from the Church at home."

* * *

A memorial service to the late Lt. R. H. Hutchison was held in the Woodeaton Church, on Sunday, Oct. 24th. Lt. Hutchison was son of the Rev. R. and Mrs. Hutchison, of Woodeaton Rectory, Oxford, and had distinguished himself as many other sons of the rectory have done, by valour, humanity, and gentleness. All honour to our brave and faithful soldiers.

* * *

In the Napanee *Beaver* of October 29th appear three letters from the front, written by a Napanee "Old Boy," the Rev. A. H. McGreer, M.A., late of Christ Church Cathedral, Montreal, who is a chaplain with the 3rd Field Ambulance. Among other things he says: "I had six splendid services last Sunday. I enjoy the services in the artillery very much. The possibility of moving makes

The Number Increases Yearly

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TORONTO OTTAWA WINNIPEG SASKATOON

next Sunday's services uncertain. Canon Scott is Divisional Chaplain, and a very excellent man too." One of these artillery services is described as having been held in a gun pit, with thirty men crowded round an eighteen pounder. His Ambulance has cared for men in five engagements—Neuve Chapelle, Ypres, Hill 60, Festubert, and Givenchy—a grand total of 12,856 having received treatment in the hospital. Besides the serious side, the Chaplain's duties have extended to the amusement of the men. He has organized a nigger minstrel troupe of twenty men, which has entertained as many as 3,000 soldiers at a time. He is doing choral work, too, and he hopes to have good music at Christmas so as to make the festival well worth while to the men.

* * *

"Speaking as a chaplain to the Forces, and one who has just come from ten months in the fighting area, let me assure you that your efforts for the soldiers are really very deeply appreciated, and that they go a very long way to lighten the hearts of the men. One feels that you have made a brave endeavour to fill a real need, and the cheer you bring is worth much physic and not a few sermons." So writes a chaplain at a Convalescent Camp to Miss Lena Ashworth, the famous actress, who is well known in Canada, having been educated at the Bishop Strachan School, Toronto. Last January Miss Ashworth began to send concert parties to France under the auspices of the Y.M.C.A. in London, Eng. The first party was an experiment and went only to Rouen and Havre, where it proved a great success. Since that time the work has been extended all over the camp area. Each party consists of six persons, who give their services free, a vocal quartette, a violinist, or 'cellist, and an entertainer. Travelling and living expenses are guaranteed to them from Miss Ashworth's fund during their tour. These amount to $250.00 a week and have to be met by contributions. Mrs. Henry Bethune, 26 Oriole Gardens, Toronto, is treasurer for the fund.

Word Puzzle

A NAVY OF WORDS

BY THE REV. P. L. SPENCER

A SHIP that brings benefits from others and conveys to others favours from ourselves. It once carried Damon and Pythias.

2. A ship that can measure miles in length, and can find room for trains as well as travellers.
3. A ship that brings us heavenly blessings.
4. A ship that is declared to be "high" or "low" accordingly as a person views it.
5. A ship that flies the flag of any nation that one prefers or professes.
6. A ship that keeps its passengers united in a society or order.
7. A ship that is essential to the proper progress of the business of Parliament.
8. A ship that contained the traitorous Judas as well as the saintly John.
9. A ship that carries a diligent student to his degrees with little or no expense for his ticket.
10. A ship from which a wasteful man of office was, according to a Bible parable, ignominiously cast.
11. A ship to which persons at a public meeting appoint one of their number.
12. A ship that lands a person in the oldest of the United States.
13. A ship that Sir John A. Macdonald showed, to the Canadian people.
14. A ship that takes its passengers through trying but profitable experiences.
15. A ship that to some poor persons has unexpectedly brought wealth.
16. A ship in which a lad who desires to be a successful mechanic should serve for a term of years.
17. A ship whose curves and lines we study in black and white at school under the direction of the master.
18. A ship that has a *firm* structure, often carries merchandise, and must have at least two commanders.
19. A ship whose flag has fluttered for a thousand years, whose condition is still quite satisfactory, and whose owner, pilot, or commander bears the same name as that of four of his predecessors.
20. A ship that beats all other craft in speed, moves in an element higher than the high seas, and in time of war drops explosives upon helpless people beneath it.

The answers to this puzzle will appear in our issue of Dec. 2nd.

ANSWERS TO ALPHABETICAL ONTARIO

In our issue of Nov. 4th.

1. Algoma.
2. Barrie.
3. Collingwood.
4. Durham.
5. Elora.
6. Fergus.
7. Guelph.
8. Havelock.
9. Ingersoll.
10. Jarvis.
11. Kenilworth.
12. Lakefield.
13. Muskoka.
14. Niagara.
15. Oshawa.
16. Prescott.
17. Queenston.
18. Ridgeway.
19. Sandwich.
20. Thorold.
21. Uxbridge.
22. Virgil.
23. Wiarton.
24. Exeter.
25. York.
26. Zion.

THE "LION" SERMON

FOR the 269th year in succession, what is known as "The Lion Sermon," was preached on Sunday, Oct. 17th, at the church of St. Katharine Cree, London, E.C. In the year 1647 a sum of money was given by Sir John Gayer, Lord Mayor of London, for a sermon to be preached annually in commemoration of his escape from a lion in Arabia. The story is told that Sir John was travelling in Arabia and became separated from his companions. Suddenly he came face to face with a huge lion. Escape seemed impossible, but he knelt down and prayed for deliverance. When he got up the lion had disappeared, and in due time he rejoined his friends. Upon his return home he set aside as a thank-offering a sum of money for the poor and for the sermon. This year the preacher was the Rev. A. B. Boyd Carpenter. Interest was added to the occasion from the fact that Surgeon Captain R. C. Gayer (a descendant of Sir John Gayer) was present.

THE THREE EVILS

BISHOP GORE has a keen sense of humour, although it is not often that he indulges in an anecdote in public. The other day he told a story which proves that "howlers" are not the especial property of school children. At a certain diocesan examination, says the Bishop, one of the questions put to the candidates was: "Name the three evils mentioned in the Litany from which the Church prays to be delivered." Of course, the correct answer is: "False doctrine, heresy, and schism," but imagine the examiner's astonishment when he found that one of the candidates had replied to the question as follows: "Bishops, priests, and deacons."—*Church Family Newspaper.*

PREPARING FOR THE BISHOP

A CLERGYMAN, who was expecting an episcopal visit, thought he would prepare his people for it. Accordingly he told them from the pulpit that the Bishop was to visit every church in the diocese, and that he would soon come to them, and they must be prepared for him. And then he proceeded to give out his text: "Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour."—From *The Humorous Side of the Pulpit* by the Rev. W. Cowan.

THE ENGLISH NOTION

"THIS," said a well-meaning sexton, when showing the belfry of an interesting village Church to a party of visitors, "is only rung in case of a visit from the Bishop of the Diocese, a fire, a flood or any other such calamity."—*Michigan Churchman.*

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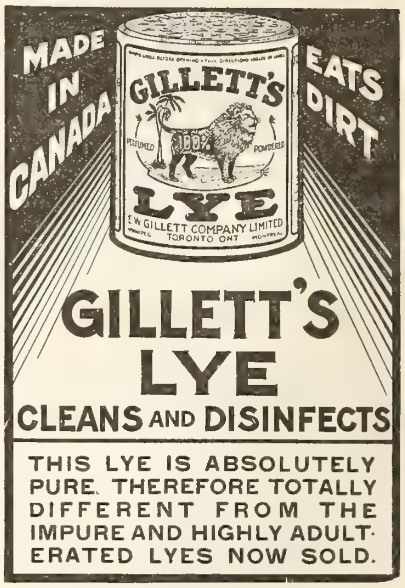

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"EVERYONE is cheerful, only sometimes the loneliness and uselessness and bitterness of it come breaking over us like a wave, but we steady our hearts and keep 'eyes front' . . . the men are splendid and simply never grouse."

So some months ago wrote a British prisoner of war from a German fortress, and between his few graphic sentences we can read much that is never put into words by the men who have fallen on these evil places. If anything could be greater than our sympathy for the harshness of their lot, it would be our admiration for the high courage with which they endure it. Strangers in a strange land; out of the fight; cut off from the chance of striking a blow for the cause, and, as we know only too well in the case of our Allied soldiers, exposed to all sorts of unnecessary hardship and unnecessary suffering. We can understand, can we not, why the Divine pity is so often expressed for the prisoners in captivity, and why the "bringing of prisoners out of captivity" has become one of the symbols of the deliverance wrought by Christ Himself.

In proportion to the degree of civilization possessed by a nation, has been the degree of respect and mercy accorded to prisoners of war; and it is in the highest degree improbable that a people so lost to the sense of international honour as our enemies have long ago proved themselves, will make an exception in favour of their prisoners. Germany's code of conduct,—it would be too bitter an irony to call it "a code of morals"—Germany's entire record during the past 15 months add only too much weight to the evidence accumulating against her on account of the prisoners, in particular, of Russian and British prisoners.

* * *

> "The September *Blackwood,* for example, contains an article by an exchanged officer, who gives an account of a journey from Cambrai to Würzburg. This is a terrible indictment, not of individual Germans, though they shew to great disadvantage,—all except one woman and she had lived in England,—but of the inhumanity of the German people. The wickedness of the whole thing is not so much that there was no proper provision for wounded men,—there was ample provision on the spot during the journey,—but that food and care were deliberately withheld from the wounded prisoners. Dr. Schmidt, at Cambrai, had assured his patient (who, from a wound in the head, had one side paralyzed), that he would travel in a bed in an ambulance train, with plenty of food from the restaurant car. As a matter of fact, the officer travelled on straw spread on the board seat of a third class carriage, with nothing to eat and very little to drink, a German officer remarking, 'good enough for an Englishman.' All along the line at the constant stopping-places people came to jeer at the prisoners and to argue about the war."

A medical officer, since exchanged, who during six months of internment, had been attending Russian and other prisoners in one of the camps, says:—

> "During the winter of 1914-15 there were 10,000 prisoners in the camp of F———. Of their many sufferings, semi-starvation can certainly be said to be the greatest, and the supply of food, insufficient in quantity and of bad quality, was directly responsible for much disease among them. There were never less than 25 per cent. suffering from enteritus as a result of their diet . . . In the ash-bins outside my quarters I have often seen men searching for and devouring any food refuse they could find. Having attended these men for six months I am in a position to state that in many cases their position of emaciation was extreme. Ninety per cent. of cases of a disease which I attributed directly to want of proper food, are amongst the Russians who receive no parcels of fresh food from home. . . I hope even so moderate a statement may have a useful effect in making people realize the need of sending food to supplement that issued by the German Government."

A member of the British Red Cross returning from Serbia to England via Russia, describing what he saw at Tornea in watching an exchange of Russian and German prisoners, says:

> "I can only regret that representatives of all the neutral nations did not see what I have seen. I say unhesitatingly, knowing whereof I speak, that nothing but long sustained neglect and malnutrition could possibly have reduced the Russians to the condition in which I saw them. The German prisoners presented a contrast almost indescribable. . . . It would take weeks of proper care and nourishment to bring these Russians to the same condition of well-being as the Germans were in."

* * *

A correspondent writing of his experiences with a party of exchanged prisoners,—exchanged because physically unfit for further service—gives a most moving account of the joy of these men when their faces were set for home. "Thousands of prisoners would believe in God again if they could see this ship tonight," said one; "I could walk to this ship if I had no legs and no crutches," said another, while *One Wanderer returned,* in his weekly letter in the *Overseas Mail,* describing a visit to some of the returned wounded, says:—

> "As I stood over their beds (in a big military hospital in South London) I could have cried for what they had suffered . . . and yet they were the most cheerful men I had met for many a day. They were so glad to be home, that they forgot their wounds, forgot their lost limbs, and could remember only their happiness. 'Tell the people at home to send packets of food to the prisoners in Germany,' they said. 'If it were not for these packets, many of us would have starved. The German food is very poor, much of it we cannot eat. Our men in Germany are really hungry—Send them food.'"

Some months ago, Her Excellency Countess Beuckendorf, wife of the Russian Ambassador in London, "ventured to appeal to her fellow-countrymen in England, and to those of the British public who may feel able to help in providing food and other necessaries for Russian prisoners."

The response to this very modest appeal was so good that in a letter of acknowledgement and thanks, Countess Beuckendorf says:—

> "The response has not only been most generous, and is enabling the Committee to bring comfort and help to thousands of poor prisoners, but it has been accompanied by words of sympathy and kindness for which I cannot sufficiently express my thanks. Letters come each day from the poor as well as from the rich, which touch me to the heart. The need grows as time goes on."

This Committee, which includes among its officials Lord Derby, Sir Lewis Mallet and Professor Vinogradoff, is able to use every penny subscribed for purposes of relief without deduction for expenses. Contributions are received by Countess Beuckendorf, at the Russian Embassy, London, S.W.

* * *

Another fund is that of Lady Burghclere, which is mainly auxiliary to the regimental funds for British prisoners, and is also administered free of expense.

> "Those of us," she writes, "who have made it our business to obtain first-hand reports on German prisons from officers and privates sent home in exchange, will not be surprised at the statement that the returned prisoners considered that it was only the parcels sent from England which had kept them alive. This merely confirms the account given me by a medical officer, of the terrible mortality among the Russians in the camp where he was interned,—mortality directly traceable to the lack of nutritious elements in the rations. I have worked systematically in conjunction with the Prisoners' Help Committee and the various regimental authorities and funds, supplementing the resources of the latter and taking over a large percentage of their men until arrangements could be made for their adoption, and the grateful acknowledgements from hundreds of soldiers leave me in no doubt as to the absolute necessity of such supplies. One man wrote 'I could hardly believe my ears when I heard my name called out for a parcel, the first I have received in ten months.' Another, 'Since I have received your parcel I feel a different man.' And again, 'The gifts will be an epoch in our memory: we won't forget how you have remembered us from the Old Country.' To many of your readers a 5-shilling parcel may seem a small matter to evoke such gratitude. With the advent of winter the necessity for nourishing food will be even greater than at present."

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In a further letter dated October 9th, Lady Burghclere says:—

> "Each man should receive a fortnightly parcel of 5 shillings. In some cases to find 900 such, fortnightly, is a strain beyond what regimental funds can bear. Nor can the men expect much help from their own homes. 'The times are few,' wrote one, 'that I do have comforts sent me, so yours came both as a surprise and help. Being an orphan and my only relative married with five, I cannot expect much from that direction.' This fund has assisted 30 regimental funds, and does nothing except at the request of regimental authorities, so there can be no question of over-lapping. One man writes, 'We all join in kind wishes and sincere thanks to the ladies and gentlemen of your fund, who will be remembered by all here after this terrible business is over. I sincerely hope and trust our people in the Old Country are bearing their burdens as cheerfully as we are trying to do. Good night and God bless you all.'"

* * *

The Canadian Red Cross Society has its Prisoners of War Department, managed by Mrs. Rivers-Bulkeley and Miss Stikeman, through whom fortnightly parcels are sent from London. Parcels are urgently needed and are faithfully delivered, says the Red Cross Bulletin. The sum of about $2.25 a month will supply one prisoner, so that monthly contributions are the most useful kind of help for this work.

Our prisoners of war in Germany

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are surrounded by everything to depress, dishearten, demoralize. What can be imagined more weakening to the *morale* than to be not only among strangers and enemies, but cut off from home, from news, from the chance of serving,—not to speak of the added trials of insufficient food and clothing, and the needless hardships which our adversary seems to delight in laying upon men whose gallantry would have won the respect of any generous foe. An exchanged prisoner, so much injured that he could not sit up, in response to an offer of fruit, "Thank you, it would be very kind," he said, "but could you give me an account of the battle we were in at the end of April?"

* * *

Parcels from home have a moral and spiritual, as well as a purely physical value, not only for fighting men and wounded men, but perhaps most of all for prisoners. They nourish the body, but they also help to comfort the heart, to strengthen the soul, to nerve the will. Every parcel is in itself a message of love, a message of homage, a message of good cheer to the brave men who have met their fate in the cause of duty. There are not many things we want so much that we would not gladly do without them for the sake of taking a share in these fortnightly parcels for our prisoners of war in Germany.

Honour Bright.

GIVE US MEN

By the Bishop of Exeter

GIVE us men!
Men from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of royal breeding,
The nation's welfare speeding;
Men of faith and not of fiction;
Men of lofty aim and action;
Give us men—I say again,
Give us men!

Give us men!
Strong and stalwart ones;
Men whom highest hope inspires,
Men whom purest honour fires,
Men who trample Self beneath them,
Men who make their country wreath them
As her noble sons,
Worthy of their sires!
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others;
Give us men! I say again—again
Give us men!

Give us men!
Men who, when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight;
Men who strike for home and altar
(Let the crowds cringe and falter),
True as truth, though lorn and lonely,
Tender as the brave are only;
Men who tread where saints have trod,
God defend the right!
Men for Country—Home—and God;
Give us Men! I say again—again—
Give us such Men!

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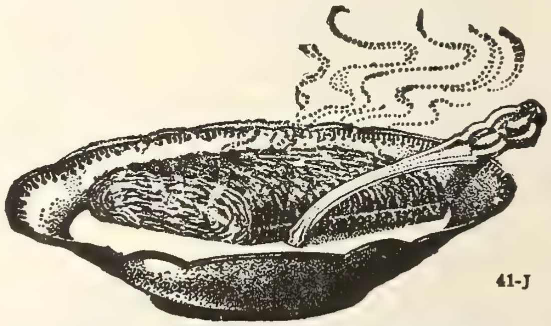

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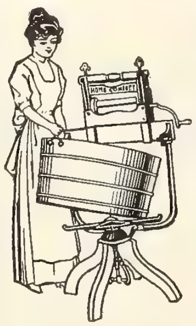

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You see I make Washing Machines—the "1900 Gravity" Washer. And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it. But I'd never know, because they wouldn't write and tell me. You see, I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, *before they pay for them*, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine. I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges nor break buttons, the way all other machines do. It just drives soapy water clear through the fibres of the clothes like a force pump might. So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it? Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

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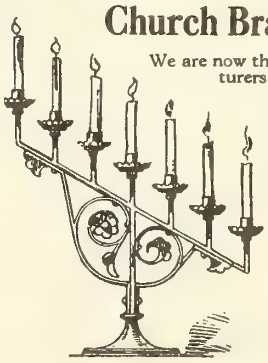

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Church Life.

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The Week

The First Sunday in Advent

"BEHOLD thy King cometh." These words of the prophet, as St. Matthew tells us, were fulfilled when our Lord made His triumphal entry into Jerusalem. But their meaning was by no means exhausted by such a fulfilment. "Behold thy King cometh" is the Advent proclamation of the Church.

In the ancient service books of the Church, we are told, the thought of the Day of Judgment is not so prominent as it became later on. It was for Christmas, the commemoration of what we call the first Advent, that the season was a preparation; and to a great extent that is true still. But the services of this first Sunday, which ranks as one of the principal Sundays of the year, bring our minds very forcibly to the second Advent to judgment.

"The night is far spent, the day is at hand," proclaims the Apostle in to-day's epistle, "let us therefore cast off the works of darkness, and let us put on the armour of light." And the Collect prays that, following the precept of the Apostle, we may be found worthy at the last to "rise to the life immortal." "And He shall come again with glory to judge both the quick and the dead." These are the words of the great creed of Nicea, which is binding upon all Christians. They form part of the "Faith once delivered to the Saints." Let the truth they enshrine never fade out of our religious consciousness. Let them keep alive in us not a spirit of unreasoning terror, but a fixed determination so to order our lives that whenever the great "day of the Lord" comes, whether soon or late, it may find us ready to welcome with joy the Advent of our Heavenly King.

Economy

MEN of affairs at home and abroad are crying out to people everywhere to practice the strictest economy in their personal and household expenditures. Millions of dollars are being expended daily on the war and from all appearances billions more will be required. The tax payers will have to bear this burden and consequently it behooves them to husband their resources to the utmost. The proposed sumptuary legislation in England shows the feeling of the government with regard to the necessity of compelling individuals to regulate their expenditure.

Many people have not yet awakened to the gravity of the present financial situation. While some earnest, devoted citizens are giving with the utmost self-denial to the cause of those in need, both here and at the front, many are still untouched and indifferent.

The problem is how to arouse the conscience of the nation as a whole to its duty of strict economy. Leaders of men and women in every church and in every community ought to set their faces against all forms of waste and extravagance in dress, entertainment and pleasure. Self-denial and self-sacrifice, in matters great and small,—must be our watchwords until this great world struggle is over.

Women Workers in Factories

SOME investigations have recently been made into the conditions existing among women workers in factories. It is claimed that women are not receiving fair play, that the work allotted to them brings but a small remuneration, and that in many places they are gradually being displaced by foreign labour. This is a question which concerns all who are interested in bettering social conditions. Economic pressure and the low rate of wages are known to have a definite and most harmful effect upon the lives of our people. This is a matter for the Government to deal with, and now the question has been brought to the notice of the Minister of Labour. The strength and progress of the nation depend upon the conservation of the interests of all its citizens. If any of the citizens are suffering from injustice, it is undoubtedly the duty of those who care for the nation to investigate the matter, find out the exact facts and then bend every energy to righting the wrong. Here is a matter in which men and women can work side by side in whole hearted and unselfish devotion to the cause of justice and impartiality. Throughout the whole Dominion Churchmen have in this labour question a clearly defined sphere of action, and if they have moral courage to act in behalf of the weak and in the cause of justice and right, much good is bound to be the result.

Music in the Trenches

THAT "Tommy Atkins" has a light heart and withal a saving sense of humour behind the grim purpose which calls him to the "front," everybody must concede. It requires a stout resolution to sing under the tempest of whistling bullets and bursting shells. War-songs are a rough albeit stimulating type of poetry. If the reports of correspondents from the scene of battle are to be credited the lads in khaki have adopted a remarkable change of tune, and such good old Church hymns as "Onward Christian Soldiers" and "Abide With Me" are foremost favourites in the repertoire of British and Canadian warriors. Significantly enough, it is said these have quite surmounted the seductive strain of "Tipperary" and the "Marseillaise." Surely, here is no small testimony to the fact that the boys are right at heart as also to the persistent and chastening influence of those mighty truths taught within the pale of the Christian Church. The memorial of such hymns under baptism of fire is blessed. In the hour of stress and trial, when the summons comes for the manliest display of courage, the human heart touched by "secret inviolable springs" instinctively turns towards those "words of beauty and looks of good" Christian poets have made the lasting heritage of our race. And by this token we may read the reward of quiet endeavour in bringing forth fruit with patience. Spontaneous testimony of this sort is worth more than many pretentious volumes of argumentative lore.

Osteopathy and Chiropractic

THE manipulation of the bony structure of the body by osteopaths and chiropractors for the supposed relief of pain and righting of all bodily ills has become so common, that regularly licensed practitioners of various schools of medicine have asked for an investigation. Quackery is no new thing, it is as old as the hills and is indefensible. People who suffer, especially from nervous affections, are a ready prey for unscrupulous charlatans, who play upon their weakness and make money at their expense.

Unskilled and inefficient men and women are found not only in the ranks of the osteopaths and chiropractors, but also among medical practitioners. There is no subject on which people are so readily deceived as their physical condition, and the unconscientious find therein a rich gold mine and many take advantage of it.

Certain persons possess the gift of healing and many osteopaths and chiropractors are actuated by the highest motives in the desire to relieve human suffering. There is probably much truth in their contention that misplaced muscles, joints and bones cause many bodily ills. The essential need seems to be that all practitioners should have sufficient training and knowledge of anatomy to be able to diagnose a case correctly and judge what treatment will be most beneficial. Ignorant condemnation instead of sympathetic investigation will prove fatal to the cause of medicine and the relief of suffering.

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Temperance

THE following is part of an address given in the Church of the Holy Trinity, Toronto, recently, by the Rev. Canon Powell, who is a well known advocate of temperance. While strongly upholding personal liberty he pleaded for total abstinence wherever possible for the sake of weaker ones, who could not control themselves. The pity and love that we feel for the helpless wives and children, who suffer through the drinking habits of others, ought to move us to acts of personal sacrifice. Surely we are willing to practise some little act of self-denial, that a great good may come.

Temperance means moderation in all things; the right use but not the abuse of any gift of God. Temperance means much more than total abstinence from intoxicating beverages. The word has lost its true cannotation and has been narrowed down to one simple signification. This narrowing of the meaning so as to exclude not only other forms of temperance but also those who use liquor in moderation, is most unfortunate and a great weakness to the cause of temperance. There are honest, true men whose lives are clean and whose hearts are good, who use alcoholic liquor in moderation and who are as much opposed to its abuse as many who talk loudly in the cause of prohibition.

To take a glass of liquor is not a sin, —as stealing, or lying or impurity are sins—it may not be wise to do so, but nowhere does the Bible or the Church say "thou shalt not take a drink of intoxicating liquor." We do not condemn as sinners in the burning those who do not see eye to eye with total abstainers in this matter. The Church appeals to those, who can use liquor without abusing it, to abstain from its use for the sake of others not so strong and temperate. The higher call is for love's sake and pity's sake; it comes to men and women everywhere and if we can answer it by sacrifice and self-denial we shall aid the cause of temperance mightily. Free, spontaneous action is of far greater value than compulsion and so we say to all moderate drinkers, who are truly temperate, "come and help us in this great hour of need." If we keep the ten commandments of God, we shall keep our bodies in temperance, soberness and chastity. "Temperance is the regulating power of our whole life, it is the mixing in due proportion, the restraining to their right measure the component parts of our composite life."

Drunkenness, sloth and gluttony are allied sins, but of the latter we hear but little. Many people are intemperate in food and eat to excess—this we term gluttony. Others are intemperate in sleep—on the one hand sleeping too little and rendering body and mind unfit for good work, or sleeping too much and becoming slothful, indolent and lazy.

Others are intemperate in dress. Nowhere should moderation in style and material be more evident than in dress. This fruitful source of envy, jealousy and extravagant waste cries aloud everywhere. People through their bad examples of over dressing are carrying many of their feebler sisters into evil habits and sin. Stealing, shop lifting and the life of shame are directly traceable in many cases to this desire for dress. Moderation in dress is a call quite as loud to women for their sisters' sake as the call to abstinence from intoxicating liquor. The flaunting of gorgeous garments, costly furs and luxurious automobiles is neither modest, temperate nor kind. Temperance in the use of money, especially in this time of trouble, should be urged on all. Let the Christmas presents be few and useful.

Temperance in speech is most vital. The control of the tongue is one of the very essentials of temperance, and yet what wild extravagant language some temperance orators use. Some boast and brag and bluster, but the true Canadian is self-repressed, self-controlled.

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

For our country's sake let us be temperate in all things, let our moderation be known to all men. Practise self-denial in eating, sleeping, drinking, dressing, spending and talking. Above all in this time of great anxiety and peril let us learn to control our tongues and discipline our appetites.

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law:
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

"For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding calls not Thee to guard:
For frantic boast and foolish word,
Thy mercy on Thy people, Lord."

The Church of England is Worth Preserving

Her Position and Vocation

By THE BISHOP OF OXFORD

THE last of the three short articles which the Bishop of Oxford has been contributing to the *Oxford Diocesan Magazine* appears in the November issue. Dr. Gore asks the question: "Is the Church of England Worth Preserving?" and answers it by a strong affirmative, declaring, however, that if the Church of England is to fulfil its Catholic vocation, its first essential task is to recover the power of "binding and loosing," that is, the power of self-government and discipline.

The nation is to-day, writes the Bishop, engaged in a life-and-death struggle with Germany. And we are deeply impressed by the strength of her organization: that is to say, by the degree in which her vast capacities, intellectual, industrial, and personal, are concentrated and put at the disposal of the central government. By contrast with Germany we are conscious that we are a disorganized people. Sectional interests and the claims of individual liberty have perilously weakened our sense of the authority of the whole over all its parts. In three departments of our common life we seemed to be near upon civil war before the war, and though the call of the war averted the conflicts, yet we bear the traces of disunion. In the crisis of this war we find ourselves at a great disadvantage owing to our engrained habit of undiscipline—to our being so unused to obedience. If by God's mercy we come through the war without disaster, we feel that we must repent. The common national interest must dominate our private life and sectional interests more than it has done in the past. Even in respect of organization we do not want to become altogether like Germany. We recognize in Germany an extreme of organization, an undue suppression of the individual. But we recognize in ourselves an opposite extreme. The common good—the *res publica*—must recover authority, and the individual must learn to find his satisfaction in service. So we are feeling under the pressure of the war.

I am sure that we have to learn the same lesson in the Church. Congregationalism in towns and parochialism in villages have been dominant in our Church life to a disastrous extent. More than this, sectional movements within the Church have been formulating themselves in a sense incompatible with any real corporate unity. The "liberal" or "critical" school, the "Catholic party," and the evangelical school, especially in the missionary field where its interest is in promoting a general Protestant Federation, have been forming each its own atmosphere which is repugnant to the general feeling of the Church, and formulating demands which the rest of the Church are not by any means willing to concede—demands which seem to be incompatible with our common public professions. Individual initiative and the personal courage involved in asserting unpopular opinions have in the past done so much for us, and attempts at repression have been so often mischievous, that we cling instinctively to a policy of toleration. But the situation, as we all recognize who believe in the distinctive mission of the Church of England, is very perilous. For my own part I feel quite sure that the time has come when we must retrace our steps, in the Church as in the State. We must reassert the central authority, and that on a basis which shall be unquestionably spiritual and legitimate, so that the Church shall be governed not by merely ancient rubrics and canons, but by its own present Spirit-guided mind.

The Reformation Settlement

But of course I am assuming that there is a real and intelligible Anglican position and vocation for these times which it is worth great sacrifices to maintain and realize. What is the position and vocation?

In a certain sense the "Reformation Settlement" in England was anything but a settlement. It was stamped with features, theological and political, of the 16th and 17th centuries which have passed away. It seems indeed as if the ideas of these centuries are further off from us to-day than the ideas, theological and political, of the early centuries of Christianity. But mercifully these accidents of the Anglican settlement were not erected into dogmatic requirements. Mercifully, the Articles of Religion were allowed to remain indecisive —intentionally so, for the sake of comprehension. But behind the special and transitory features of the Reformation Settlement, general principles, capable of permanence and of value for all time, were enunciated and remain as the real foundation of the reformed structure. These were (1) the Catholic Creeds and decisions of the ancient undivided Church about the person of Christ; (2) the ancient system of ministry and sacraments; (3) the principle that the authority of the Church is limited by Scripture—that nothing can by the Church be made dogmatic, or required of the conscience of Christian men, except what is confirmed in Scripture, as being part of the original apostolic preaching—"except what can be concluded and proved by the Scripture."

These principles have a formidable sound in modern ears. The modern mind dislikes dogmatic statements. But it appears to me that no substitute has been found, or is likely to be found, for the ancient Catholic dogmas about the Holy Trinity and the Person of Christ, if the faith of the Apostles' Creed and the undoubted witness of Scripture is to be protected and maintained unimpaired. I believe that history justifies the claim that the principles of the Apostolic Succession and the sacramental system are really essential and permanent elements of the visible Church. I believe that the appeal to Scripture, limiting the dogmatic function of the Church, really represents the ancient position and is of immense importance practically as protecting the Church from the accumulation of dogma, or in other words as the safeguard of a liberal Catholicism. I think, moreover, that when you get outside the special atmosphere of academic circles, the only way which a Church with a definite message can make itself understood in this world is by enshrining its principles in decisive statements.

I hold, then, that, if the Anglican Church has a real message and vocation, it is because it embodies these principles of a liberal or comprehensive Catholicism, which both accepts the fundamental dogmas and also severely limits the dogmatic requirement.

Catholicism and the Roman System

This, of course, is, in circles which specially love the name of Catholic, an unpopular idea. In these circles it appears to be maintained that there is only one kind or type of Catholicism, and that practically the Roman. The ideas and practices of the Roman Church are supposed to be the "Catholic" ideas and practices, and the promotion of Catholicism means in effect the promotion of Romanism.

Now I do not at all wish to minimize the greatness of the Roman Church, but two things seem to me self-evident. (1) That it is in the highest degree absurd to attempt even temporarily to separate the Roman system generally from the authority of the Papacy. In fact, if there exists anywhere in the world a system which has a centre and coheres with its centre, it is the Roman system, and the centre which alone renders its distinctive doctrines and practices tolerable and justifiable is the Papacy, understood as the Roman Church understands it. There can be no Romanism without submission to the Pope.

(2) That the Roman Church cannot claim to be the whole Catholic Church. If it was ever possible to ignore the Eastern Church it is no longer possible. We suppose that the Russian Church will bulk bigger in the eyes of the world as the century passes on. There is no justification for refusing the claim of the Eastern Church as a whole to be the lineal inheritor of the Church of the Greek Fathers: a portion of the Church Catholic which cannot be ignored: and if so, then there is more than one type of Catholicism. For the Russian Church differs from the Roman, not merely in respect of this or that doctrine or practice, but in its spirit and atmosphere. It is a different kind of Catholicism. Moreover, it disposes of the Roman claim to be by itself the Catholic Church. Like a great breakwater, it throws back the whole force of that claim long before it reaches us; and so in fact it gives us the room we need. It justifies our fundamental appeal beyond Rome to the ancient and undivided Church.

Moreover, anyone who regards the Roman Church as not the whole Church but a markedly one-sided development of Catholicism, will recognize that there lies with Rome in great measure the responsibility for the reaction of the Re-

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THE JUDGMENT

THE Advent season has come once more according to the Church's comprehensive and proportionate scheme, to warn us of the Great Day, when the secrets of all hearts shall be disclosed and each human being answer for the deeds done in the body. The first coming of our Lord in lowliness and humility, as the Saviour of the world, the Divine Reconciler, has taken place and His Name is being made known to the utmost bounds of the earth, but His second coming in Majesty and power is still a future event. For this great day we are now to make ready, that we may go out with joy to meet Him when He comes and His holy angels with Him.

To have a Judge who understands the passion and fire of the human body, the life and love of the human heart, the longing and aspiration of the human soul, seizes the imagination and fills us with new resolution and hope. The thrilling touch of the Incarnate Lord—bone of our bone and flesh of our flesh—tempted in all points like as we are, yet without sin—gives strength to the feeble and courage to the halting. Our Judge knows us, feels for us, sympathizes with us and now intercedes for us at the right hand of the Majesty on high. When he, so loving and tender, is preparing a mansion for us in our Father's house, what should we be doing here on earth? The answer need scarcely be written, for as deep answers deep, so love answers love. We fain would embrace this tender love of Christ our Lord, but it seems almost too good to be true. Can it be that He loves us, thinks of us, prays for us, prepares for us? Yes, and He is coming for us.

Our Judge, so loving and faithful, is also just and true. The balances of God are unerring and right. To each shall be measured according to his due. No one shall be neglected, no one unfairly treated, but each and all according to thoughts, words and deeds shall hear the blessed "Come" or the awful "Go." Neither human tongue nor human pen can depict the great, grand glories of that revelation morn: the shining hosts of heaven, attendant on the Son of God, Who in majestic splendour comes forth to claim His own; Creation's beauties passing into their new and greater grandeur; the earth and the sea giving up the living and the dead until host on host in countless ranks arrayed, all who have lived, are face to face with the Lamb of God once for sinners slain. A great solemn stillness, an awe-stricken silence holds God's creation dumb. "And every eye shall see him, and they also which pierced him." Beauty, holiness, power and honour blaze forth in radiant glory,—and Christ is here.

Here for what? Here to claim His Bride and take her, cleansed and spotless, to the home prepared. Here for us, to pass the final judgment on heart and life revealed in that permanent character, which has been fixed for good or for evil by our daily habits. Comes to make clear why nations rise and fall. Comes to pass His judgment on churches and nations. Comes to reveal the fatal weakness in Babylon, Greece and Rome.

He is here now, too, passing His judgment on our every act and thought. Here on His altar, mourning the absence of those for whom He gave His precious Body and Blood. Here in His Church, wondering why so few are there to meet Him. Still present in His poor, asking why we treat Him so. He is with us always even unto the end of the world, looking down now on battle fields all stained with the blood of those for whom He died. "Oh, the wild madness of it all! The ghastly cruelty of it all! When will men cease to scorn *Me* so? Again, my wounds are flooded full by aching hearts, and broken lives; once more the sad, wild cry of little children and stricken women rings in my ears. Oh, cannot you understand? I died for you. I died to save you from sin and pain and death. "I died to give you peace. Why will ye treat me so?"

Yes, He is here and His faithful friends are often on their knees in His presence. For them the Judgment Day means blessedness and peace, but, alas, there shall be wailing and gnashing of teeth for those who have scorned the sacred Name and sold their heavenly birthright for the earthly pottage. The infallible scales of Divine love and justice swing impartial and true, lest we should presume—lest we should despair.

THE CHURCH OF ENGLAND IS WORTH PRESERVING

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formation. The reaction was one-sided, as revolts, however justifiable, always are. But it had a great deal of truth on its side. A great deal of what really belongs to Catholicism became incorporated in Protestantism. This perhaps I can best express by saying that the Roman Church has never succeeded in being at home with large elements of the New Tetstament, and notably of the writings of St. Paul. His passion for liberty and his ideas about justification are not incompatible with his almost equally marked insistence on authority in the Church, and on the "institutional" side of religion. St. Paul is not in the least anti-Catholic. But if so, then a great deal that is really Catholic has failed to find a home in the Roman Church, and has found a home in Protestantism. Thus we should firmly decline either to identify Catholicism with Roman doctrine and practice; or to treat much that belongs to Protestantism as if it did not also belong in some real sense to the Church.

THE VOCATION OF THE ANGLICAN CHURCH

Here, then, is the vocation of the Anglican Church, a vocation for which, in spite of all its pitiable weaknesses, it appears to be marked out by a manifest divine providence; it is to maintain on the basis of the Catholic Creed and system, the largeness, the comprehensiveness of the Catholic Church; it is to seek to show how much of what is now separated in many sects or divided portions of Christendom is capable of being held together on the Catholic basis. Thus apart from our special function of ministering to the people who more or less deliberately at present belong to us, we have a witness to bear in the whole world as to the meaning of the Catholic Church.

But if so, the first business of us Anglicans is to attend to our own coherence. We can do nothing for a divided Christendom till our own position is made more intelligible and our own unity more real. I cannot pretend to be an optimist. I think that our congregationalism and individualism have very nearly reached the point when the common mind of the Church will be unable to assert itself. It is true that the Rationalist or Romanizing or merely Protestant parties are very small parties numerically considered; but they are very vigorous and active and determined. I can conceive no way in which we can recover ourselves except by taking steps to revive the central or corporate consciousness and activity of the Church of England. How is this to be done? How is the central mind of the Church to assert itself? I think that Church Congresses and Diocesan Conferences and our new financial Boards and Boards of Missions, and our Church Councils without powers, have done for us almost all they can do. They express indeed the central mind of the Church, and it is surprisingly real and united on the whole. But the minorities I have referred to are largely outside all this voluntary system. For the most part they do not attend our councils. They live in their own circles. They can afford to ignore the "official" meetings, which, after all, have no power. The only power lies in the personal influence of bishops, who again, more or less influential as individual bishops, lack the strength belonging to an episcopate which has really behind it the authority of a self-governing Church.

SELF-GOVERNMENT AND DISCIPLINE

Here I get to my point. I believe that if the Church of England is not to go to pieces, it must recover, speedily and not merely in some remote future, the power which it ought never to have suffered itself to lose, the power of binding or loosing with which Christ endowed his Church. These words "binding" or "loosing," and the sister words "remitting" or "retaining sins," describe nothing else than this: the power of the spiritual society as a whole first in legislation and then in disciplinary action, through its divinely-appointed ministry, to assert itself over all its members and to claim their allegiance.

Now we have been talking about this these many years. We have been getting our machinery ready. I fancy a very fairly complete agreement may be reached as to the composition of our Church assemblies—parochial, diocesan, provincial, national—as to the adjustment of functions between clergy and laity, between bishops and presbyters. I do not think there is any insuperable difficulty about either principles or methods. But the difficulty is as to driving power. To insist on regaining our spiritual liberty involves much driving power. The parties I have referred to are all holding aloof. They are afraid that a Church with a recovered power of effective self-government will restrain them. They are afraid of losing their liberty or license, whichever it is to be called. And the great moderate party is lukewarm because it sets a high value on Establishment, and it is afraid that any really effective demand on the part of the Church for the recovery of its fundamental powers will threaten its established position.

But whatever the risk may be, we must face it. We have gazed so long at the picture which the New Testament and the ancient Church give us of the divine society governing its members by a divine commission, that it is nothing less than treasonable cowardice on our part to acquiesce any longer in being without a power essential always to the real being of a Church, and essential especially in an age of change, when a new vocation is calling us and new demands are confronting us. We shall run a great risk, we shall encounter many dangers, if we set to work to govern ourselves in the proper manner of a Christian Church. But at least we shall confront the dangers with a sense of fundamental loyalty. At least we shall be going along on the high road. At least we shall be taking the way of principle in seeking to save the sorely distracted soul of the Church of England. Only then, when we have insisted on recovering the powers of self-government and discipline which belong to a Church, shall we be able to put our principles to the proof and make our proper claim on the allegiance of our members and find out what is our real worth among the communions of Christendom.

The Three Creeds

By Rev. D. Convers

CURIOUSLY enough the common titles of all three lend themselves easily to misunderstandings. We call the baptismal creed, which in a slightly different form is in the Catechism and therefore may be called the creed of primary instruction, "the Apostles' Creed." That may suggest that this "form of sound words" was composed by the original apostles before they left Jerusalem, a conclusion held by no scholar or serious student of Church History. The communicants' creed we use at the altar, as the Roman Catholic Church does, and the Eastern Churches (with little change), is generally termed "the Nicene Creed." This may be taken to mean that we repeat in English the exact words put forth in Greek at the council of Nicea, A.D. 325; but any such inference is inaccurate. The term, Athanasian Creed, has given rise to the blunder that it was written by St. Athanasius himself.

After all, each of the three is nothing but a summary of the faith of the Church, as the Lambeth Conference hinted when it spoke of the faith as summed up in the Creeds. None is exhaustive. To illustrate: the other day I picked up a book; turning over the leaves I found near the front a "Table of Contents," a summary of the volume from the standpoint of the order of pages; further on, a "Glossary," a different summary of the same book, from the standpoint of the foreign or technical words and titles; and at the end an "Index," a summary of the identical volume from a third point of view. What the Church believes answers to the whole book in my illustration, each of the three creeds sums all its contents up for different classes of people. The Apostles' for beginners; the Nicene for communicants; and the Athanasian for those whose marked devotion makes them long for even more worship than is given by Christ's own service, the Eucharist, and who, therefore, come to matins in addition, where alone the Prayer Book directs us to use it. We must own that the common practice of making matins our most important service is using the Athanasian Creed when we have not the selected congregation of devoted people for which it was intended.

Compare the three creeds among themselves; and it is easy to see that we prize the *Quicunque*, partly because of what it contains and partly because of what it omits.

There are those who dislike practical sermons, but who take kindly enough to the preaching of theories of religion which does not hint at any change in their lives and ways. But should the preacher say, "Do some thing," they are ready to imitate Lord Melbourne and stalk out of church instantly, muttering aloud as he did in the well-known anecdote, "Things have come to a pretty pass, when religion invades the domain of private life!" Some think religion *should* rule private life; and so welcome the *Quicunque* because, more than the others, it is practical.

"And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire." The two others ignore not deny that doing good or evil *here* fixes eternity. It seems very important to proclaim in the most authoritative way possible, i. e., by a creed, that what we do now, be it good or evil, decides life beyond the grave; no other creed in the Prayer Book does.

"He, therefore, that will be saved must thus think of the Trinity"; or let him thus think. We complain that we have to teach our people to meditate; and by thinking on the mysteries of the Faith get for themselves a part of the strength for their interior, spiritual lives. Religion is shallow, because some will not think. Blessed day when the Prayer Book has the congregation themselves say verse 28, so re-enforcing the preacher's words!

"The Catholic Faith is this, that we *worship*." Most people I meet in this twentieth century are not fired with a mad enthusiasm to go to church and worship and pray. It seems a good thing to remind them with the authority of a creed of this half-forgotten duty. True, this is hinted at in the Nicene Creed, "Who with the Father and the Son together is worshipped and glorified," while not so directly pressed as in the Athanasian Creed. The duties named above are only expressly mentioned in the *Quicunque*—but worship is taught by a creed whenever a celebration is had. The other creeds only mention sin in connection with remission. It seems important to declare that there is such a thing as unforgiven sin to an easy-going age. Surely one great object of a Christian Church is to warn against unpardoned sin, which may possibly become unpardonable. But neither the Apostles' nor Nicene Creed does so.

Doubtless all these are truths more or less unpopular; and therefore the more call to us to be true to them. The disciples of a great statesman, who had defended an unpopular truth, said of him, "We love him for the enemies he has made." So we can say that we love the Athanasian Creed for the enemies who show their dislike by attacks.

I know personally very few, perhaps only one, who would acknowledge himself to be a minimizer, i. e., one who wishes to reduce as much as possible the number of doctrines to be held as "of the Faith." And he is, I own, bitterly opposed to the *Quicunque*. I laugh at him, and mention dogmatic details which are his *bête noire*, telling him he is not logical, but that he should welcome the Athanasian Creed and oppose the Apostles' and Nicene Creeds. It is strange that some who find great difficulties in matters named in the other creeds, but omitted from the third, do not rally to the defence of the latter. To name a few, reminding all that omission is not denial. The Athanasian Creed makes no mention of creation, and some fine scientific difficulties in that, or feel sympathy with a pantheistic view of the universe. Why should they not throw up their caps for the *Quicunque?*

The latter omits the Virgin Birth who some declare to be hard to believe. Such people are bound to help us defend this creed.

The general plan of the other creeds is identical. Both begin with God, and the first paragraph tells of God the Father and His work; the second of God the Son and His work; then we have God the Holy Ghost. So far, all is of God, then the Church is named as a link between God in the opening of the creeds and the various blessings for the saved which fill up the end of the creeds. God, the Church and the blessings. As St. Augustine sums it up, "God gives eternal life through the Church." Lay stress on that, and you suggest what you do not expressly assert, that eternal life is given only through the Church. "Outside the Church no salvation." The structure of these creeds has that implication—as severe and harsh as anything in the Athanasian Creed and an implication avoided by the omission of the church from the Quicunque.

Some complain that it is hard to believe in sacraments; and seem to have sympathy with the Quakers, the Plymouth Brethren, the Salvation Army, and Mrs. Eddy's philosophy in their repudiation of baptism. It is the Nicene Creed which expressly asserts baptism. It seems natural that any such people should be drawn to the Athanasian which makes no mention of sacraments.

All understand that the Holy Ghost, "Who spake by the prophets," include among these prophets the writers of the Bible—just at present we hear more of difficulties springing out of the inspiration of the Scriptures as hindering people's faith than any other class. Logic would naturally lead those who wish to avoid a clash between the creed they say and the critical difficulties of the so-called "higher criticism" to feel kindly, even tenderly, for the Athanasian Creed.

Forgive me for being so long-winded—but I have only one more point. Read over the Creed slowly and carefully by yourself, noting the difficulties raised by the shorter ones, and the vaguer language of the others which are avoided or answered by the longer, more technical *Quicunque*. It is true for those of us who really think that we find questions raised or suggested by simple words which are answered in the Athanasian Creed. Doubtless if you will not think, the shorter the creed, and the simpler the words, the easier to credit. If you think, the reverse is true.

Read it over; and note that while all three have to do with faith, the Athanasian is the only one that explicitly declares one must go beyond the merest act of acceptance, such as "the devils believe and tremble;" and requires a faith into which, the will (the *vult* of verses 1 and 28) enters, making it "faith that worketh by love" and results in "doing good" of v. 43 Truths very precious and mportant and because we wish to have them in our creed we will hold fast the *Quicunque*.

The Church in the West

DEBTS on church buildings—churches, parsonages, school houses and parish halls—are so common and the consequences arising are in many cases so disastrous to the welfare of a parish that the plan adopted by a congregation in the West may be of interest to others.

Occasionally debts are incurred that from the outset are hopeless. A congregation under the spell of some enthusiast erects a building beyond its means and beyond its needs. Under such circumstances one of two results is inevitable. The property is lost under proceedings of foreclosure or an unjust demand is made for the credit of the church on the generosity of Churchmen not responsible for the difficulty.

In one instance that came to my notice some years ago a parish, carried away by the amazing prosperity of the community in which it lay, built a church of proportions that could only be justified if increasing prosperity was assured. Money was raised on a bond by the terms of which those who signed became jointly and severally liable for the whole amount. As it happened the bright hopes of the community were disappointed and those responsible for the debt with one exception lost all their property. Thus one devoted Churchman had to bear the whole burden of a mistaken policy and was threatened with the loss of the sole provision made for his declining years. In the end, fortunately, generous sons of the Church came to the rescue outside the parish and disaster was averted but not without the loss involved in hard feeling, harsh criticism and mutual recrimination.

Such rash speculation—for so it may justly be described—can hardly be prevented if a parish is disposed to indulge in it. A suggestion has been made that a central board of finance should be formed in every diocese and that its advice should be available or its consent necessary before any loan was obtained by a parish. In the former case, however, where advice was most needed, it would not be asked or, if asked, would be disregarded, and parishes prudent enough to seek advice might be trusted in most cases to avoid dangerous liabilities without advice. If the consent of such a board were necessary, its members might reasonably err on the safe side and so discourage legitimate enterprise, and parishes acting on its advice might attempt to shift responsibility from their own shoulders to those of the board.

It is not, however, in such extreme cases that the plan referred to is applicable. It is only in connection with a debt legitimately incurred in the normal development of a young and progressive parish. In the instance in question the parish owed its bankers a thousand dollars, on which it paid eight per cent. per annum, secured by the guarantee of eight members of the congregation. After careful consideration it was decided to ask the parishioners by circular to lend this amount to the parish in sums of five dollars or multiples of five dollars with the provision that no single loan was to exceed fifty dollars. Vouchers of five dollars each bearing interest at the rate of five per cent. per annum were given to the amount lent and on the back of the vouchers were printed the conditions of the loan.

These conditions provide that a meeting of lenders shall be held on a fixed day each month and that at this meeting a report shall be made of the funds available for redemption of vouchers. If any holders of vouchers have notified the rector that they are in need of the money they have lent and give him a satisfactory reason for asking repayment they have first claim for the repayment of their loans with interest to the amount of the funds on hand. It is as a safeguard for such cases of urgent need that no individual loan is allowed to exceed fifty dollars. In the absence of such requests it is provided that it shall be decided by lot what vouchers are to be redeemed by the payment of principal and interest. On this account the vouchers are numbered and are for five dollars each. Thus one who has lent fifty dollars receives ten vouchers and it is very improbable that his whole loan will be repaid at one time.

Some of the advantages claimed for this plan are as follows. The number of those directly interested in repayment of the debt is at once increased. In the parish where this plan was first adopted the eight who with the wardens formed a finance committee at once became the group of fifty meeting once a month. But this is not all. Those who in spite of their willingness are unable to lend will have a greater desire to do what they can as time goes on for the reduction of the debt. The plan, too, has the advantages of a domestic loan. In the instance cited, for example, at the end of the year instead of eight per cent. having been paid to the bank as interest, five per cent. will have been paid by the parish as an organization to various parishioners as lenders. Those who pay are, of course, in both cases the same, but under the plan described, the money goes into the pockets of the community from which it is collected. There is also some advantage to the individual lenders. Those who have withdrawn savings to take part in the loan receive five per cent. on their money instead of three, or, at the most, four. Others will find, when the time of repayment comes that they have saved the amount lent, which would otherwise probably have been spent with nothing to show for the expenditure.

G. H. B.

FORGIVE AND FORGET

WE must pray, and we must struggle, for a short memory in evil; for the power, not to forgive only, as men too often count forgiveness, but to forget also; the power to sponge well every night the heart's tablets, that they may preserve no mark of bad impression until the morrow.—Dr. Vaughan.

Annual Meetings at Trinity College, Toronto

LAST week the annual meetings of the College were held, beginning with that of St. Hilda's Alumnae Association on Tuesday afternoon. It was followed by the annual Convocation service in Trinity Chapel at 8.15 in the evening. The preacher was the Rev. James S. Broughall, rector of Grace Church on the Hill. The sermon was powerful and thoughtful, being based upon the text, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." The offertory was for the missionary undertakings of Trinity and St. Hilda's.

The general business meeting of Convocation was held in the library on Wednesday afternoon. The report of the Executive Committee showed, among other things, that there were 151 graduates and undergraduates on active service. The number, it was announced by the clerk, had increased to 163 since the report was printed. Dr. Goggin was re-elected chairman of Convocation and Professor Young Clark, Canon Plummer and Rev. W. J. Brain, Dr. Pepler, Messrs. G. B. Strathy, John C. Wedd, and Percy Henderson were elected to the Executive Committee for two years each. The Hon. Mr. Justice Hodgins was elected to represent the graduates in law on the Corporation; Dr. Arthur Jukes Johnson those in Medicine; Canon Powell and Mr. C. S. MacInnes those in Arts and Divinity; and Mr. J. A. Kammerer the associate members of Convocation.

The bequest made by the late Canon Bogert, of Belleville, was announced to Convocation.

The annual meeting of the Corporation, or governing body of the College was held on Thursday morning and afternoon, the Bishops of Toronto, Niagara, Ottawa, and Kingston being present, together with clerical and lay representatives from their respective dioceses. The chief feature of the Provost's educational report was the increase of students at St. Hilda's and the decrease at Trinity, consequent upon the enlistment of about half of the men. This latter, as the Bishop of Kingston said, was something to be proud of, whereas the Bishop of Ottawa expressed the hope that after the war there would be, as there had been after the Crimean and South African wars, a great increase of men looking toward the ministry of the Church. The finances of the College, notwithstanding the war, are in good order. Provision was made for the appointment of a Dean of Women and Miss Cartwright, the well known principal of St. Hilda's, was appointed to be the first incumbent of the office.

The College has within a week been favoured by a visit from two Bishops from Japan, Bishop Hamilton and Bishop Cecil. The former gave an address to the members of the two Colleges in Trinity Chapel on Monday evening and after dinner had a chance to meet the men individually so as to talk over with them his need for men. The latter preached on Sunday morning at 11 o'clock on "I am the Lord; that is my name, and my glory will I not give to another." He applied his text to national life in Great Britain and he spoke regretfully of the profanity he had heard in Canada as he journeyed from Vancouver.

The Rev. T. C. Street Macklem, D.D., L.L.D., Provost and Vice-Chancellor of Trinity University

"Billy Sunday"

"BILLY SUNDAY" has come and gone. It is difficult to say just what impression he may have left on those who heard him. Some would be profoundly impressed with his wonderful antics, which are something new on the platform and savour strongly of the triangle. Others would no doubt be impressed with his wonderful command of the language of vituperation. Not for a long time has one heard such a string of adjectives employed as those which "Billy" was able to pour forth.

But what of the particular object the "Citizens' Committee of One Hundred" had in view in inviting this spectacular individual to Toronto? In the writer's opinion the cause of true temperance must suffer from such speeches as Billy Sunday's. No good cause ever needed the language of exaggeration. We are reminded of some words of Cardinal Newman's:—

"Prove thou thy words, the thoughts control
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong."

Or of what has been said of Dean Church that "he never tires of warning men that there is a natural nemesis that waits upon all over-strong and exaggerated speech, that even what is true loses its weight at least through habits of idle and loose overstatement."

Trinity College, Toronto

Among some of the things which were said are the following:—"The saloon is a murder factory and a poison den." "Booze will give you a black eye, a white liver and a yellow streak." "The saloon will take the milk out of the breast of the nursing mother; it is the blood-sucker of the nation; it is an infamy which esteems the blasphemer, the gangster, the gambler, the prostitute, the panderer and the grafter." Now "Billy Sunday" knows, and thousands of the citizens of Toronto know that to them the saloon is as harmless a place as an ice-cream parlour. Why shift the responsibility from the shoulders of men and women and place it on an inanimate thing like a saloon or a personified demon of strong drink? We are saying to men, as Kingsley said, "It is not thou, the man, who hast been wrong; it is the thing itself which is wrong. It is not that thou hast sinned in misusing the thing by thy own self-will and luxury; no, no blame attaches to thee, the thing itself is devilish, and thou having been taught, not by thyself, but by thy forefathers, to use it, couldst not help the misery which it has brought on thee." Shall we ever help men in this way? The breweries and distilleries would close, or most of them, to-morrow, if we could convert intemperate men into temperate men. And unless men's wills are changed, we shall only exchange beer and whisky for cocaine, laudanum or opium or some other stimulant.

It may seem presumptuous to suggest that much of the effort put forth by well-meaning people is wasted. We build sanitariums for caring for tubercular children and leave the wretched houses, where the disease has been bred, to supply still more cases to keep up the sanitarium. We build large and airy schools, where our children can spend five or six hours a day, and then send them to the wretched hovels that they call home. We call for large sums of money to bring about a dry Ontario and imagine we have effectually stopped one source of evil. But the evil is largely in the hearts of men and that cannot be changed by the closing of all the saloons in the world. And if we think of the effect of environment, what are we doing to improve that? The rack-rents of the city of Toronto are a standing menace to the people. These rents make life a perpetual struggle for thousands of people. Our theatres, where the best the theatres can give is to be seen, are prohibitive except to the few. Is there not room for a more constructive view of social improvement?

All these thoughts are suggested by listening to "Billy Sunday." They may sound like heresy in these days, when there are so many people whose only Gospel is prohibition.

JOHN HODGKINSON.

Toronto.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, A.P.H.A.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

ST. JOSEPH'S ISLANDS

RICHARD'S LANDING

Emmanuel Church has to its credit some improvements made during the last summer. Several men attended a working bee, dug a large ditch across the grounds to carry the water away from the drive shed, which is usually flooded in the spring time. They also hauled several loads of gravel to raise the level of the shed, and procured some lumber to repair same.

JOCELYN

A new entrance has been made to Holy Trinity Church, cloth covered folding doors taking the place of the old, narrow, single door entrance, also outside the porch new folding doors have been erected. This, added to the new cement steps, built last year, considerably improves the appearance of the church. A gift from Miss Williamson and the ladies of the W.A. is mainly responsible for this work.

MARKSVILLE

A new roof has been put on St. John's Church. The cemetery has been surveyed and plotted out, and a plan carefully prepared, a long felt need at last accomplished. Miss Marks, president of the W.A., has been very energetic in getting this work done. The ladies are anxious to improve the interior of the church. The insurance on the church has been increased.

FORT WILLIAM

Bishop Hamilton, of Japan, and Mrs. Hamilton, will be guests in Fort William on November 25. A special service will be held in St. Paul's Church on the occasion of the visit.

ATHABASCA

The destruction of the new Church of St. Mary's, Parkhurst, by fire, just when completed and before being used, is a grievous loss. All honour to the settlers, who have decided to rebuild at once.

FREDERICTON

The St. John *Telegraph* says: We are proud of our Church of England Institute building in Princess Street. Few dioceses have better quarters for their synod and other church offices. And we will ever bear in mind those churchmen through whose generosity we came by the building. But the institute owes much to its active auxiliary, the Ladies' Association. The ladies of the institute held a tea and sale on behalf of the institute last Thursday afternoon. In the evening of the same day was held the annual conversazione and sale of magazines and papers. That organization is fortunate that can claim and secure in these days the attendance and services of the numbers that appeared at these gatherings. A feature of the institute that has greatly improved is the book depositary. There are to be found on the shelves for sale a far wider range of literature than in days gone by. These books appear, too, to be more up to date and far more interesting than of old. We certainly must congratulate the curator and the committee in charge upon their improvements.

HURON

LONDON

Rev. A. S. H. Cree, curate of St. James' Church, South London, has been transferred to Bervie Mission in Bruce County, and will engage in the work of his new parish on December 1. Mr. Cree, who has been over one year at St. James' Church, has been an enthusiastic and active worker among the young people, and especially among the Boy Scouts. The war having called so many of the clergy to the front as chaplains, the Bishop has been forced to make several transfers in order to fill the vacancies thus caused.

WINGHAM

The Lord Bishop of the diocese administered the Apostolic Rite of Confirmation to fourteen candidates in St. Paul's Church on Monday evening, Nov. 15th. The Bishop delivered an excellent address from the words, "These things have I spoken unto you that my joy might remain in you and that your joy might be full."

The candidates made their first communion at the 8.30 celebration on Sunday morning. Forty have been confirmed in the parish within a year.

A spacious verandah has been erected in front and on one side of the rectory by the Ladies' Guild. The waterworks have been installed in the basement by the Sunday School and A.Y.P.A., and a meeting will be held next week to discuss the building of a church shed, a considerable amount towards which has already been subscribed.

WALLACEBURG

St. James' Church in this parish has been greatly beautified by having the interior decorated in oil painting. The work was done by Mr. A. W. Varley, of Parkhill, Ont., who has proved himself to be a first rate master of his trade. The cost of the above work was met by the Branch of the G.F.S. and private gifts. The church is now one of the most complete in the diocese, and reflects great credit on the efforts which have been put forth to have things "decently and in order." Two handsome silver collection plates and a silver alms bason have been presented to the church by Mrs. Wm. Yates, and the girls of the Mizpah S. S. Class, of which Mrs. Charles is teacher, presented the curtains in the choir vestry.

Much regret is felt by the people at the resignation of the rector, Rev. Arthur L. Charles, who for the past five years has ministered to the needs of this growing parish. Rev. A. L. Charles has accepted the curacy of Christ Church, Glen Ridge, N.J., and will leave at the end of the year to take up the work there.

ARCHDEACONRY OF ELGIN

The seventh annual conference of the Archdeaconry of Elgin was held in Trinity Church, Blenheim, on Nov. 16 and 17. The Ven. Archdeacon Hill, D.D., presided. During the morning of the first day the rural deanery chapters met for business. In the afternoon three good addresses were given. The first was by Rev. Canon Howard, of Chatham, who spoke on the "Revised Prayer Book," the second by the Rev. E. Appleyard, who spoke on "A.Y.P.A. work" and the third by the Rev. E. C. Jennings, whose subject was "Confirmation in the light of Article XXV." All three addresses produced much interesting discussion. At 8.00 p.m. there was choral evensong in the church, the service being taken by the clergy present. The Rev. J. W. J. Andrew, of Berlin, was to have preached but was prevented by illness. His place was taken by the Rev. A. Trumper, who delivered a very able sermon. The next morning at ten o'clock the Archdeacon, assisted by the rector of the parish, celebrated the Holy Communion, after which the Rev. C. Miles, of Aylmer, conducted a "Quiet Hour."

In the afternoon three papers were given. The first was by Rural Dean Snelgrove, who spoke on "Christianity and the War." The second was by Rev. P. H. Streeter, whose subject was "Bishop Strachan," and the third was by Rev. E. H. Croly, whose subject was "Normal Development of Child Life." After the discussion of these papers the conference adjourned to meet next year in one of the parishes in the Essex Deanery. The members of the Conference while at dinner the second day expressed their thanks to the rector, Rev. E. C. Jennings, and people of Trinity Parish, Blenheim, for their delightful hospitalty.

KEEWATIN

SIOUX LOOKOUT

On Sunday evening, Nov. 14th, the incumbent of St. Mary's dedicated a beautiful font to the memory of the late W. F. Gordon, first missionary of the church at Sioux Lookout. For some years it has been the desire of the members of the church to perpetuate the memory of this devoted young student, of Wycliffe College, who died from the effects of typhoid fever, contracted during the summer of 1910. A font was urgently needed, and the present incumbent established a fund to be known as the "Gordon Memorial Font Fund," appealing for contributions from personal friends of Mr. Gordon as well as of himself. After some months more than half the cost of the font has been obtained, and the font procured and placed at the west entrance of the church. It is made of dark quarter cut oak, with carved panels, with a handsome cover surmounted by a cross. On one of the panels there is a brass plate bearing the inscription, "To the glory of God, and in loving memory of W. F. Gordon." Before the sermon the incumbemt made a reference to Mr. Gordon's work, and his intense interest in the mission, urging his hearers to copy the spirit of this devoted soldier of the Cross, "whose works follow him." The National Anthem was sung at the close of the service.

Rev. Canon Lofthouse, general missionary of the diocese, paid a visit recently to Quibell, a small village on the G.T.P., and held a service on Sunday afternoon.

NEW WESTMINSTER

REPORT OF CONVENER OF JAPANESE W.A. COMMITTEE, WEST END MISSION

There are 62 names of children, young girls and men on the Sunday School roll, and the attendance is about 50.

Last Sunday was the emperor's birthday. Several men went to call on the consul, but returned in time for the Bible class. The Japanese national anthem was played on that day, as well as our own.

Mr. Kennedy and Mrs. Patrick are planning to have a regular church service apart from the one held now in connection with the Sunday School.

Some years ago a book of Bible stories written for a child was given to the Mission, which young and old like to read.

It was interesting to hear a Sikh who comes for instruction in English explaining to a Japanese the Sermon on the Mount.

Mr. Ketanora has expressed his perfect willingness to have his daughter Carsu accept fully the Christian faith.

REPORT OF THE MISSIONARY IN CHARGE OF JAPANESE WORK IN BRITISH COLUMBIA, REV. F. W. CASSILLIS KENNEDY

The Church Mission to the Japanese in B.C. is gradually taking hold. As the workers become better known they gain the confidence of the people and the work takes root. The attendance at meetings and services is most encouraging and it is hoped that many of those who are brought into touch with the mission will realize the necessity of giving themselves to God. A work such as this needs in its infancy not only, most of all, the prayers of God's people, but material help as well. We expect any day to remove to a permanent home, and there will be repairs of all sorts to make, a chapel to furnish, a reading room to put in order.

The fees paid by the students attending the night school go a long way in meeting such expenses as fuel, light, water rate, stationery, tracts, Bibles, advertising, etc., but until a congregation is built up strong enough to take care of itself we must look to the Church people in Canada for substantial sympathy and material assistance.

During the last few months good friends have provided us with the following articles:—a small silver plated font, a communion set, an altar frontal and super-frontal, a set of burses and railings, a lantern and a set of slides.

For these we are most thankful and grateful to the kind donors.

Some one asked the missionary the other day if he did not find the work rather "uphill," to which he replied that it was "rock climbing" of the worst type, but that he always tried to keep the top of the climb in view.

Subscriptions to this work will be gladly received and gratefully acknowledged by Rev. F. W. Cassillis Kennedy, 3416 Point Grey Road, Vancouver, B.C.

NIAGARA

MILTON

On Sunday, November 21st, the congregation of Grace Church celebrated the 20th anniversary of the opening of their beautiful and commodious house of worship. The services throughout the day were conducted by the Rev. Mr. Woodcock, rector of Oakville. A thanksgiving offering, for God's goodness in allowing us to remain immune from the ravages of war, was made, the proceeds going towards Church expenses. In the afternoon a children's service was held, the children of the Sunday School attending in a body.

LAKEFIELD

On Wednesday, November 10th, the A.Y.P.A. of St. John the Baptist Church, Lakefield, held a Christmas shower for the Lakefield boys in the 21st Battalion, now on active service. After sending our own boys a substantial parcel, several more were made up and sent undesignated to be given to any lonely soldiers who had no Christmas parcel.

HAMILTON

A simple but most impressive service was held in Christ Church Cathedral on Sunday morning, when, in the presence of a large congregation, the Bishop officiated at the installation of Rev. Derwyn Trevor Owen, Rector of the Cathedral, as Dean of the Cathedral and of the diocese. The service took place immediately following the first processional hymn and the warrant for the installation was read by Kirwan Martin, chancellor of the diocese. Following this the service of installation was then read by his Lordship, who was assisted by Rev. P. L. Spencer, senior canon of the cathedral, who acted as chaplain to the Bishop in the absence of subdean Sutherland, and at the close of the service installed the dean in office.

The sermon of the morning was delivered by Bishop Clark, who took as his theme, "Ye are the light of the world." At the conclusion of the sermon, Bishop Clark addressed a few words to the congregation, in which he said that he was pleased to confer the honour on Mr. Owen, and he felt that in honouring the rector he was honouring the congregation. His lordship said that in making the appointment he had acted in accordance with the practice which was seldom departed from, when the Bishop had had a voice in the selection of the rector of the cathedral, and he hoped that Dean Owen would be spared long to fill the duties of the office in which he had just been installed.

Sunday the 14th inst. marked the 25th anniversary of St. George's Church, the occasion being observed by special services that were well attended. Owing to illness, Rev. Canon Dyson Hague, of Toronto, who was to have preached, was unable to attend. The morning sermon was preached by the rector, Rev. Canon Howitt, while Rev. Canon Dixon, of Toronto, was present in the evening. On Monday evening in the parish hall a congregational social was held at which Canon Dixon gave an illustrated address.

NOVA SCOTIA

His Grace Archbishop Worrell delivered the eulogium at the funeral, on Nov. 16th, from St. Paul's Church, Halifax, of the late Sir Charles Tupper, Bart., an historic, unforgettable occasion. It was a signally fine tribute—a sympathetic and just estimate of a great man and a spiritual message charged with profound earnestness.

The November meetings of the various diocesan committees have just been concluded, having been held in the Church of England Institute.

That of the Diocesan Mission Board was particularly gratifying, there being a full attendance and satisfactory reports.

At the meeting of the Board of Governors of King's College, Archbishop Worrell presided, those present being Dean Llwyd, Archdeacon Martell, Canon Smithers, of Fredericton; Canon Vernon, Rev. W. S. H. Morris and Rev. Dr. V. E. Harris; Dr. Smith, of Tangier; Rev. A. M. Bent, Springhill; Rev. E. A. Harris, Mahone; Canon Cowie, of Fredericton; Rev. J. M. A. Holmes, Percy Filcox, Windsor; R. V. Harris, A. B. Wiswell. The session was a lengthy one, the important matter of an appointment of a president being that chiefly discussed. The Board expect to be in a position to make an announcement in this connection at the January meeting. The college has contributed splendidly both of its present students and alumni to the fighting forces of the Empire. The reports were, in view of all the very exceptional circumstances, highly gratifying.

At the meeting of the Diocesan Commission on Social Service the Archdeacon of Nova Scotia, Rev. G. R. Martell, presiding in the unavoidable absence of His Grace the Archbishop, who was presiding at an important meeting of the Diocesan Mission Board, it was decided to forward both to the Dominion and provincial governments copies of the resolution with respect to temperance passed at the last meeting of Synod, and favoring prohibition legislation during the period of the war, and with a view to testing its efficacy in the suppression of the evils arising from the intemperate use of liquor. The matter of the appointment of women police, charged especially with surveillance over and safeguarding of girls and women of the class who, sadly enough, are frequently in our juvenile and other courts, was considered, the commission being favorable thereto.

The duty of active interest in the "rural problem" as it presents itself to the clergy was very fully discussed, and it was suggested that, at the next meeting of Synod, Principal Cummings, of the Agricultural College, Truro, be invited to deliver an address at the time the commission presents its report. The suggestion was one which heartily commended itself to the commission as a whole. Rev. W. P. Robertson, rector of Truro, the commission's representative on the Board of Maritime Home for Girls, presented an interesting report of the work being done at that institution.

At the meeting of the Greater Chapter of All Saints' Cathedral, there was full discussion as to ways in which emphasis may be given throughout the diocese to the fact that the Cathedral is a diocesan institution.

ONTARIO

W.A. of Rural Deanery of Lennox and Addington

A very successful conference was held in St. Mary Magdalene's Church, Napanee, by the Women's Auxiliary in the Rural Deanery of Lennox and Addington. Nearly all of the parishes in the deanery were represented by members of the branches and others, and several of the clergy were also present. The Holy Communion was celebrated at 10.30 by the rural dean, Rev. J. W. Jones, and an earnest and impressive sermon preached by the Rev. R. C. Blagrave, D.D., of Christ Church, Belleville. The meeting was held at 2 p.m., Mrs. E. Wilson, deanery secretary, presiding. Mrs. Coleman, of Napanee, read an address of welcome to which a fitting reply was made by Mrs. Spencer, of Camden East. Reports were given of the work done by the various branches, and an interesting discussion followed on some features of the Auxiliary's efforts. Mrs. Howard read an excellent paper, which had been prepared by Mrs. S. Boyd, of Prescott, on "The Members' Prayer." Mrs. Simmons, wife of the missionary, Rev. Geo. E. Simmons, and herself on the staff of Anglican missionaries in China, then gave a most interesting address upon Christian work in that land. A meeting which was both enjoyable and useful was then followed by the serving of refreshments and a short time of social intercourse.

DESERONTO

The Rev. A. H. Creeggan recently appointed chaplain to His Majesty's Forces Overseas, with the rank of major, was tendered a farewell reception at the home of Mrs. George Smith by the members of St. Mark's Church congregation. The address was read by the rector's warden, Mr. R. D. Bowen, and the presentation of a communion set for use in the trenches was made by Mrs. George Smith. The Rev. E. Radcliffe, B.C.L., rector of St. Mark's, referred to Major Creeggan's popularity as president of the Bay of Quinte Clerical Union and rural dean of Hastings, and rector of the Tyendinaga Reserve and wished him godspeed and a safe return. Major Creeggan responded in his usual happy manner, thanking all for their kindness. Mrs. Creeggan was presented with a lovely bouquet of flowers by little Miss Rebecca Smith. Mrs. E. A. Rixen also made a speech and Mrs. Standon played the National Anthem, which concluded a delightful afternoon. Major Creeggan left for Ottawa on Saturday to report at once for duty at the front.

OTTAWA

OTTAWA

Very Rev. Dean Starr, of Kingston, will be in the city this week, the guest of Ven. Archdeacon and Mrs. Mackay. While here he will address the Girls' Auxiliary of All Saints' Church on "Impressions of Life Behind the Trenches," of which he had an experience during the first part of the war, when he acted as chaplain to the troops in France.

Brotherhood of St. Andrew

The executive committee of the local assembly held its monthly business meeting on Friday evening, Nov. 12th, representatives being present from All Saints', St. Luke's, All Saints', Westboro, St. George's, St. Alban's, and St. Matthew's. Arrangements were made for the annual Corporate Communion of the Brotherhood men and boys, also for the annual meeting to be held about Nov. 30th.

The executive also intends to take up some definite work among the soldiers who are camping in Ottawa over winter.

The annual meeting of St. Matthew's Chapter was held on Saturday, Nov. 20th, and St. George's Chapter on Wednesday, Nov. 24th.

Deaconess Association

The Ottawa branch of the Church of England Deaconess Association held its annual meeting in St. George's Parish Hall last Wednesday. Canon Snowdon presided, and gave a short address, which was very interesting. The annual report was read by the secretary, Miss Rigby, and showed that the association is making steady progress. A letter was read from Mrs. Reeve, of Toronto, who is the president of the Deaconess Association, wishing the Ottawa branch all success. It will be remembered that Mrs. Reeve gave a very interesting address on the deaconess work when she was in Ottawa last May.

Mrs. T. R. Burpee, of Toronto, who is the special representative of the Ottawa branch there, and who is visiting in the city, gave a splendid report of the work which is being done by the different deaconesses who have trained and also by those who are in training, and by the officers and members of the Deaconess Association.

The Ottawa members meet the third Wednesday of the month at 11 o'clock a.m. in St. George's Parish Hall, and anyone who is interested is invited to attend.

St. Matthew's

The several societies connected with St. Matthew's parish have all been reorganized for the winter work, and from the large numbers of both old and young people who are taking an interest in the different organizations, it looks as if St. Matthew's is entering upon a very busy and a prosperous season.

On Thursday, 18th inst, the St. Matthew's branch of the W.A. held a kind of "recruiting meeting" in connection with the monthly business meeting. Each member was requested to bring with her to the meeting a friend who might be interested in W.A. work. The result was ten members were added to the list and nine subscribers to the *Leaflet.* Short addresses were delivered by the diocesan president, Miss Low, the Rev. R. C. Magee, recently appointed curate to St. Matthew's, and the rector. After the meeting was closed, refreshments were served and Mr. R. C. Weagant rendered two vocal solos that were thoroughly enjoyed by all present. His Lordship Bishop Roper has promised to preach in St. Matthew's Church on the Wednesday evenings during Advent and confirmation will be administered on Dec. 22nd. About fifty of St. Matthew's men have responded to their country's call. One thousand dollars was presented a few weeks ago to purchase a machine gun for the 77th Battalion, and one hundred and twenty "Christmas boxes" have recently been sent to the men across the sea

TORONTO

The Bishop has issued an Advent Pastoral in which he answers the two questions "How shall we get the best out of the season for ourselves?" and "How shall we get the best out of it for our people?" If the clergy in the diocese will follow his suggested outline of addresses and services, this Advent will prove to them and their people a most helpful season.

The Bishop visited Brighton and Wooler for confirmation on Wednesday of this week.

Next week the Bishop will consecrate St. Peter's Church, Minesing, and hold confirmation at St. George's, Bradford.

TORONTO

The Bishop preaches the first sermon of the Advent course on "Some Spiritual lessons of the war" at St. Alban's Cathedral on Sunday morning. In the evening he will preach at St. Luke's.

Church of the Holy Trinity

The holding of services in connection with the anniversary of the Church of the Holy Trinity (which was consecrated on Oct. 27, 1847), was deferred until this week, as it was hoped that the new organ would have been installed by this time. The services on Sunday marked both Harvest Thanksgiving and Church Anniversary, and the rector, the Rev. Dr. Powell, preached both morning and evening.

Trinity College Theological Society

There will be an open meeting of the Trinity College Theological Society in the Convocation Hall of Trinity College, on Friday of this week, at 8 p.m. The subject of debate will be "The Revision of the Prayer Book." The Rt. Rev. the Bishop of Huron will speak, and questions will be answered.

The Toronto Church of England Sunday School Association

Miss Margaret Evans, late of St. Christopher's Sunday School College, Blackheath, England, will lecture on Mondays at 8 p.m. in Holy Trinity School House to the teachers of the deanery of Toronto.

The subjects and dates of the lectures will be as follows:—

Nov. 29—Some principles of Sunday School teaching.
Dec. 6—The narrative lesson for all ages in the Sunday School.
Dec. 13—The questioning lesson in the Sunday School.
Dec. 20—Sunday School management and organization.
Jan. 24—Different forms of expression in the Sunday School.
Jan. 31—The use of illustration.
Feb. 7—The teaching of the catechism.
Feb. 14—Training in worship.
Feb. 21—Missions in the Sunday School.
Feb. 28—The Teacher and the Class.

Church of St. Mary Magdalene

The Church of St. Mary Magdalene observed its Patronal Festival on Sunday the 14th inst., when the preachers were the very Rev. Dean Owen, of Hamilton, and the Rev. Canon Powell, rector of Holy Trinity Church, Toronto. Large congregations attended both services. On Sunday the 21st the special services were continued when the Rev. F. H. Brewin, rector of Woodstock, was the preacher. The offering of about $1,000 was for the reduction of the debt on the church. The debt in 1908 was $24,500. It will now stand at $15,000.

The Rev. S. B. Norrie, who is in Canada after an absence of eight years, will assist at St. Mary Magdalene's during the winter.

Grace Church

The anniversary of the church was observed on Sunday when the Ven. Archdeacon Davidson of Guelph was the preacher.

PETERBORO

The Rev. Major G. L. Starr, dean of St. George's Cathedral, Kingston, preached at St. John's Church on Sunday, Nov. 14th, the dedication festival. Before commencing his discourse at the morning service Dean Starr took occasion to warmly congratulate the city of Peterborough on the splendid success of the recruiting movement here, and also in the generous response to the appeal for national funds.

BIRCHCLIFFE

A lantern lecture on "China, the new Republic," was given on Wednesday, Nov. 17th, by the Rev. W. Southam, of All Saints' Church, Toronto. The pictures of Chinese and Japanese life were enjoyed by all. The history of the growth of the newest republic, and the displacement of the old monarchy, was followed with keen interest by a good-sized audience.

Archdeaconry Meeting at Lindsay

The seventeenth annual conference of the Archdeaconry of Peterborough was held at Lindsay on Nov. 15-17, the Venerable Archdeacon Warren presiding.

The conference opened with evensong in St. Paul's Church on Monday at 8 p.m., the sermon being preached by His Lordship the Bishop of Toronto. Dealing with the subject "the Course of this world" (Eph. ii, 2) the Bishop urged men to resist the false ideals of the world, and to let the present crisis in history purify life and bring it into agreement with the will of God.

On Tuesday the Holy Communion was administered by the Bishop, assisted by Canon Marsh and Archdeacon Warren, after which twenty clerical and five lay members gathered in the school house to hear the Archdeacon's charge, and transact the business of the conference. The charge referred to matters connected with the war, the General Synod, diocesan affairs, and lastly, the state of the Church in the Archdeaconry. Work had ceased in some places, and in others marked improvements had been made. Greetings were extended to new members, and a generally hopeful opinion was expressed that the outlook for the Church was encouraging.

The following were elected members of the council: the Revs. R. B. Grobb, J. Kidd and E. G. Robinson, and Messrs. J. J. Turner, Jr. (Peterboro), Wm. Stevenson (Omemee), and Geo. Bemister (Haliburton). The Rev. Chas. Carpenter was elected secretary-treasurer.

Papers were then read by Rural Dean de Lom on "The clergyman and his personal, home, and public influence;" and by the Rev. P. McKim on "The relation to rural organizations." This paper urged the clergy to shew when it would not conflict with their spiritual work, a sympathetic interest towards the material affairs of the farmer and his work, by distributing, or bringing to his notice, the various pamphlets issued by the government, etc., and by encouraging him to adopt modern methods and the benefits of education.

After discussion of the Rev. C. Carpenter's paper on "The pastor in his dealings with the indifferent," the Rev. Wm. Burns spoke on "The Adaptation of the Church to rural needs," emphasizing especially the need of a simplified and paged service book for the uneducated, and the bringing together socially of the different parts of a scattered parish. The Rev. E. R. James dealt with "The need for Catechism teaching" making an earnest appeal to revert to the ancient method of instruction. The Rev. E. F. Hockley followed with a paper on "Missions of help and instruction for backward parishes," which, in his opinion, would create an interest in the Church's work, and strengthen the hands of the clergyman.

At the evening session a large congregation gathered to hear an address on "the work in Mid-Japan" by the Right Rev. Heber J. Hamilton, D.D. He was followed by the Right Rev. Bishop Reeve, who spoke on the work of the Mackenzie River district. Both addresses were illustrated with lantern slides, and proved most interesting.

On Wednesday papers were read on "Summer Schools," by Mr. Geo. Bemister; "Church Union," by the Rev. E. Soward; and "the Duplex Envelope" by the Rev. Canon Allen. As a result of the last paper the Archdeaconry pledged itself to extend the system throughout its confines. Two able papers were read by the Rev. P. J. O'Conor Fenton on (1) "The Danger from Commercializing" and (2) "Ignorance of Holy Scripture." In the former it was shewn how easily financial matters could become the criterion of parochial success, and in the second, how few interpreted Holy Scripture aright, with the result that many sought to exclude or emasculate that which did not please them. "The Religious Press" was ably dealt with by Mr. L. H. Baldwin, K.C., who advised the appointment of regular parochial correspondents to the Church press, and the distribution of such papers because of their religious and educational value.

The conference agreed upon the necessity of enlarging the diocesan representation to the General Synod so as to secure adequate representation from each archdeaconry; and considered means of increasing the attendance at, and the value of, next year's archdecanal gathering.

At the luncheon on Tuesday addresses of a felicitous character were given by his honour Judge Harding and Bishop Hamilton; and on Wednesday by representatives of St. Paul's congregation. Votes of thanks to the hostesses and church people of Lindsay followed by the National Anthem, and the Benediction, brought to a close a very helpful and enjoyable conference.

S. S. Convention of Deanery of Durham

The annual Sunday School convention of the Deanery of Durham was held in the school room of St. Paul's Church on the 17th. Besides the usual reports and the election of officers, two very carefully prepared and thoughtful papers were read, one by Rev. R. S. Mason on "The Prayer Life of our Scholars" and the other by J. A. Trask, principal of Alexandra School, on "Efficiency in the Sunday School."

Mr. Mason dwelt on the importance of the prayer life, which implied a birth, growth and development. The graded prayer cards issued by the commission were excellent and had proved their value. Mr. Trask declared that efficiency was the demand of the age, whatever the calling or profession, and implied ability, energy and character.

The Sunday School is not to be regarded as the recruiting station of the Church, for the child became a member of the Church at baptism, nor as the children's Church.

Christianity is a growth and the aim of the Sunday School must be to stimulate that growth and to develop Christian character.

Teachers must be earnest Christian men and women, trained in methods of teaching and specialists in their own department.

The crisis of a child's life comes between the ages of 13 and 15 and at this period especially, children should be under the influence of a strong personality.

The convention proved a most profitable one and should result in deeper interest and greater energy being shewn in the Sunday School work of the deanery.

NEWFOUNDLAND

Rev. H. F. Kirby has been appointed incumbent of Lamaline.

The Sunday before Advent has been appointed by the Bishop as Thanksgiving Day throughout the diocese. The offerings will be devoted to the Home and Foreign Mission Fund.

Rev. Edmund Hunt will be deacon-in-charge of Coley's Point, Conception Bay.

James D. Lockyer, Esq., J.P., of Trinity, has presented "H" Company C.L.B., of Trinity East, with a drum and accessories.

Mrs. W. C. Job is about to leave St. John's, and it will be difficult if not impossible to fill her place in Church circles.

Personal Mention

PRINCIPAL Lloyd, of Emmanuel College, Saskatchewan, has three sons at the front. It is reported that the whole student body of the College has enlisted.

Mr. J. H. A. L. Fairweather, of St. John, has received a commission in the Heavy Siege Battery, and to the regret of the whole diocese, is obliged to resign his office as treasurer of the Synod of Fredericton. The St. John *Telegraph* says of him: We have never had a more conscientious, patient and popular officer. Mr. Fairweather, in spite of his manifold duties in many branches of work, was ever at the command of any and all of the clergy of the diocese. And he had the wonderful faculty of making clear to the most recent amateur the financial intricacies that must confront him in the systems of the diocese. All will hope that after a successful service for king and country ended, he may come back to continue his faithful services in the church in this diocese.

* * *

Rev. Thomas Bailey, rector of Hawkesbury, Ont., and formerly rector of St. Barnabas' Church, Ottawa, died suddenly on Friday morning, Nov. 12th, from heart failure. For ten years Mr. Bailey was rector of St. Barnabas' Church, Ottawa, coming there after spending several years in Cardinal and Arnprior, and after a most interesting theological career abroad. He graduated from St. Augustine College, Canterbury, and was ordained in England in 1878. After spending a few years on the Island of Madagascar, on the east coast of Africa, he returned to England and took up a course in Arts in Durham University. He subsequently came to Canada and entered the diocese of Ottawa. On leaving Ottawa he was transferred to Iroquois and later to Hawkesbury, where he had been for the last three years. He leaves a widow and two daughters, the Misses Bee and Edith Bailey, of Ottawa.

The funeral took place on Monday afternoon the 15th inst., in Hawkesbury, and was attended by Bishop Roper and many of the clergy of the diocese. Interment was at Kingston.

The news of Mr. Bailey's death was heard with the deepest regret as he had many warm friends and was highly regarded by everyone. May he rest in peace.

* * *

Canon Hind, who since the opening of All Saints' Cathedral, Halifax, has been a member of its staff, and who was formerly in charge of St. Stephen's Chapel, has been appointed vicar of Shelburne, N.S., until the close of the war, Rev. D. V. Warner, rector of the parish, being now on military service at the front as chaplain. Canon Hind has now entirely recovered from his somewhat severe illness.

* * *

Major Very Rev. Dean Starr, whose widespread popularity in military circles is well known, has been appointed chaplain to the R.C.H.A. and is acting without pay.

* * *

The Rev. Mr. Carriere has arrived from England to take charge of the parish of South Mountain, in the diocese of Ottawa.

* * *

Another son of the rectory has given his life for king and country—Lieut. Richard Leacroft, younger son of Rev. F. Leacroft, rector of St. Gabriel's Church, Calgary. He went to England with the Calgary Army Service Corps and obtained a commission in the Worcestershire Regiment last January. He was educated at King Edward School, Birmingham.

* * *

Mr. Max Shears, a brother of Mrs. Earle, the Rectory, Port Credit, and a grandson of the late Rev. Dr. Harvey, St. John's, Newfoundland, has been wounded in the Dardanelles, and is returning to England.

* * *

The Rt. Rev. the Bishop of Kingston was in Toronto last week for a short visit.

* * *

The Rev. J. H. Thomas, who has been rector at Quyon, Que., for the past two and a half years, has been accepted as chaplain of the 77th, and much to the regret of his parishioners, will leave shortly for active service.

* * *

The Rev. Cecil J. S. Stuart is, at the request of the Bishop, preaching at the various centres in the diocese of Qu'Appelle and making known the works and needs of St. Chad's College. Mr. Stuart is a Toronto boy and a graduate of the General Theological Seminary, New York.

* * *

Judge Holt has presented St. George's Church, Goderich, with a new altar in memory of the late Ven. Archdeacon Ellwood, for some years rector of the church. The altar was recently consecrated by the Bishop of Huron.

* * *

Mrs. Plumptre, of Toronto, addressed a large gathering on Red Cross work in the Conservatory of Music, Hamilton, last week.

* * *

Mrs. Alexander Robertson, daughter of the late Dean Baldwin, of Montreal, afterwards Bishop o Huron, died in, Montreal on Monday, November 14th after a short illness.

* * *

The Rev. F. H. Brewin, rector of Woodstock, was in Toronto this week.

* * *

Ven. Archdeacon J. J. Bogert, of Montreal, is visiting his son, Mr. Clarence Bogert, in Toronto.

* * *

Canon Dixon has been appointed assistant chaplain at Exhibition Camp, Toronto.

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TORONTO OTTAWA WINNIPEG SASKATOON

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

PAIN, PLEASURE, PRIVILEGE

To the Editor, Church Life:

There is much generous giving and a high sense of duty being displayed by a large section of the Canadian people toward the Red Cross Society. There are also a large number of expedients resorted to by those of high purpose, but debatable judgment, to further aid the work of that noble society; expedients which defeat the very purpose for which they are used. I refer to such measures for raising money (which should not be the end-all, be-all of the workers in such a sacred cause) as Red Cross dances, silver teas, etc., etc.

I raise not any ethical point about dancing. I question not the innocuity of a silver tea in normal times. I cannot but laud the wholeheartedness and high purpose of many of those who promote these amusements: their zeal and sincerity is commendable, but surely a little considered judgment will show the incongruity between dancing and bandaging, and the insidious enervation of silver teas in such momentous times as these.

Under the symbol of the Red Cross to-day are hundreds of thousands prostrate, whose bleeding feet have climbed the rugged path leading to the place of sacrifice — mangled, maimed, blinded. Never before, surely, has so large a proportion of the civilized world been stretched upon a bitter cross of grief and agony. The Red Cross, emblematic of sorrow and suffering, is surely out of place at the head of an announcement of gaiety and pleasure. The Red Cross, indicative of lacerated hearts and eyes blinded with bitter tears, adorning the score card in the hand of a light-hearted eligible military man, an unthinking lady, or an indifferent grey-headed man, at a progressive whist party, is curiously wrong, a ghastly incongruity.

Not infrequently, and I fear somewhat truthfully, it is urged, "But we get money by having a dance from those who never give any other way." The dancers or other pleasure seekers *give* not this way either, in return for their expenditure they get enjoyment *quid pro quo*. They have obtained something, an hour or two of pleasure, for their money. They are either selfish or thoughtless. I do not think the former, it can only be the latter. And we who are learning afresh the meaning and purpose of sacrifice, should shed a light upon the tortuous blood stained path of sacrifice now being trod, by helping instead of hindering the germination and growth of a similar spirit in those of limited vision, whose high privilege it is not only to supply the needs and comforts to our fighting kith and kin, but to be *en rapport* with their spirit of sacrifice.

I do not believe there are many who, indulging in an ill-named, ill-timed pleasure would not spontaneously and with a nobler outlook give to Red Cross Work if they saw the incongruity of their indulgence and the application of the proceeds. I am convinced no lady of heart could deck herself in her finery for a dance if she had given serious thought to the fact that the proceeds of it were to ease the pain of a man, perhaps, in death's embrace—a sacrifice to sustain the honour of her sex, the peace and prosperity of her home, and that of her snug-at-home partner.

It may be urged "Well! I have never thought of it that way." Evil is wrought by want of thought as well as want of heart.

F. H. Thomas.

The Rectory, Bethany, Man.

EPISCOPAL ELECTIONS

To the Editor, Church Life:

Sir,—In some recent issues of Church Life the mode of procedure in the election of Bishops in other branches of the Anglican communion has been dealt with in a very interesting manner.

May I as briefly as possible indicate what seem to be the chief objections to the system in vogue in most Canadian dioceses.

It is not in accordance with apostolic principles or practice. The election of a successor to Judas Iscariot in the Apostolate is about as far removed from the election of a Canadian Bishop as it could well be.

It leaves out of account the fact that the Bishop is not the officer of the Synod but the officer of the Church and that he has legislative and other duties to perform and a wide field of influence and labour outside of his diocese.

It tends to confine the choice of the Synod to "local men." Now if there is one thing to be desired, it is the bringing into the Canadian Church of the ablest and best men we can procure from the older churches Moreover, a local man. has his old friendships, antagonisms, likes and dislikes in the diocese and these can hardly fail to affect his judgment and administration.

Where there is a party contest and neither party is able to elect its own candidate the present system has a tendency to lead to the election of a person who would never be the choice of either party —or of the Synod as a whole—but who is elected in order to prevent the election of some one else who is obnoxious to the party spirit,—and this will inevitably be attended with most serious results.

The nearer we can get to apostolic practice the safer we will be from the evils of party contests, and the employment of very earthly methods in getting our own way.

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Word Puzzle

By the Rev. P. L. Spencer

SOME CITIES OF CANADA

WHEN winter holds St. Lawrence in its firm embrace,
Our traders use for port the farthest eastern place.
2. Another port is sometimes used for winter calls,
A city famous for its river's changing falls.
3. The head of nearer province by the sea, though small,
Contains cathedral, Bishop's house, and Synod hall.
4. The Prince's Isle shows many pleasant rural scenes,
Its city bears the name of one of Britain's queens.
5. Up cliff, o'er plain, the British went to mortal strife;
Their leader heard: "They run!" then yielded up his life.
6. Where head of ocean traffic is, by stream, near mount,
Of wealth derived from commerce, see the mighty fount.
7. In Parliament convoked to frame Dominion laws,
The people should behold a zeal for virtue's cause.
8. Near lake of many isles, the "Limestone" town is set.
An olden city, where once legislators met.
9. On Quinte Bay, at Moira's mouth, a city lies,
Receiving ore, and timber, grain and milk supplies.
10. In "Little Muddy York," to grand dimensions grown,
A harvest bountiful perceive from seed well sown.
11. "Ambitious City," beautified by mount and bay,
When holding summer carnival, thy streets how gay!
12. O "Forest City," known by proper name to all,
How fine thy Western Fair in days of early fall!
13. Thayendanegea's crossing place on River Grand
Still boasts the olden church of valiant Mohawk band.
14. The "Garden City" honoreth a virgin saint,
Who bore the dread of wheel and spikes without complaint.
15. Within our province fine are found few scenes so fair
As that which greets the eye near foot of Lake St. Clair.
16. Success in farming is attained by those who heed
The lessons taught in college halls, where flows the Speed.
17. Sublime, stupendous object, most attractive sight,
A city new has through thy presence come to light.
18. At "meeting of the waters" red on grassy plain,
Is built the central mart for "No. 1 hard" grain.
19. Thou trans-Canadian railway-station most remote,
Thy commerce grows, thy ocean castles grandly float.
20. In distant west, on isle which famous sailor found,
A city stands with name of best of women crowned.

The above puzzle is the last of the series. The answer to it will appear in our issue of Dec. 9th.

Answers to some of the Nations and Peoples in our issue of Nov. 11th.

1. Canadians.
2. Americans.
3. The English.
4. The Welsh.
5. The Scotch.
6. The Irish.
7. The French.
8. The Spanish.
9. The Portuguese.
10. The Belgians.
11. The Dutch.
12. The Danes.
13. The Germans.
14. The Austrians.
15. The Swiss.
16. The Greeks.
17. The Italians.
18. The Turks.
19. The Norwegians
20. The Swedes.
21. The Russians.
22. The Chinese.
23. The Japanese.

Brotherhood of St. Andrew in Canada

PACIFIC COAST JUNIORS

Christ Church Juniors

FOR the present Christ Church Junior Chapter has ceased its regular meetings, but the work by no means has ceased. Snce all the members belong to the Senor Boys' Bible Class, it has been found convenient to assign the work for the week to the different members either before or after the class, and if any urgent matter arises a special meeting is called by the director. One of the prime objects of the work at present is to increase the membership of the Bible Class. The Class has been very successful so far under the leadership of Mr. J. S. Lamb, director of the Junior Chapter, the members seeming to take a greater interest in the work than ever before. The topic of study is "The Life of Christ." Each member is given a paper on which are scriptural references and notes on the lesson for the following Sunday which are to be prepared during the week.

The members of the Bible Class have done very valuable work for the Church Committee in checking up the parish list which has been very much neglected of late, and by so doing have aided the Envelope Committee in their parochial canvass.

St. Michael's Intermediate Chapter

St. Michael's Intermediate Chapter is in full swing again after the summer months. It has been busy under the popular young director, E. Parkinson, and under the Brotherhood rector, Rev. G. H. Wilson, in reorganizing and reopening the Young Men's Bible Class. St. Michael's Bible Class has always been the envy of the other city parishes and it is not going to be beaten now as the boys are going to prove. While the attendance is not so good as last year, so far, it is probable that it soon will be.

The Annual Chapter Meeting was held on November 10th and the outlook for the coming year is very promising.

At the last meeting the question of a Corporate Communion was brought up. Rev. G. H. Wilson suggested that this be on some Sunday in the month at 11 a.m., but this was vetoed by the boys who unanimously voted in favour of the early service. Next Corporate Communion Sunday all the boys will be on hand "to see who is away" as one of them put it.

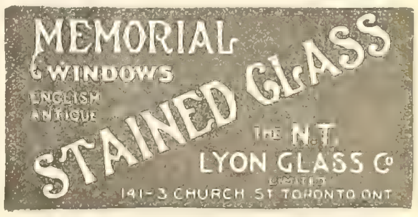
A. Holmes has decided to attend all the early services throughout the coming year to take up the collection and be on hand if needed.

Victoria Juniors Hold an Assembly

Another interesting assembly of the Victoria Juniors was held recently in St. John's School Room.

The first item of business was to arrange for the annual meeting of the council. It was decided to hold this on the first Tuesday in December. Victoria upheld the negative side of the conference debate which was worded, "Resolved that Refreshment Booths should be closed on Sundays save to Travellers," and although beaten, it seems they are not convinced, for they have decided to have a supper before they talk business at their annual meeting. (We suppose this is to ensure a good attendance). The position of the Brotherhood in Victoria was then discussed and it was found that there are 30 Brotherhood boys there doing active work. This means that each Chapter has an average of about 7 members.

A rather peculiar matter was then discussed and arranged. It was decided to have the debate mentioned above, at the



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annual meeting. The observer thinks that it is rather sage to have the debate after the supper. Why not before and if the debate is won by the affirmative the feast is called off. But no, we are afraid the judges might be influenced and would decide in favour of the negative.

The president and one member were asked to visit St. Paul's and St. Mary's chapters; a report of these visits is found below.

St. Paul's Chapter

W. H. Davenport's report on the visit to St. Paul's.

"I found there a good lively Chapter of seven good healthy looking boys. I find the attendance is good, no boy being allowed to stay away save on account of sickness. After the work for the week had been given out I made a brief address on "Brotherhood Spirit" and it was fairly well received, the boys paying close attention. I find the chapter there a very good one and was glad to see the apparent interest the boys take in the work."

The Assembly Vice-President Visits St. Mary's

"St. Mary's has a membership of eight and is the leading Victoria Chapter. It was the first Victoria Chapter and none of the others have caught up to it yet. The debaters in the Victoria Assembly are from this chapter and this was the first one to talk about an Assembly. They are my right hand men and I know that when I need help all I need to do is to go over to St. Mary's. In the Sunday School everything possible is done by St. Mary's Brotherhood boys, the only thing they are not at present doing is teaching, but that will come in time. St. Mary's is indeed a credit to the Brotherhood and I think that all who have come in touch with it will agree with me."

We have heard nothing from Vancouver since the Conference and conclude that they are so busy working they have no time to write.

Vancouver Holds Last Council Meeting of Brotherhood Year

Amendment to constitution giving all a vote at annual meeting and making this meeting an assembly.

The last council meeting of the year was held recently in St. Paul's Junior Chapter Room. Council members from St. John's, North Vancouver, St. Michael's, Holy Trinity, Christ Church, St. George's, were present. A very important amendment was made in the council's constitution. Hitherto only the council members had a vote in the election of officers at the annual meeting. Now every member of the Junior Assembly has a vote and the annual meeting has been made into an assembly instead of a council meeting. This amendment is expected to be of great value. As all have a vote, the attendance should be greatly augmented at the annual meeting. All will hear the various reports on the year's work. This will give everyone a definite idea of how things stand. All will be able to express their feelings in the election of officers, in their votes. It was also decided that at the annual assembly some officer from each chapter should give a brief report of the chapter's doings for the past year. This will also give everyone an idea of the *actual* progress made by the Brotherhood during the year.

St. Mark's and St. George

Two new chapters formed since Junior Conference.

A. Holmes and R. Schou recently had the pleasure of being at the opening meeting of two chapters, namely, St. Mark's and St. George's.

The visitors were met at St. Mark's by 9 or 10 good big boys who were anxious to form a Brotherhood Chapter. Mr. Williams, the boys' man of St. Mark's, gave the boys a little talk on the Brotherhood, its aims and object. Rev. A. H. Sovereign of St. Mark's then gave the boys a little talk, saying he wished them to be his helpers and as they got older, to become seniors. They had received benefits all their life from the Church and now was their chance to repay these benefits by helping to bring others. He said that he wished them to hold their meetings on Friday evenings so that their studies should not suffer, and this it was decided to do.

A. Holmes gave a little talk on the practical work and then the boys decided to form an Intermediate Chapter.

The two visitors then made a hasty run over to St. George's Parish to Mr. C. T. Kendrick's home where some young fellows were busily discussing Brotherhood work. All shewed the greatest interest and seemed to want to do all they could to help along the good work.

It is whispered that soon one or two more chapters may be started in or around our city and it is hoped that these rumours will materialize.

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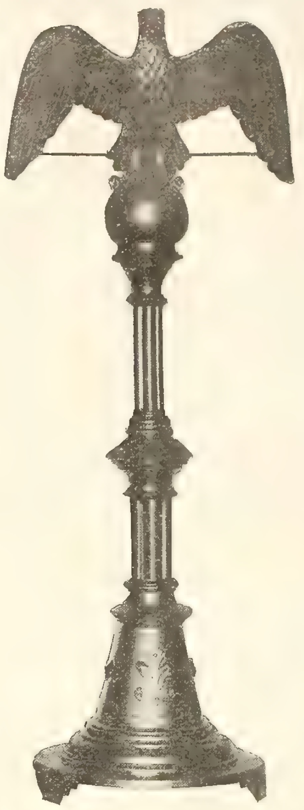
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[Through the kindness of their author, Mr. Charles Fitzsimon, of Sault Ste. Marie, I am permitted to make use of the following verses, which have not been printed elsewhere.]

FOR VALOUR

UNDER the vines of sunny France they sleep,—
The Nation's dead:—
What if the din of conflict,—shriek of shrapnel,—
Shrills o'erhead?
Their duty well performed, their brave work bravely done,
In the last bivouac they rest, their slumber nobly won.

Soon will the storm of battle pass away:—
The verdant vine
Which lately had been trodden in the clay,
Like new-made wine
Surcharged with life,—upspringing from the ground
Where late these soldiers fought, will shade their graves around.

And France's fertile fields again shall yield
The golden draught,
Which oft with merry jest each joyous soldier
Lately quaffed.
And now,—The pity of it! A mere lifeless clod
Resolves itself to dust beneath th' ensanguined sod.

They sleep, these soldiers;—but the lowly wooden cross
Above each head
Is not our only monument to mark heroic
Honoured dead.
Imperishable record, outliving work of art,
Their glorious deeds are blazoned in each living British heart.

* * *

"A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more."

WAS it really "nothing more?" At any rate, if Peter Bell himself was impervious to the message of its loveliness, no one has done more than his creator to reveal to us the almost sacramental nature of the outward. The song of the thrush had in it "a note of enchantment" which could call up "a mountain ascending, a vision of trees," and could make "a river flow through the vale of Cheapside,"—symbolic of the way in which the outward reveals the inward, so that forgetfulness, and remembrance, soothing and stimulus, elevation and inspiration, these and many kindred motives too deep for expression may be awakened through sight or sound, by stars and clouds and flowers and the song of birds, by all the wondrous ministry of nature.

And so we find our soldiers planting primroses in their dug-outs "because it's primrose time at home;" making gardens even in Cinder City; noting amid the intervals of the heaviest cannonading the song of the skylark overhead,—all reminding them and bearing witness that "there is a world elsewhere," a world of true reality, of love and home and beauty, for the sake of which they are going through the horror and hardship and hideousness of the struggle. Music, perhaps, of all forms of beauty is most charged with this marvellous power to lift us out of ourselves, for in music it is as though

> "Earth attains to heaven, there is no more near or far."

This is one reason for the influence of regimental bands and songs, as one realised last Sunday when the battalions marched to the alternate tunes of "Onward, Christian soldiers," and "O Come, all ye faithful." We have heard of the wonderful singing of the French infantry: despatches have noted the spectacle of these devoted men (Germans) chanting a national song as they marched to certain death": Kipling and others have pointed out the value of the band, how

> "It will swing a battalion back to headquarters happy and composed in mind, no matter how tired its body may be. . . it revives memories, quickens association, opens and unites the hearts of men more surely than any other appeal."

* * *

One of the real needs of the men on service is the ministry of music, as M. Millerand realised when he sent the French poet, Theodore Botrel, on a musical mission to the trenches; it is seen in the request for "mouth-organs," no less than in the story of a French and British officer in billets,—one of them just returning to the trenches,—who were heard playing the lovely *Unfinished Symphony*. Wherever they are along the battle-fronts, in hospital, cut off from home and familiar associations, they crave for this. Among the many gracious ministries called out by the needs of the war, has been the ministry of artists. We here have seen the generosity by which large sums from entertainments have been given to the Red Cross, Patriotic and Recruiting Funds. The generous sympathy of artists for noble and humane causes, their eagerness to use the genius and skill which is their capital, for the furtherance of just and equal ends, in public and patriotic service, have received a hundred illustrations since the war began. And chief among them have been the entertainments organised for men in camp and at the front. Last Christmas, for instance, a company under the leadership of Seymour Hicks and Ellaline Terriss gave concerts in "tents on the roadside or hospitals anywhere . . . the price of admission being our gratitude to you," and among possibly other efforts of this kind the Concert Fund of Lena Ashwell seems particularly worthy of sympathy and support.

* * *

In a delightful article in the *Nineteenth Century* Miss Ashwell has described the inception of the plan. The first concert party, which was privately financed, consisted of six artists,—soprano, contralto, violinist, tenor, bass, entertainer;—during three weeks its members gave 3 concerts daily at Havre and Rouen. Other parties followed, visiting different bases, giving concerts "anywhere and everywhere," longing for permission to go to the front and give concerts to the men as they came out of the trenches, for

> "We would gladly risk what the R.A.M.C. risk and die if we could help those who are dying for us."
>
> "Hospitals are in tents, huts, asylums, in pleasure palaces, casinos, railway stations, buffets, and into them we come with our music, our little songs, and poems, into an atmosphere so impregnated with concentrated pain that at first we are almost afraid to begin, so strong is the impression of suffering; yet knowing what we represent we take courage, and feel we bring a positive electric current, a mysterious magnetism, to change all these whirling mental electrons and make them vibrate to happiness, love, and joy, and the suffering, men do relax the tense nerve strain of pain, there is a change into something rich and strange."

Besides the relief of suffering there is the relief of monotony and dulness, and concerts are given to the men of the A.S.C., the transport and ordnance and other services in which the work is mostly one of drab routine.

Many touching incidents are related. At a forage camp where the men are "very lonely," a French captain

> "said it had been his first happy day since war was declared, and when we shook hands, earnestly, with tears in his eyes, he said, 'Are we all here? yes! and we will stay here, yes! until it is well fought to a finish, yes!'"

Another time, when a concert was just about to begin in a hut (Y.M.C.A.) crowded with men,—

> "the Colonel announced that there were men outside who were going up to the trenches that night, and asked that room might be made for them. Without a word the entire audience filed out and let the others in."

Those who think the popular taste degenerates will be encouraged to learn that Handel's *Largo*, national fête and folk dances, Schubert, and "big simple airs" are the favourites, and the violin particularly popular:—

> "The tense silence is as wonderful as the thunders of applause, or the enthusiastic way they sing out the choruses. Many of the folk songs are new to them, but they love them and pick them up at once."

* * *

It is hardly necessary to ask if the entertainments are appreciated. It is only those who are surfeited who have to pay the price of excess by losing the power to enjoy, and it is hardly surprising if in the life of trench and hospital this power becomes intensified, more enlarged, more keen:—

> "When we were starting off for our base, the men were lined up to say good-night, and most beautifully and touchingly they did it. They sang 'Auld Lang Syne' and other songs in the light of a rising, red moon which lit up the plain and the lines of khaki figures against a background of trees, but they created a quaint sensation when they began 'Nuts in May,' changing it to 'Oats and hay'" (this was at the forage camp).
>
> "It made all the difference going into the firing line with that music stirring in one's heart," wrote one, and another in a most touching letter says—
>
> "We all agreed that we would go back to the trenches and fight all the better for the happy remembrance of you and your concert party. I was feeling rather lonely, not having anybody to write to me while I was out there. I began to feel that I was fighting for no one, until your cheery party came along. I can even now fancy I hear the sweet tones of the violin, and also the hearty joining in of 'Keep the home fires burning' . . During the second big battle of Ypres I received three bullet wounds, one bayonet wound and gas poisoning, so was invalided home . . . It would indeed be a tragedy if you had to stop your splendid work for lack of funds. God grant it may never come to that."

In the same strain a remount officer says,—

> "The concerts have meant much more than would ordinarily be applied to musical performances. They are the expression of a genuine feeling of good cheer from their countrymen which comes opportunely to the men on the eve of their departure for the front, and to the Remount men in the weariness of long hours of hard and dangerous work."
>
> Just one more. "When a nursing sister would have kept a 'serious cases' ward undisturbed, the men asked that some music might come in to them; a dying lad said to the violinist, 'Give us something nippy, Miss,' and passed away as she played a happy tune."

* * *

One may be permitted to believe that the life of stern devotion which is needed to develop the true artist vocation, never met with a fuller reward and joy than that experienced by the members of such concert parties as these in their efforts to cheer and soothe and comfort the men on service. All the artists give their services, but their travelling and living expenses, about $250.00

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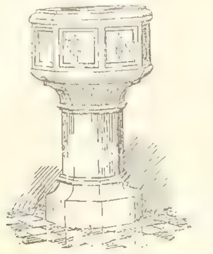

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a week, have to be met by contributions. It is natural for us here to take a special interest in this particular effort, because of Miss Ashwell's links with Canada, and because generous artists amongst us, who by distance are prevented from a share in the actual joy and adventure of going themselves, are yet giving their services in entertainments for this fund. Every sum of $250.00 will provide a *Canadian week* for the *Lena Ashwell Concert Fund*, and in proportion as we realise the ministry of music will be our desire to have a share in providing it for the men "whom all the machinery of modern warfare cannot turn into machines, so they have a spirit which cannot be broken like a machine, a spirit which can make fun of danger, and hardship, and which is terrible only to enemies, not to women and children," a spirit which cherishes "the little things a man cares about, and which is able to be cheered and inspired by the Divine beauty of music."

HONOUR BRIGHT.

Book Reviews

The Nineteenth Century and After. No. 465. November, 1915.

This is a full and varied number. Churchmen will naturally turn to the Bishop of Carlisle's article on "Monopoly in Religion," the spirit of which may be illustrated by the following quotation:

"There is no harm in a Church assuring its members that they are right in the fundamentals of faith and the methods of worship: so long as the certainty of their being right is not built on the certainty of others being fatally wrong. It is not the maintenance of conviction, but the monopolising of truth, which does the mischief to religion, and inflicts on it both dishonour and negligence."

There are, of course, many articles on the war in its different phases at home and abroad. A personal impression of General Smuts, who has done so much for the Empire in South Africa, is well worthy of attention. We would also like to call attention to a very illuminating article on the Peasant Songs of Russia.

The Church Quarterly Review. No. 161. October, 1915.

This is a strong number. The article on "The Issues of the War," is quite one of the best we have read on the subject. "Tendencies in Christology," by the Rev. J. K. Mozely, and "Dr. Illingworth and the Gospel Miracles," by the Rev. F. J. Babcock, are two valuable discussions of modern tendencies in theology. The Dean of Wells contributes a very full account of the early history of the Convocation of Canterbury and there are several other articles of general interest. The criticism of Mr. Pullan's position on the Kikuyu controversy by the editor has already attracted a good deal of attention. Not the least valuable part of *The Review* is that devoted to short notices of books recently published.

The Canada Year Book, 1914, published by the authority of the Minister of Trade and Commerce, consists of a mass of statistics and information of all kinds bearing on the political and commercial development of Canada. It is a most valuable book of references.

Prayers for Huns, consists of a series of letters from different correspondents of the Quebec *Chronicle.* We can see little advantage in the collection and republication of these letters.

Old Country Letter

OUR "Old Country Letter" has not reached us in time for insertion in this issue.

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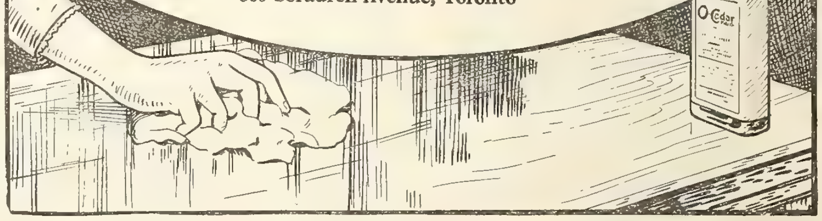

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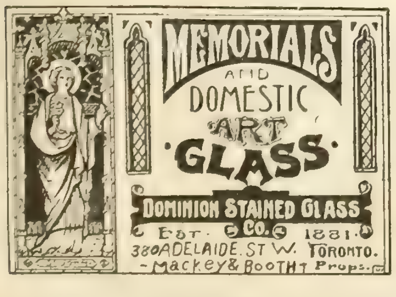

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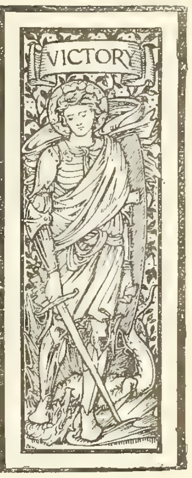

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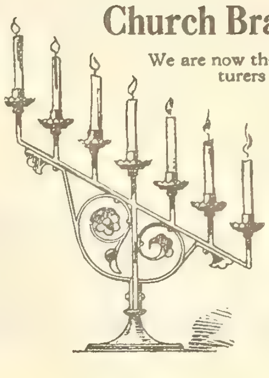

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Church Life.

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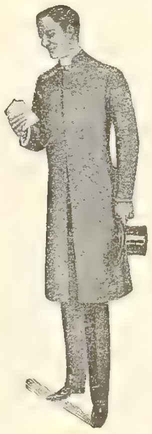

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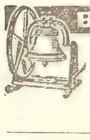

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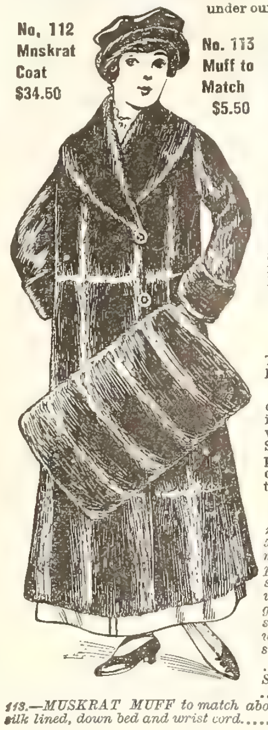

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The Week

The Second Sunday in Advent

THERE is no difficulty in fixing upon the leading thought for this week. For while the Gospel still directs our minds to the thought of the second Advent to judgment, the Collect and Epistle bid us dwell upon the Holy Scriptures.

It is important that we should understand the relation between the New Testament and the Church. There is a popular notion that the New Testament came into being in some way independently of the Church, and that each individual is entitled and indeed expected to gather, or perhaps select, the articles of his belief from the New Testament. Few persons, probably, really do so, but many think they do.

It is scarcely an exaggeration to say that nothing could be farther from the truth. The New Testament, at the time of the Church's foundation, did not exist at all. The Church had existed for some seventy years when the last book of the Bible was written. It was probably not until some two hundred years later still that a complete copy of the New Testament in one volume, either did or could exist, on account of the kind of writing materials used. Even then, owing to the great expense, they must have been comparatively few. On the other hand, single books, a gospel, or an epistle, could be obtained, and no doubt were obtained with comparative ease. Most people would become acquainted with them by hearing them read and explained in Church.

With the Old Testament the case is in one respect different. It was taken over as it stood, from the Jews.

The fact then is, that the New Testament was written by the leaders of the Church for people who were already Christians and who had already been taught the Christian faith. It is the Church's book and comes to us with the Church's guarantee.

We need not then be afraid of it, or any part of it, being taken away from us by the criticisms of scholars, for we do not receive it for literary reasons, nor need we reject any of it because it does not at any particular time appeal to us, for its authority is not derived from fallible and changeable impressions made upon the minds of man. The Church assures us that though it comes through the hands of man, it is ultimately from God.

How should we use the Bible? Let us glance at two ways.

1. To remind ourselves of the truths we have been taught, and to learn more of their meaning and of their bearing upon our own lives.

2. To receive guidance in our lives, through the revelation of God's will given to us by the enlightening Spirit, through our study of the Word.

It is of little use to know a great deal about the Bible, unless we know the Bible itself; and even this will be of small spiritual benefit unless we look with devout faith for God to reveal Himself to us through the Scriptures.

Restoration of the Sabbath

THE Bishop of London, Dr. Winnington Ingram, lately gave his dictum that "the restoration of the Sabbath to its due place" is the vital issue for England in the future. Words of weightier significance it would be hard to conceive. Not for England alone, but for the social, moral and spiritual welfare of civilization as a whole, the proper observance of the Sabbath stands foremost among the problems of the present day. However we may cavil, history itself is unanimous on the point that the nation that violates its Sabbath weakens its worship, chills its reverence for things human not less than Divine, and in the long run forfeits its morality. Of a degenerate nation it was said, "its people had no inside to their lives." Yet the other day forty thousand Chicagoans marched in protest against the Sunday closing law in the name of a "free country."

In Philadelphia, U.S., vigorous opposition has been roused by the proposal of the Orchestral Association to establish free Sunday concerts. This is met by the confession that the programme has no "Church Music" item; by the excuse that "all music is sacred"; by the covert sneer that the city is "behind the times." Paris, Vienna, Berlin, London, and New York are quoted as examples of the up-to-date modern mode. Rabshekah with his pagan hordes before Jerusalem could hardly prove a more insinuating diplomat. Is it not high time all loyal Churchmen should ask themselves whether we have a Sunday or a Sabbath; whether we have a mere hiatus from the rattle of traffic or a day set apart for spiritual discipline, communion and worship? Perhaps nothing exceeds the abuse of the term "liberty" unless it be the usage of the term "rest" in connection with the Sabbath. An interlude of agreeable leisure is one thing. The devout meditation upon God's perfect work in creation, in human history and in redemption is quite another. Sunday a social holiday is not the Sabbath at all. The glad, unanimous witness of the Christian body of believers to the resurrection of our blessed Lord through worship and sacramental communion with Christ the living head of all—comes much nearer to the poise and blessing of this day set apart. When our minds are cleansed from the baleful sorcery of mere words, the "due restoration of the Sabbath to its rightful place" may be nearer achievement. The "Sabbath" coin has become sadly rubbed down under the "coarse thumb of the world." Churchmen can do a great deal towards restoring its just inscription.

Are the Men Interested?

ARE the men folk "slackers" in regard to religion? The gibe too commonly heard, that the men make a religion of business and leave the women to make a business of religion, is as shallow as it is slanderous. Facts speak in another direction. Last week seventy thousand men paraded in Philadelphia, Pa., testifying their pledge not to take the name of God in vain. A "Go-to-Church" campaign in another city brought out nearly the entire male population of the municipality. The thousands of men in Toronto and elsewhere have listened to the lurid denunciations of "Billy" Sunday and are stirred by his rugged if slangful appeals, give no support to the suggestion of masculine indifference to matters religious. Better still, the distribution of one hundred thousand copis of the New Testament among the recruits of the army at various centres, and the avidity with which the soldier lads received this token, tells its own story. The fact that seventy per cent. of the Canadian contingents are made up of Anglican communicants or attendants at the Anglican Church displays a record of duty fostered by reverence of which all Churchmen may feel justly proud. Doubtless things might be better than they are. But also they might be much worse. The facts go to show that when social wrongs need redress; when truth collides with error; or when a rampant atheism "swings the scaly horror of its tail," the men of to-day are as alert to display their religious convictions as at any period in human history. Opposition stimulates the latent chivalry. Zeal for religion sparks fire at critical moments. But the potential current is always in the "live wire." And for its presence there we have to thank not indeed any odd jolt of an excited mood. Rather the wise, orderly, regular, patient teaching and training methods which it is our privilege to minister and pursue. Some few years ago a chance letter to the London "Times" having the caption, "Do we believe?" evoked a correspondence which would fill more than two thousand columns of a daily newspaper. And this at an instant when pessimist writers alleged that in England alike the classes and the masses of men no longer felt the hold of the Church upon their lives.

The Need for Intercession

A WELL-TIMED and admirable booklet from the pen of His Lordship the Bishop of Kingston and published in his diocese, lays stress upon the urgent need for regular, united and continuous intercession alike in family prayers and our Church services, both in behalf of the spiritual estate of the Church itself and the national issues arising out of this war. The appeal cannot be too strongly emphasized. To thoughtful minds it is daily becoming more and more evident that the present conflict of nations will be the making or marring of the manhood and womanhood upon which civilization rests. And this in a far deeper and wider sense than any political construction admits. Onlookers of this bloody fray are seriously asking—"Is the Christian ethic a failure?" Impartial reviewers of its remote causes are convinced that our ethical teaching has slipped a cog somewhere. On the other hand it is manifest as never before that the social reconstruction of humanity by scientific or intellectual agencies is a vain and delusive hope. What follows? It is at this very hour, beyond all, the Church which holds the key to the situation. And it is for all loyal Churchmen to show to the world not alone the power of prayer or the stability of their beliefs in a general sense, but to show that converse with God is the vital momentum of spiritual renewal, private and public. By this discipline, by the insight, cleansing and strength which must follow, we may confidently look forward to a new adjustment and a brighter age. We are arrived at a crisis when our latent beliefs are put to a searching test. Prayer is not a pious sentiment. It does not need a desperate trial by way of casual experiment. It needs devout, faithful, practical, self-sacrificing, exercise. It is the way to truth and life. It is the light which floods the whole indoors of our experience. Thank God, among the "moral issues of darker things" the present conflict has urged thousands of human souls to earnest supplication. Did we only realize that myriads of our fellow-beings in the battle trenches or hospital wards hunger for our prayers, as much or even more than they hunger for bread, what family or Church or sincere Churchman would neglect the gracious means and lofty privilege of intercessory prayer? The Litany stands very close to the Magnificat.

The Cycle of Church Teaching

IMITATION is the sincerest flattery. We may look with satisfaction upon the fact that large numbers of ministers of other denominations than our own prefer our own Prayer Book lectionary as guide in their public reading of the scriptures. On all hands it is granted that the systematic arrangement and grading of Prayer Book services are a substantial help to public devotion. In this regard they excel. It is, therefore, to be regretted that so few of our communicants take full advantage of the cycle of teaching so presented. Many are not even aware that a dominant note unites Gospel and Epistle or that the Gospel selections follow a progressive course and order. With Advent upon us it is an opportune time for following in order the footsteps of our Blessed Lord's life and ministry. If the average worshipper should set about to read carefully over the Gospel before the hour for public service, how much more zestful his interest in its exposition from the pulpit. And if strictly expository sermons on the Gospel for the day became the prevailing fashion, the benefit might be mutual. Certainly the pulpit needs in the pew a reader. And the reader in the pew needs from the pulpit a teacher. Where both conspire in searching the "wisdom of God in a mystery" the old gospel has ever a message "fresh as a primrose by the thorn." At any rate the entire structure of the Prayer Book is instinct with the idea that our communicants shall be soundly instructed. And we cannot do better than follow the illumined high-road already mapped out for understanding the things most surely believed among us.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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Our Old Country Letter

November 12th, 1915.

THE question of war memorials in churches is one which for some time past has been exercising the minds of the clergy. Already requests to erect memorials to those who have fallen in the war have been coming in, and in the near future these will increase very much. "With such requests," says a contemporary, "we have the sincerest sympathy. But we are faced with a practical difficulty which it would be unwise to ignore. A large number of small and diverse tablets on church walls is really a disfigurement. Even though all may be handsome in themselves, the total effect is displeasing. And further, such tablets are expensive, which means that permanent memorials are limited to those who can afford to pay for them. The Archbishop of Dublin has made the wise suggestion that each parish should erect its own memorial when the war is over, and inscribe on it the names of those of its members who have laid down their lives for their country. We are sure that all the relatives would join in such an expression of common sorrow. As our brave soldiers fought side by side, so in this memorial of their deaths they would not be divided."

* * *

To active men accustomed to open-air life, confinement in prison must always be irksome in the extreme. But it will be peculiarly trying at Christmas time to English soldiers and sailors in a foreign country. The Royal Savoy Association (of the good work of which I have written to you before), is most anxious that the prisoners whom it relieves should get a parcel from home which shall furnish them with the best substitute possible for a Christmas dinner; and judging from the post cards received from them, their delight and gratitude will be unlimited if they find that their box contains an excellent plum pudding and other little extras suited to the season. Also appeals for new and warm clothing are constantly coming in, and since Germany refuses to allow our Government to supply what is needed, the task falls to voluntary societies. Naturally this extra expense taxes the resources of the Association severely, but it is impossible to allow these men to suffer from cold in addition to their other trials. They send pitiful descriptions of the raggedness of their clothes, and many are still wearing the garments in which they were taken prisoners. "Christmas Day" says the appeal, "will be all the fuller of peace and good will at home if we can think of our fellow-countrymen as enabled by our assistance to share the festival with us to a certain extent materially as well as in spirit. There must be many who out of gratitude for dear ones preserved, or in memory of those who have been called home, would be glad to share this effort, and to send a thank-offering to the Rev. H. B. Chapman, 7, Savoy Hill, London."

You will forgive me, I am sure, for passing on this opportunity to your readers.

* * *

I wrote last week about a lecture by the well known Dr. Figgis. Here is something from his father which I give for what it may be worth as an opinion from one who ought to know, as he is himself a leading Nonconformist minister. The Rev. J. B. Figgis, writing on the accession of Nonconformists to the ministry of the Church of England, says that the Nonconformist ministry would be depleted and that of the Church filled if certain changes were made. He dwells on the difficulty of accepting the assertion that "this child is regenerate" in the baptismal service, and the declaration in the Catechism that follows from it. He wishes to see words omitted from the ordination service, "Whose sins thou dost forgive," etc., and points to the American alternative; and he objects to the indicative Absolution in our service for the visitation of the sick. He rejoices to see the crumbling of the defence of the Athanasian Creed, and concludes,—"While such formula remains, without even permission for some alternative use, some of us, though we cherish a very reverent regard for antiquity, and a most real and true affection for 'the Church of England as by law established,' cannot feel that the New Testament sanctions our ceasing to continue ministers and members of communions which appear to us to breathe more of its spirit."

It is interesting to find this line of thought, but one suspects that the writer is rather a choice than a representative spirit. Charity and spirituality certainly do not appear to me to be common notes of Noncomformity; but if this awful war does put things in truer proportions, and tend to break down the comparatively trivial differences which too often divide us Christians, one must thank God. Our Church's doctrine of Baptismal Regeneration is far too precious, however, to be so described.

* * *

Somewhat similar thoughts suggest the question in a Church paper this week, "Are we going to have a revival of Bible Classes?" In the full reports of the meeting of the Modern Churchmen, it is noticeable that some of the speakers bewailed the lack of Bible Classes at which questions might be fairly faced, and frank discussion take place. "We are fast becoming ignorant of the Bible. The circulation of the sacred volume increases, but its study decreases. It is used more for reference and in the reading of favourite passages than for the study given to it in the old days when large numbers met in scattered classes to discover for themselves the message of its pages. I may be unfortunate"—says our writer—"but I do not know of any class in my neighbourhood that devotes itself to Bible study. There are meetings innumerable and lectures by the dozen. Gatherings for missionary and other objects are announced, but none for Bible study. What applies to my locality is generally true, and our thoughtful young people grow up without that opportunity for outspoken discussion that had done so much to familiarize their parents with the Scriptures and to enable them to see their way through difficulties. It is true that we have, perhaps, more scientific study among scholars, but the fruit of their labours does not reach the ordinary Church-goer, and the lack of expository preaching in the pulpit is a proof that the old habit is dying out. I have heard that it is even possible to get high marks at examinations on the Bible in connection with admission to the ministry without any real knowledge of the text. Acquaintance with critical methods and disputed historical points will carry a man through his tests. It is a striking fact that the demand for more Bible Classes should come from the Broad-Churchmen; but so it is, and it will be a sad day for English religion if we do not once more return to Bible Classes which can easily be made amongst the most interesting part of parochial work."

* * *

I have not kept much space this week for the lectures at St. Martin's Church, on "Our Place in Christendom." Of the fifth, on "The Papacy and the Reformation," I can only give you part of that portion which refers to the Council of Trent, as being of most familiar interest to ordinary people. Professor Whitney said,—"In speaking of medieval Christianity, we noted the growth of Papal control over the Episcopate in the Conciliar period. The Popes of that age had extended largely their control of benefices, and the existing practice either gave the Pope freedom in appointing Bishops or sanctioned his right of confirmation. The tendency was to degrade the Episcopate and exalt the Papacy. . . When at length the Council of Trent met (December, 1545) there were many matters calling for reform. The Emperor and others had indeed long been pressing for it. It had seemed at one time as if a council might compose the Lutheran troubles. However that hope stood now, there were some who sought drastic dealing with well known evils, others who wished for a clear restatement of doctrine. The Council had a long and varied history. In discipline and organization it did much. In definition of doctrine, too, it did much, and had its decrees upon justification by faith come earlier it might have altered the course of religious history. Undoubtedly the Council raised greatly the tone of the Roman Church. But important details, both in worship and in life, had been left to the Pope for settlement. . . The 'legal system' of Rome was everything. The one thing that mattered was the acceptance of the Papal right to rule. The shifty diplomacy which manipulated the Council, the extraordinary mismanagement of Luther, owing to the disbelief that profession and convictions could be real, all these showed that no real guidance could be expected from the Papacy just when guidance was most needed. The Papacy had accumulated responsibilities and powers to itself, the life and power of the Church were swallowed up in papal power and centralisation. Hence came the administrative evils which all historians admit even when they palliate. Hence came the uncertainties that must arise when a Government is thinking of its powers and its popularity rather than of its responsibilities. It was waiting upon public opinion, it was seeking to manipulate forces hostile among themselves. Often popular or emotional practices or opinions crystallised into doctrines, and were cautiously approved by the papacy when it seemed safe to do so. It is only when we look at the history of the Council of the Lateran and the Council of Trent that this real secret of the Reformation age is discovered. The Papacy was sometimes more tolerant than other Church authorities because it really cared less about the points at issue. It sometimes sacrificed the prospects of more spiritual vigour or religious reform because it was thinking in the first place of itself."

THE BIBLE

THE recently published catalogue of printed Bibles, issued by the British and Foreign Bible Society contains notices of 9,848 editions of the Bible down to 1893, and this is admittedly incomplete, nor does it include reprints of the same edition. There are therefore over 10,000 editions of the Bible or portions of it.

THE MESSAGE OF ADVENT

ADVENT season is far more than a mere sector of the Church year, or traditional prelude to the Christmas festival. Its message goes at once to the inmost thought of human history and to the core of spiritual discipline. The first Advent took place "twixt two worlds, one dead and the other powerless to be born." If it changed the face of nations and put new hues of beauty in all created things, this is because it was not less the voice of God to the human conscience than the climax of a great prophetic cycle. Hence the wakening cry of the Judean prophet—"Repent ye, for the kingdom of heaven is at hand." It is remarkable that the stern demand for repentance is not made here in the face of pagan revels, but spiritual drouth, sterile as the rocks by the shore of the Dead Sea. It is still the more noticeable that this demand is not backed by threats concerning the torments of the wicked, but by the prospective splendours and searching light of a new revelation. To an age rotten ripe with religious memorials, customs, traditions and heraldries of ancient fame, the prophet speaks of the axe, the winnowing fan, the biting flame. "He shall burn up the chaff with fire unquenchable." So far, however, from this message being crude, harsh, or dismal, as we sometimes think, it really contains that Divine and lasting hope for humanity which in every age must needs appear as "the seed of perfection nestling in the grossness and the slag."

Here, then, is the message. It tells of the calm, absolute, active ruling of God through all the gloom, tumult and seeming confusions of human history. "The Lord is at hand." His "comings" advance with the processional our eyes behold. This truth makes human history a hope, a prophecy, an ideal —in its essence a perpetual Divine adventure which sounds afresh its revealing melody each successive age. "I believe in God" means to read off the entire features of history as the didactic address of God to his creatures. This is the Divine answer to our forward-reaching sense. This is the clue, the inner momentum, the consummation of the historic idea.

By so much does the Advent message also emphasize the rule of conscience within us. It speaks of hope and judgment, vision and fear, joy and discipline, the songs of faith and the heart-searchings of the faithful. Usually we do not ally revelation with discipline nor conscience with hope. Our paradise is apt to be a fair dream. Our Millenium a sudden invasion. The glory and majesty of Christ's second coming stands too much apart from the chastening exercises of spiritual culture. Yet it is the specific distinction of Christian truth that it links all the mighty gospel expectations with the virtues of a moral order. The sovereign power of conscience in human life is the reflex of the sovereign rule of God in the universe. Hence conscience is not only a severe monitor, it is also our treasure. Private character, social welfare, the lasting values and virtues of civilization—stand in its growth and authority. A veteran saint once said—"It might be a fearful thing to fall into the hands of the living God, yet how much more fearful to fall out of them." The selfsame sunflame, shines, searches, develops and beautifies the living plant.

How needful, therefore, the Advent message calling to repentance. What a real hope and blessing it may bring to each of us. At a time when conscience is being drugged or fined away into a pietist figment; when moral discipline has so largely lost its hold upon our individual and social life, is it not the duty of all Christians again to find an "avenue into the unseen?" By prayer, by meditation, by sacrifice, by every means of grace within reach, should not all members of Christ's body help to re-kindle the prophetic lights in this word—"The kingdom of heaven is at hand?" Thus obedient to the Advent message shall they be clothed in armour of light and assist the bringing in of a new hope which shall come up in our midst like a song from the sea.

The Book Without a Peer

NOT without reason we speak of the Bible or "book," although we know it is the library literature of a nation. The Bible is a classic in every sense. By its structure, its development, its unity, its concepts, its revelation, its unique address, and its historic endurance —this book stands unrivalled. It has outlived its meddlesome friends, and outmatched its insidious foes. The thing Renan deemed incredible, namely that its prophecies should so widely outflow the original cup into which they were poured, has come to pass. Coleridge with his penetrating gaze saw in the Scriptures the "Statesman's Manual" for all time. And citing some of the "red-letter names in the almanacs of worldly wisdom" concludes that every important truth and practical direction already existed within the pages of Holy Writ. If the Bible contains the human expression of Divine authority, it also contains the Divine expression of human facts. When due respect has been paid to candid criticism, it still remains that the "Hebraist Idea" as it is sometimes called has come to stay. The sacred canon holds not mere "lip-blossoms breathing perishable sweets," but the power of the informing word. Just because it is the literature of power; because it starts from the fount of knowledge and ever stirs in human souls richer springs of action, the Bible treasures up for all humanity an indestructible heritage of hope.

The question occurs—Are these scriptures read and studied as they deserve and indeed as their claim demands? Is the average Churchman familiar with his Bible? Is it the habit of our communicants to search its sacred text? In these days of gossiping sciences and desultory discussion, do we make opportunity to "read, mark, learn, and inwardly digest" the wholesome wheat of the written word? Is it not rather a regrettable fact that a diligent scrutiny of the Bible is to-day largely left to those who engage in this work for professional reasons? Amid the plethora of light and—to use plain speech—frivolous reading, which can never amount to more than a mere "duett on knitting-needles," careful, earnest, and painstaking study of the Scriptures to-day stands in danger of being numbered amongst the lost arts. Why is this? Surely there is but one answer. The rare values of this king of books within easy reach are not sufficiently known.

The tacit suspicion that the Bible is a dull book is as amusing as it is unworthy and grotesque. For literary charm and piquancy; for human variety and imaginative scope; for dramatic force and emotional fervour; for the romance and beauty of character; for depth of thought and breadth of understanding; for moral stimulus and spiritual enlightenment—there is no "shelf of books" in existence can for one moment vie with the scriptures. The Bible puts a volume in a single word. It has letters from which vast libraries have outgrown. It has pages which to read is like taking a cloth from off a tray of diamonds. Measured by the threefold literary standard—truth to life, truth to personality, truth to thought expression,—it is beyond controversy the foremost organum in the world. Ruskin declared that all he taught he had learned from eight chapters from the book of the prophet Isaiah. A study of the best writers in English from the "spacious days of Queen Elizabeth" onwards will shew how deeply these master craftsmen have derived their rapt eloquence from scriptural sources, and how carefully their genius has been schooled and leavened by this book itself the "master-light of all their seeing."

This is but the beginning of virtues, Did space allow far more cogent reasons might be urged for a closer study of the scriptures. Considered as a harvest of experience these writings are wonderful. As light lustrating the areas of history, whether wilderness, garden or grave, their influence is matchless. Yet for all devout Christians the supreme claim and authority of the distinctive records these scriptures contain, lie in the fact that they alone place all life under the openings of eternity. It is in these pages we find answer to the query which in all ages has come up from the sighings of the human soul, "How shall a man be just with God?" By that glorious evangel which patiently threads its way through the "still sad music of our humanity" unto the blessed climax—"I am the resurrection and the life"—does it not behove us to inquire diligently concerning all that the prophets have spoken? And in this search whilst rejoicing we have found the living "Yea" and "Amen" of history in the Christ of God, thankfully recite the prayer—"Blessed Lord who has caused all Holy Scriptures for our learning; grant that we may in suchwise hear, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy word we may ever embrace and hold fast the blessed hope of everlasting life."

The Power to Pray

"WE can no more pray at will without having carefully acquired the capacity, than we can perform on a musical instrument that we have never seen or handled before. We have, therefore, to learn to pray." (Christian Character by the late Dr. Illingworth).

At this Advent season we realize afresh that to pray according to God's will we need to do so as children who are speaking not to a remote Ruler, but to a Father in His very Presence.

How are we to know the reality of that Presence? The story is told of a poor French peasant who was observed to go daily into the church and kneel in quiet reverence for a considerable time. When asked what prayers he used, he replied, "I do not say much, but I look up to *le bon Dieu* and He sees me." That unlearned worshipper had grasped the nearness of Him in Whose Presence he knelt. He took time to dwell upon the fact of "God with us."

It has been truly said that facts influence us in so far as we let our minds dwell upon them. If it is our privilege to live near to some beautiful work of art —a statue, a bridge, a building, perhaps a church, we may pass it constantly and it may mean nothing to us, its beauty may have no message. But if we turn to it, be it the creation of men's hands or a marvel of the world of nature, and our thoughts dwell on it, it becomes to us an inspiration. Then let us guard treasure, and dwell upon the fact of the fulfilled promise, "I come unto you," and it becomes our own possession.

If this Advent we strive to make the nearness of God, the realization of His Presence, part of our own experience, we shall both grow in the power to pray, and He for Whose coming we prepare will come to us with fresh revelation of Himself.

Book Review

With the First Canadian Contingent. 75c. Published by Hodder & Stoughton, whose agent in Toronto is the Musson Book Co. Ltd.

This book with its khaki binding will prove, for Canadians at least, a most attractive volume. It contains over a hundred splendid illustrations of the first contingent, including some at sea, some at Salisbury Plain, and in the trenches. There are also a number of graphic letters from the Front which prove most fascinating reading, as well as several good war poems among which are "On the Rue du Bois" and "Requiescant"—those exquisite poems by Canon Scott, whose poetry, according to the judgment of the Poets' Club of London, ranks among the best which the war has produced. The volume will prove a most welcome Christmas gift and its purchaser will have the added satisfaction of knowing that by its purchase our brave men now at the Front are being helped, for, as stated in the introduction by Lieut. Mary Plummer, the proceeds of the sale are "a means of adding to the funds of the Canadian Field Comforts Commission, for the purchase for the Canadian Division at the Front of many extra comforts, which are welcomed by the officers and much appreciated by the men."

Catholicism and Nationalism

A Sermon Preached in St. Matthew's, Westminster, London, Eng., at the Solemn Eucharist of the Association of Prayer for the Church in Canada

BY THE RT. REV. CHARLES GORE, D.D., LORD BISHOP OF OXFORD

"What, then, shall one answer the messengers of the nation? That the Lord hath founded Zion, and in her shall the afflicted of His people take refuge."—ISAIAH XIV., v. 32.

THIS is an extraordinarily graphic passage of the great prophet. The terror of the terrible conqueror is over the land. The terror of Assyria the invincible is in all hearts. Everywhere the smaller nations are full partly of terror and partly of intrigues and attempted alliances. A momentary hope has seized them, it seems, because Sargon is dead. But Isaiah will have no such hope. "Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken." Sargon has a successor, and it is Sennacherib; "for out of the serpent's root shall come forth a basilisk." And there is yet another: "and his fruit shall be a fiery flying serpent." Nor will Isaiah have anything to do with all these alliances and intrigues. They are all false hopes. "I will kill thy root with famine and thy remnant shall be slain. Howl, O gate; cry, O city; thou art melted away, O Philistia, all of thee; for there cometh a smoke out of the north, and none standeth aloof at his appointed times."

Well, then, what is to be the answer to the messengers of the nation as they stand there battering at the gates, with all their fears, with all their intrigues, with all their alliances? This is the answer: "That the Lord hath founded Zion, and in her shall the afflicted of His people take refuge." "His people." At that time that was the nation: it was Israel, for none other than Israel was their hope. But Isaiah himself saw a future more brilliant when Israel should be one with Egypt and with Assyria. And the time came and the word was spoken: "On this rock I will build my Church"—my new Church, my new Israel; and that new Israel is catholic, and there is neither Jew nor Greek, Barbarian nor Scythian, any more than there is bond or free or male or female. But the message is the same for this new Israel. There is no promise of continuance to any nation. The giant forms of empires on their way to ruin one by one tower, and are gone. That tremendous procession is not over. It goes on: it still goes on. There is hope of something certain and perfect, something only that is supernational as it is supernatural, and that is the Church Catholic of Jesus Christ. "The Lord hath founded Zion, and in her shall the afflicted of His people take refuge," and for her is the only certain and final prospect. After the terrible forms of all the empires have been destroyed and consumed, that is the ultimate prospect before the mind of the prophet. "The people of the saints shall receive the kingdom for ever, even for ever and ever."

The idea that the prophet suggests, the idea of the Catholic Church, is a very difficult one, and it was found very difficult. That is why St. Paul had to fight so hard for it. Jews and Greeks alike found it very difficult. What people like is a religion of their own race, instinct with their own nationalism. The passion which St. Paul throws into his vehement utterance, "If ye be circumcised Christ shall profit you nothing," is the measure of the intensity with which St. Paul fought the battle of Catholicism against national religion. Nothing like circumcision, which is the mark of a particular people, could be the mark of the Catholic Church. It was rendered easier to win it because, as a matter of fact, the Jews, who caused the chief difficulty, for the most part rejected Christ, and the Jewish element was insignificant and negligible. And the great Roman Empire, embracing the greatest variety of nations—Romans, Greeks, Asiatics, Syrians, Africans, and Egyptians, then Celts and Teutons—this great Roman Empire made, as we know, the seed-plot of the Catholic Church, and the Catholic idea got tight hold of the Roman Empire. And, so long as the Church was persecuted or was in danger of persecution, the bond was there genuine and true—closer than race, closer even than family—the bond of that fellowship in Christ which is supernational.

But fallen human nature is a very tough thing. As soon as Christianity became popular, became, as it was said, the religion of the Empire, unregenerate human nature reasserted itself. The divergence became marked between East and West, between Rome and Constantinople. The empire was divided, and, when the national feelings of East and West asserted themselves, in a little while the Church was divided too, and Rome and Constantinople excommunicated one another. It was the first dismal failure to "keep the unity of the spirit in the bond of peace." The first, but alas! not the last. Inside the western empire revived by Charlemagne, the forces of empire became less and less, and the forces of nationalism in its modern sense became greater and greater. The Reformation was not primarily a national movement; it was primarily a movement to protest against some abuses and scandals in the Church Catholic. But nationalism seized on its opportunity, as it always seizes on every opportunity. What men wanted was churches for the nation; and so it happened and so it came about—to what extent we in England have the best cause to know. We know with what intensity our idea of religion has been the idea of a religion for English-speaking people. We know to what extent our efforts after unity have been efforts after unity for English-speaking people. It is the same with the Russian Church; it is the same with the German Evangelical Church; it is the same with nation after nation. Each has got a religion of its own—a national religion. The very idea of the Catholic Church recedes into a dim background.

Have you asked yourselves what has made this present horrible war? We know the answer: it is written quite plainly. People speak of a downfall, a breakdown, of Christianity. There is as much Christianity as ever. No one could accuse the Bible of telling us that it is an easy thing to believe in the God of Love. The strength of the Bible, the strength of the religion of Jesus Christ, is its realism. It puts this belief on a background of terrible realism. No one can read the Gospels or the last book of the Bible, that wonderful Apocalypse, and not say that the religion of Jesus Christ takes full account of everything that the world is now enduring. Indeed, there is nothing that has ever made men disbelieve in God that is not fully in view of the religion of Jesus Christ. And, as a matter of fact, Christianity is as active as ever, but there is something that has broken down in effectiveness, and that is the idea of the Catholic Church, that supernational bond, closer even than nation or family, which was meant to bind the men of good will in every country and tongue and people and nation into one, with a consciousness of that profound unity in Christ. That was what was meant to be the guide for the nations, and to what an extent it has broken down we know. The Roman Catholic Church had an advantage, but what has it come to? What difference did it make to the politics of Austria and France and Belgium and to the German Catholics that they were one in the religious bond? Nationalism—excessive, exaggerated, exclusive nationalism—which we see in a specially horrible form in Germany, but which in another form has been the interpretation of our own politics and the politics of every other nation—that is what has made this war something quite intelligible; a quite deliberate, conscious, intentional refusal of almost all nations to accept the teaching of God that He has no favoured people and no chosen race, but that every race has to make the best of itself for its own good and for the good of all the others. "Thou shalt love thy neighbour as thyself." It is the rejection of that which has made this war. And, suppose the war over, what prospect is there for the nations except building up each against the other again with all the intensified force of scientific equipment? A great despair settles down upon the thought and feeling and imagination of the world. It may be the end of civilization. But there is a hope—a hope bred out of despair; that is, that the nations may see the deadliness of mere nationalism, that they may rise to some conception of an international fellowship. That is the Church's opportunity. Out of despair there springs a new hope, a hope that there may dawn upon the nations once again—upon the imagination of the men of goodwill—what is meant by the supernational fellowship, the Catholic Church.

And there is more than one type of Catholicism. We have a distinctive vocation—we of the English Catholic Church. There is, I say again, more than one type of Catholicism. In the West, amongst us, the Roman Church for many centuries has been so much in evidence, and has in popular imagination so adapted and identified itself with the idea and name of Catholicism, that there was a widespread doubt or forgetfulness that there was any other type. But the great Eastern Church, the Russian Church, is coming into fuller and fuller view. It appears to be about to occupy a larger and larger place in the imagination of Europe and the world. And what is its message? Its message is that there is more than one type of Catholicism. The claim of the Roman Catholic Church to be the only Church becomes, I venture to say, more and more absurd. There is no possibility of legitimately claiming that the Greek or Russian Church is not the proper legitimate inheritor of the Church of the Greek Fathers, holding what it held, repudiating what it always repudiated; and the existence of the Eastern—the Russian—Church stands as a great breakwater in our regard, stopping the exclusive claim of Rome, long, long before it reaches us, and making room for our appeal behind Rome to a larger and more ancient Catholicism, our appeal to the ancient and undivided Church and to the Scriptures. So we have our distinctive loyalty, our distinctive principles, and our distinctive traditions and authority to maintain, to repair, to develop. That is what we stand for. There is not only one type of Catholicism. Catholicism is broad and comprehensive enough, as it was of old, to admit the Roman and the African and the Alexandrian developments. So still there are many types of Catholicism, not one only. We have ours to maintain and develop according to what God in His providence has given us, a mixture of things good and evil, but in which there is an authority on which we can stand, and by which we can work. And there is no hope for anyone who sets himself to teach what he has not authority to teach. We have our distinctive vocation, then, but it is a vocation which is only intelligible as a phase or moment in something bigger and greater than itself. That is the conception of the Catholic Church which is supernational as it is supernatural.

Now, you are engaged with the problem of Canada, one new phase of that recurrent problem. There you have that great American Continent of the United States and Canada filling up with all the peoples of the earth to make a new nation, and its social, moral, and religious problems are insistent. "Wherewith shall one answer the messengers of the nation." That is just it. What is the religious message which we in particular have to convey to them? That is the point. That is what you exist to think about, and what is to be the basis of your efforts and your prayers. Wherewith shall one answer the messengers of that great new nation? How we have answered them—in particular those who speak English—we know. I daresay you have read "The Land of the Open Doors," or books like that, which record the common experience. "There are the people called Roman Catholics or Catholics, and besides that there are the preachers, and they go about. One is English Church, one is Presbyterian, one is Methodist. It does not matter much: it is all the English sort of religion which has to do with preaching sermons and singing hymns." You know that this is not exaggeration. It is how the great mass of these English-speaking people feel that it is sought to minister to. This idea of the Catholic religion has gone from them or not got to them, or it has got to them to a very small extent. That is what has got to be remedied. "Wherewith shall one answer the messengers of the nation?"

Well, we know the answer: it is the answer of the Catholic Church. "God hath founded Zion," and there is no other ultimate refuge, nothing else really on which either individual human life or social life or political life can be based and built up with any adequate security. "The Lord hath founded Zion, and in her shall the afflicted of His people take refuge." And everything like this great war which strikes men's hearts into despair, which destroys all the national basis of hope whether for Europe or for the world, which shows nations the prospect of mutual destruction, stimulates the eternal hope. "The Lord hath founded Zion, and in her shall the afflicted of His people find refuge."

Well, then, what is it that we have to do? First of all, at home, we have got to teach the truth. You know what almost every missionary says of those parts—that the Scottish Presbyterian and the Irish Roman Catholic know their religion, and want their religion, and know that they have got to take steps to get their religion. But so very commonly our English Church folk have got so used to a religion provided for them, of which they understand the nature sadly little, that they take no steps, want nothing, and demand nothing, and wait for something tolerable to them to be brought to their doors. That is the great reproach upon us: that is what we have to remedy at home. It is a very hard fight to get an Englishman interested in ideas, and you cannot teach Catholicism except as a religion of great ideas. It is a hard job, but I fancy we have got to have the greatest possible belief in individuals, and take the greatest pains with individuals in the smallest parishes and in the greatest, and rebuild the nucleus of faithful, real people who believe in their membership and know what they mean by it.

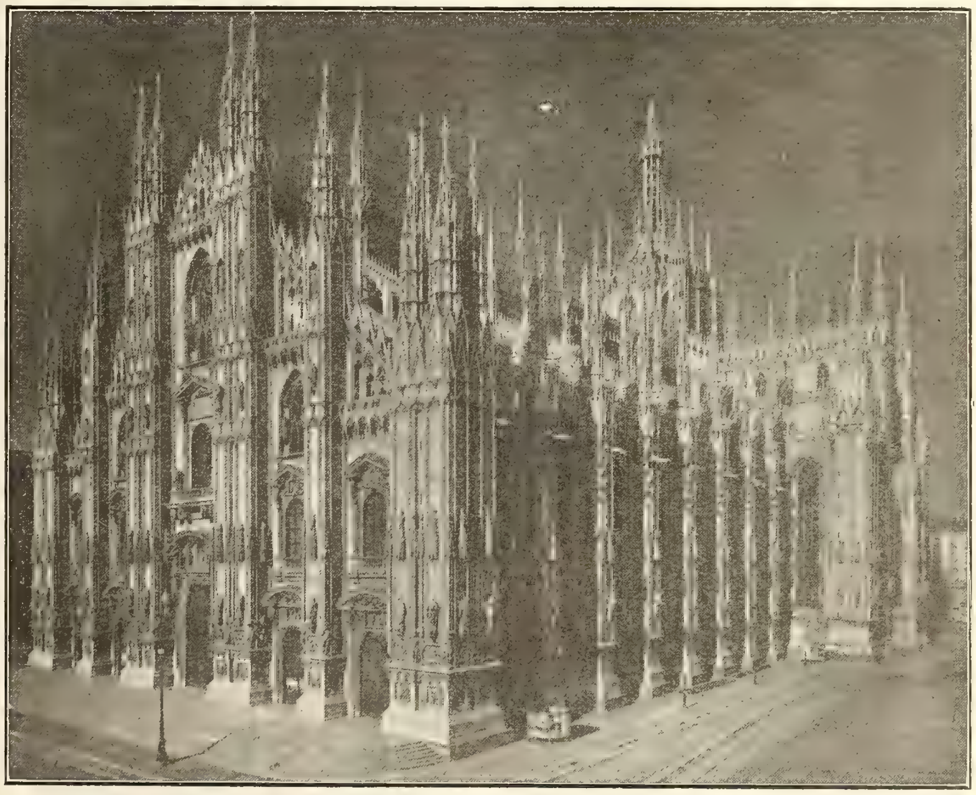
Then, secondly, when they go as emigrants into Canada we have to take a quite new care that they go prepared and commended. I cannot get to the bottom of our failure to send people equipped and prepared and commended, because it does not merely mean that we do not know when they are going. That does not apply to the great majority or to a large proportion of the emigrants. It does mean a great, widespread carelessness and refusal to take the trouble to supply people with the proper instruction; we have to remedy that. Our Church people, who have some real religion must go equipped with instructions and proper provision and proper recommendation, and we clergy must learn the way to do it.

And then there is the power of prayer which you exist to remember. There is one great prayer which is always being prayed. It is the prayer of Christ the head; it is the prayer of all His saints, the intercession of the Holy Spirit in the whole body of the Church of Christ, living and dead. It is the one great prayer that is one day going to be answered; that is the day of the Lord when God shall come into His own, when "the people of the saints shall inherit the kingdom for ever, yea, for ever and ever." And in that great prayer we are priviliged to join, and we believe in the power of prayer. We believe in joining with the saints in that perpetual intercession, that pleading, which one day is going to bring about the great fulfilment.

And then, lastly, we can in various ways help them by encouraging people who are fit to go and free to go. We can help them with money, and help them in various ways. By accident last Sunday I was preaching in a church which was celebrating the jubilee of its consecration, and I found to my delight, though I did not know it, that as a thank-offering for its jubilee, even in this time of war, it had resolved to build a church somewhere in the west of Canada where it had been invited to do so, and to dedicate it to All Saints. It was collecting money for this thankoffering to build the church, and last Sunday morning it collected many hundreds of pounds. It is a very good and cheering thing in these dark days, preoccupied with financial difficulties, that there should still be that sense of brotherhood and that readiness of sacrifice which would make that natural and acceptable jubilee offering. Truly these are various ways in which we can set about maintaining our duty and privilege towards Canada and the Canadian Church. But the point is that all these particular fulfilments of our duty should be on the ground of the only right conception: "Wherewith shall one answer the messengers of the nation?" "The Lord hath founded Zion." "On this rock I will build My Church, and the gates of hell shall not prevail against it;" and there, and there only, can the distracted heart of humanity find its hope, its strength, and its comfort.

Gleanings From Divers Fields

THE Board of Missions of the American Church had a warm discussion at their recent meeting in New York over the question of the official representation of the Board at the forthcoming Congress at Panama on Christian work in Latin America. The congress is to be on the same general lines as the Edinburgh Missionary Conference of 1910, and the Board at a previous meeting had decided to send a delegation. Dr. Manning, rector of Trinity Church, New York, moved to rescind the resolution ot the former meeting, on the ground that the action was unfriendly to the Roman Church and would have a disastrous effect upon both the Roman Catholic and Eastern Orthodox Churches upon whom the Commission of Faith and Order hope to prevail to join the proposed world conference. Dr. Shires, Bishop Nelson of Atlanta, Bishop Greer, Dr. Mann and others defended the action of the Board, and Bishop Weller, of Fond du Lac, strongly opposed it, as betraying the basic principles of the Church. Dr. Manning's motion was lost by a vote of 13 to 26. Of the Bishops present 7 voted for the motion and 9 against it. On the announcement of the vote Bishops Weller, Mott Williams and Harding, Dr. Manning and Dean Delaney resigned from the Board. It seems to many to be a question of Pan-Protestantism *versus* Catholicity, though the defenders of the action of the Board are confident that the mere taking part in the Congress will not compromise the Church in any way.



Milan Cathedral, Italy, one of the Most Perfect Specimens of Gothic Architecture in the World.

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A report comes from Switzerland that the German Lutherans in the united States have decided to adopt the Episcopate, but it is not yet clear from what source they hope to derive their bishops. At this present juncture they would, perhaps, fight shy of the Anglican Churches, though our sister Church in America has maintained an attitude of severe neutrality. The other alternative in America is the Polish Old Catholic Church, which has a Bishop who would, perhaps, supply the want. The Lutherans of Sweden have Bishops, but their *status* is questionable, though the late Bishop John Wordsworth of Salisbury was of opinion that their succession was valid. It will not be forgotten that Lutherans and Anglicans united in the formation of the Jerusalem Bishopric, but the experiment was not a happy one. On the other hand the Church in India owes much to the German Lutheran missionaries who worked under the S.P.C.K. in the 18th century, and notably to Christian Frederic Schwartz to whose devoted labours the foundations of much of the native work in Southern India can be traced.

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At the annual meeting of the Jerusalem and the East Mission in London last month the new Bishop in Jerusalem, Dr. McInnes, gave a very interesting description of the present state of affairs in Palestine. Although there has been no ill treatment of the missionaries by the Turks, the work has, for the present, come to a standstill. In the course of his address an interesting side-light was thrown on the lack of progress and the unproductiveness of the country. It is the same old story of the blight ot Turkish rule. The taxes levied by the Government are so high that no industry can flourish. Olive trees will grow there still, but they are so highly taxed that it does not pay to cultivate them and get a crop. The Sea of Galilee, where St. Peter and the sons of Zebedee made their living by fishing, still has fish in abundance, but the fishermen have to pay so heavily for all they catch that it is not worth their while to ply their trade.

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Dr. McInnes met with a very kindly reception when he visited Egypt, where he was invited to be present at the Coptic Easter services and was given a seat beside the aged Patriarch. It is evident that the friendly relations which always existed between Bishop Blyth and the Eastern Churches will continue under his successor.

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The coming over to the Church of the Rev. R. J. Campbell, the well known pastor of the City Temple, London, is certainly a notable event, but it is only one of the many accessions from Nonconformity which the past few months have seen. Probably there were more Nonconformist ministers ordained by Anglican Bishops in September than on any previous occasion. Mr. Campbell is certainly a very attractive preacher, and it will be good news to the people of Birmingham that he is to be assistant at the Cathedral there. If a man may be judged by the company which he keeps, it is fair to assume that Mr. Campbell's Churchmanship will not be hazy or hesitating. Neither his old friend Bishop Gore, who received him at Cuddesdon, nor Bishop Russell Wakefield, under whom he will work, can be said to be tarred with the Puritan brush.

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Speaking of Birmingham, it is quite remarkable how rapidly it has developed into one of the centres of Church life in England. It is only just ten years since Birmingham was set apart from Worcester as a separate see, with Charles Gore as its first Bishop; and he was hardly the sort of man the people of Birmingham would have chosen either, if the choice had been their own. But what a wise and strong leader he proved to be! The city thrilled with new life as soon as it realized that it was a See city and must rise to its responsibilities, and its vigour shows no sign of diminishing. And yet there are people to be found who think it is a mistake to have two Bishops where one can manage in any way to get over the ground! It is like some of our large and unwieldy farms, which would flourish better and yield double the crops they do if they were divided and had two men to work them instead of one.

Eusebius.

Missionary Notes

THE campaign conducted by the M.S.C.C. and the L.M.M. in the diocese of Rupert's Land was regarded as successful by the local authorities. Meetings were held in the different parishes by the members of the deputation—Canon Gould, Mr. R. W. Allin, Rev. G. E. Simmons and Rev. D. M. Rose during the week days in addition to the Sunday services. The principal meeting was held in St. Luke's Parish House, Winnipeg, when lay representatives from the various parishes of the city met together to consider the missionary situation. The meeting was preceded by a short service in the church when the Primate gave a splendid address. The following two weeks a series of men's suppers was held throughout the province which were in the main well attended and it is trusted will result in more liberal contributions, particularly on the part of the farmers who this year have been blessed with an abundant harvest.

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The executive of the M.S.C.C. met in Toronto last Friday. Of the out of town members, beside the Bishop of Huron who presided, there were present the Ven. Archdeacon Forneret of Hamilton, the Rev. Canon Snowdon of Ottawa, Mr. F. F. Miller, of Napanee, and Mr. Matthew Wilson, of Chatham.

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A very successful Missionary Institute was held on Nov. 22nd and 23rd at the Church of the Redeemer, Toronto, under the auspices of the diocesan M. P. and S. U. It took the usual form and practically all the parishes in the north and west of the city were represented. Some five study classes were organized, the leaders being Mrs. Griffin and Miss Cartwright, Professors Hallam and Boyle and Mr. G. F. Kingston, M.A. The conference leaders were Rev. C. V. Pilcher and Rev. S. S. Hardy. The afternoon addresses on Monday were given by Professor Cotton and Rev. C. J. James, the rector of the parish. On Tuesday they were delivered by Archdeacon Ingles and Rev. F. Wilkinson. Each evening a missionary meeting was held and both were well attended.

Monday evening's meeting was under the chairmanship of Dr. Cayley and Mr. L. A. Hamilton gave an exhaustive address on "Our Task in China," a field which he visited personally a year ago. Tuesday evening the Bishop presided, and the speaker was Dr. Boyle, who took up "Our task in Canada." The programme was arranged by Dr. C. H. Thomas, chairman of the diocesan committee. The local committee was responsible for the other arrangements, and to it, and its secretary, Rev. G. F. Saywell, the success of the conference is largely due. About sixty teachers and workers attended.

* * *

It is stated that Mr. G. F. Kingston, M.A., is likely to be the new secretary of the Anglican L.M.M. in succession to Rev. D. M. Rose. Like the latter he is a recent graduate of Trinity College, Toronto, and comes to his new work very highly recommended by the authorities there. If appointed, he will assume his new duties early in the new year.

* * *

The Rev. C. H. Hobart, senior missionary on the Canadian Labrador, diocese of Quebec, preached in St. Matthew's Church, Quebec, on Sunday, November 21st, prior to his departure for the scene of his labour, and appealed for support for the Labrador Mission. This mission comprises three hundred miles of coast line on the northern shores of the Gulf of St Lawrence and the number of people for whom the mission is responsible numbers one thousand. This winter, owing to the poor fishing in the summer months, starvation faces many families and in consequence a sum of money has been raised in Quebec to enable the missionaries to meet the needs. A plea was made for help for the general needs of the mission, owing to the fact that the W.A. is unable to help Labrador, a condition of affairs it is hoped can be remedied. More missionaries are needed. This year there is only one priest on the whole three hundred miles of coast. More buildings are needed, especially a house for the missionary. The mission boat needs a powerful engine. Conditions of life in the coast involve considerable hardship. In winter time the traveling is all done by dog sleigh and in summer time by boat. Subscriptions for this work may be sent to the Bishop of Quebec, Bishop thorpe, Quebec.

The Church in Canada

ALGOMA	MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA	RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA	MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY	RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO	RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA	RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON	RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON	RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON	RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN	RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY	RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER	RT. REV. J. R. LUCAS, D.D.	Chipewyan, A.P.H.A.
MONTREAL	RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE	RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA	RT. REV. W. R. CLARK, D.D.	Hamilton, Ont
NEW WESTMINSTER	RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA	MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO	RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont
	RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA	RT. REV. J. C. ROPER, D.D.	Ottawa, Ont
QU'APPELLE	RT. REV. McADAM HARDING, D.D.	Regina, Sask
QUEBEC	RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND	MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN	RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO	RT. REV. JAMES FIELDING SWEENY, D.D., D.C.L.	Toronto, Ont.
	RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON	RT. REV. I. O. STRINGER, D.D.	Dawson, Y

MISSIONARY BISHOPS

HONAN	RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan; China
MID-JAPAN	RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

CALGARY

The Rt. Rev. the Bishop of Mid-Japan will address a meeting in Paget Hall, Calgary, on Friday evening, Dec. 3rd.

The Bishop has arranged for a Quiet Day to be held on Tuesday, Dec. 7th, in the Pro-cathedral, for the clergy of the rural deaneries of Calgary and High River. It will be conducted by the Ven. Archdeacon Dewdney.

MOOSONEE

TIMMINS

The Bishop of Moosonee was the celebrant at the Holy Communion in St. Matthew'a Church on Sunday, the 25th after Trinity. His Lordship also officiated at evensong, the rectory being vacant at present. The town is doing very well at this time, owing to the mines being busy on development work, and there is consequently a fairly steady increase in population. There should, therefore, be an assured future for this church, which is one of the most northerly self-supporting parishes in the province. At present there is no other non-Roman place of worship in the town.

NIAGARA

PORT COLBORNE

The vestry meeting of St. James' Church, Port Colborne, was very well attended. The Bishop of Niagara was present and expressed his sympathy at the loss sustained by the congregation in the loss of their church by fire. He gave some very wise suggestions and advice gained by practical experience. The rector, Rev. D. Russell Smith, was chairman and Mr. E. P. Johnson, vestry clerk. It was unanimously decided to build on the old site a brick church costing about $15,000.

NOVA SCOTIA

Rev. R. A. Hiltz, of Toronto, secretary of the Sunday School Commission of the Church of England in Canada, and a former rector of St. Matthias' Church, this city, for whom there is always a warm welcome in Halifax, preached in All Saints' cathedral on the morning of Sunday, Nov. 21, a strong sermon on "Religious Education and the Place of the Home and the Sunday School in imparting that education."

A meeting of the diocesan executive of the W.A. was held on Thursday, Nov. 26, at the Church of England Institute.

On the afternoon and evening of Nov. 26 the Alexandra Society of King's College held in the Masonic Hall, Halifax, a Christmas sale by which $150.00 or thereabouts was realized. The Society, consisting of loyal churchwomen, and having branches throughout the provinces of Nova Scotia, New Brunswick and Prince Edward Island, has done much for the college, its zeal being highly appreciated by His Grace the Archbishop.

Dean Llwyd, who is chaplain of the Guild of St. Barnabas, is perfecting arrangements for a service in All Saints' Cathedral in memory of Miss Cavell, to which, together with all members of the nursing profession in Halifax, his honour the Lieutenant-Governor and the heads of the military and naval services have been invited and which promises to be memorable.

ONTARIO

Meeting of Leeds Rural Deanery

When arrangements were being made for the autumn meeting of the Rural Deanery of Leeds it was decided by the Rural Dean and secretary after consultation with the members near at hand, to make it of a special character this year.

Consequently the Bishop of Kingston was asked to be present and to deliver a series of addresses dealing with the work of the clergy amongst their people in relation to the problems caused by the war. This he consented to do. Accordingly at Lyndhurst, where the meeting was held at the end of October, almost every clergyman of the chapter was present. The necessary business was transacted expeditiously the first evening, and the second day given up to the special subject.

The Bishop delivered his first address at the Holy Communion at 7.30, dealing with the first call to re-dedication on the part of the clergy. His three subsequent addresses (1) looked back to the past work of the clergymen before the war, (2) dealt with the attempts being made to meet present conditions, and (3) suggested plans for the future to grapple with the needs being made manifest.

The clergy present requested him, if practicable, to put his addresses into print and send them throughout the diocese. This he has now done, along with a letter to be used by the clergy, and a form for binding together a band of intercessors throughout the diocese during the war.

The Rev. W. H. Towle read a scholarly paper on "The Christology of St. Matthew," which proved very stimulating and was greatly aprpeciated. There was a public service on the second evening at which the Bishop preached, emphasizing the call to repentance as a necessary preliminary for facing the claims of the present crisis.

OTTAWA

OTTAWA

St. Matthew's congregation has decided to contribute $100 a month to the Red Cross and Patriotic Funds.

Brotherhood of St. Andrew

St. Matthew's Senior Chapter held its annual meeting on Saturday evening, Nov. 20, 1915. The secretary read report on work done during the year, which showed that the service at the Home for the Aged had been conducted every Sunday, also the members of the Lay Readers' Guild had conducted 65 services, mostly in out of town parishes.

The officers elected for the coming year were as follows:—Director, J. P. Wadsworth; vice-director, C. G. Orton; sec.-treas., R. A. Neish; corresponding secretary, F. Dunn.

SMITH'S FALLS

The Bishop of Ottawa, Right Rev. Dr. Roper, made his first visitation of this parish for Confirmation on Sunday, the 21st. On Saturday afternoon he addressed a large gathering of the W. A. and on Sunday the services were—Holy Communion, 8 a.m.; Confirmation, 11 a.m.; evensong, 7 o'clock. In the afternoon the Bishop gave the half hour instruction to the rector's large class of adults and also visited and addressed pupils and teachers in the two Sunday Schools, preaching at the evening service. On Monday morning he celebrated and admitted to their first communion the fifty-two candidates confirmed the previous day. At the conclusion of the Sunday evening service his Lordship expressed to the church officials the satisfaction he experienced after having come in touch with so much of the Church life of the parish and taken part with them in all the beautiful services of the day. He highly appreciated the condition of the Church in this parish. The Bishop was accompanied by Mrs. Roper, who is honorary president of the Diocesan W. A. She met the auxiliary here and charmed and encouraged them by her gentle personality as by her loving words of help. Members of the congregation are congratulating themselves in that the Church in the diocese has over it so gifted a Bishop and his future visits will be anticipated with keenest interest. His Lordship left on Monday for the Montague Mission, where two churches were to be consecrated.

MONTAGUE

On Monday, the 22nd of November, the Bishop of the Diocese visited this parish for the purpose of consecrating the churches of St. John and St. Bede. The service at St. John's Church was held in the afternoon. The rector and wardens, Messrs. R. Prescott and W. J. Ford, met the Bishop at the entrance of the church, the petition being read by the rector's warden. The church was filled with devout worshippers who entered into the spirit of the beautiful consecration service. The Bishop congratulated the members on the beautiful church which was entirely renovated this summer and gave probable reasons as to why the church had not been consecrated before. The Rev. Canon Bliss, rector of Smith's Falls, acted as chaplain to his Lordship.

In the evening St. Bede's Church was consecrated. The rector, Rev. Robert Jefferson, and the wardens met the Bishop and the petition of consecration was read by the rector's warden, Mr. A. W. Fleming. This church has also been renovated during the year. In the course of his address the Bishop gave a sketch of the life of St. Bede, the great Anglo-Saxon historian and explained the place of the Church in the life of the parish. Mrs. Roper accompanied the Bishop and the members of the congregation had the privilege of meeting her. Special offertories were made for diocesan purposes.

QU'APPELLE

Deanery of Moose Jaw

The annual conference of the Deanery of Moose Jaw was held on November 18th, in the parish Hall of St. Michael and All Angels, Moose Jaw. Morning prayer was said at 7, followed by the Holy Communion at 7.30 a.m.

The members present at the conference were: Archdeacon Wells Johnson, Moose Jaw; Rev. Wm. Watson, rural dean, Milestone; Rev. J. Rees Jones, secretary, Moose Jaw; Rev. A. R. Canham, Avonlea; Rev. M. A. F. Custance, Pense; Rev. D. S. Carey, Rouleau; Rev. Canon Knowles, secretary of Synod, Regina; Rev. A. E. Burgett, general missionary, Regina; Messrs. F. H. Harrison and R. Brown, Pense; Ed. Taylor and H. Gabb, Moose Jaw; and Albert Randall, Truax.

The Archdeacon of Moose Jaw extended a hearty welcome to the rural dean and assured him of the support of the deanery. The rural dean made a fitting response, and then cordially welcomed the new clerical members, Rev. D. S. Carey and Rev. A. R. Canham.

The morning session was taken up with receiving reports from the various parishes, in which the prosperity of the present year was apparent in the encouraging financial statements made, which were in contrast to those of last year when the country was suffering so severely from drought.

At the afternoon session the conference heard addresses and recommendations from Canon Knowles, secretary of Synod, and from Rev. A. E. Burgett, the general missionary of the diocese, emphasizing the necessity for maintaining the missionary work of the Church. The need for more prayer and sacrifice was greater in consequence of the anxious time through which the Church and Empire are passing. The general missionary dealt with the problems of the prairie parishes, and especially urged the clergy to maintain the Church's work in the more isolated parts of their missions, especially the outside points in winter time, should not be closed entirely.

The conference came to a conclusion with evensong and an inspiring sermon by the Rev. A. R. Canham, rector of Avonlea, to a goodly congregation.

QUEBEC

The Call of the War

The Bishop is taking active steps to bring home to the diocese the call of the war and to carry out the Primate's recommendations in his address to General Synod. A pastoral letter was read throughout the diocese on Advent Sunday in order to bring the subject to the attention of the whole Church and to inaugurate the preparation for a combined effort to be made next Lent.

"Let us begin at once by making a right use of this Advent Season. Let us set before ourselves as objects to be aimed at,

"1. The cleansing of our lives from sin by a true repentance.

"2. Living a life more in conformity with the teaching of Jesus Christ.

"3. A closer walk with God in private prayer and Bible reading, in Public Worship and reception of the Holy Communion.

"I ask the clergy to give frequent opportunities for services of penitence, and intercession in connection with the war, and for Bible study, and also frequent celebrations of the Holy Communion with the special intention of more earnestly pleading the sacrifice of the Lord's death for the pardon and cleansing of national sins and neglect, as well as for God's help in the present need.

"I appeal to the laity to read and study the Bible, to attend the services, to bring others to Church, and to do their utmost in every possible way to co-operate with their clergyman in this movement.

"I ask the head of every household to unite with the other members of the family in daily prayer and intercession.

"In accordance with the proposal of the Archbishops of Canterbury and York, which also meets with the entire approbation of His Majesty the King, the First

Sunday of the New Year, Jan. 2nd, 1916, will be observed as a "Special Day of Intercession in connection with the war," and Friday, Dec. 31st, the closing day of this year, will be kept as a "Day of Self-Denial, and Penitence for the manifold sins and shortcomings whereof we are conscious as a people." This will afford a fitting preparation for the Special Day of Intercession, and our approach to God in the Holy Communion on that day, the first Sunday in the New Year.

"Then, later, when we come to the Church's great season of Spiritual revival, it is my wish that special *missions* be held during the first week or ten days of Lent in the chief centres of the diocese, and, as far as possible in every parish in the Diocese, then or at a later date. These "Missions" will constitute the culmination of our crusade for a spiritual revival in the Church, but we must begin now if our final effort is to have any permanent and lasting effect.

"Finally, brethren, it is my earnest wish that the whole effort towards moral and spiritual revival, which I urge you in the name of the Lord to make during this winter, shall be very practical. The spirit which should animate the effort should be that of reverent solemnity and intense earnestness.

"It must depend wholly for its blessedness upon the power of the Holy Spirit, and for that power we must depend on prayer and the sacraments. Let us one and all pray daily for the guidance and help of the Holy Ghost, that all may be done after God's will and to His glory. Let our motto be, 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.'"

QUEBEC

The Rev. R. A. Hiltz preached in the morning at Trinity Church on Advent Sunday.

Cathedral

The Very Rev. the Dean is holding a class for the study of the Bible and Prayer Book on Tuesdays in the forenoon, at the Cathedral Church Hall. The attendance has been very encouraging and the classes are open to all members of the church.

Trinity Church

The ninetieth anniversary of our church was commemorated on Sunday, November 21st. The Rev. E. J. Etherington, who was rector from 1896 to 1903, preached both morning and evening.

The annual men's banquet, under the auspices of the L.M.M., was held on Monday, November 22nd. Addresses were given by Rev. E. J. Etherington and the Very Rev. Dean Shreve.

St. Matthew's

The Junior Auxiliaries of the city held a united meeting in St. Matthew's parish room on Friday, November 12th. The Rev. C. R. Eardley-Wilmot gave an illustrated address to the children on Japan and Mrs. E. A. Dunn explained the objects of the Junior Auxiliary to those present. A considerable number of children were present.

The Parish Helpers' Association held a highly successful sale on November 17th.

MARBLETON

After serving seven years upon the coast of Gaspe, the Rev. A. T. Love has been appointed to the mission of Marbleton.

On Saturday evening, Nov. 14th, a large company composed of the members of the two churches in this mission, viz.: Marbleton and Dudswell, met in the church hall to do honour to Rev. Mr. and Mrs. Young on the eve of their departure for St. John, N.B., where Mr. Young has accepted a call as rector of the Mission Church of St. John the Baptist in that city. A very pleasant social evening was spent in the course of which Mr. C. H. Mann, acting as chairman, presented Mr. and Mrs. Young with a purse of money, as a token of the respect and esteem in which they are held by their parishioners. Mr. Mann dwelt upon the splendid results achieved during Mr. Young's ministry in this mission, and his timely interest in both old and young, especially the boy scout movement, the improvement in the church buildings and the financial condition of the mission, and of his splendid ministrations to the sick and bereaved. He emphasized the general deep regret prevailing throughout the mission over Mr. and Mrs. Young's departure, and closed his remarks by wishing them godspeed in their new home. In replying Mr. Young said he was deeply touched by the manifestation of good will shown Mrs. Young and himself, and expressed their deep gratitude for the honour of the evening and their regret at leaving. He also spoke on behalf of Mr. Love, his successor, for the same loyal co-operation that had been given him, and closed with best wishes for the welfare of the mission.

RUPERT'S LAND

On Sunday afternoon, Nov. 14th, a very interesting service was held in St. John's Church, Stockton, when the special preacher was the Rev. Canon Matheson, M.A., of St. John's Cathedral, Winnipeg. At the commencement of the service the canon dedicated a silk flag in honour of the volunteers who have left for the seat of action.

All Saints' Cathedral, Halifax, N.S.

At the evening services at St. Stephen's, Glenboro, Canon Matheson was again the special preacher, when he took for his subject, "The influence of the parish in its wider scope." Both services were fully choral and well attended.

SASKATCHEWAN

The executive committee of the diocese of Saskatchewan met in session Nov. 16th in the basement of St. Alban's pro-cathedral, the following being present: Bishop Newnham, Archdeacon Dewdney, Canon Matheson, Rev. J. I. Strong, Rev. A. C. Collier of the Emmanuel College at Saskatoon, Rev. A. Frazer of The Pas, Rev. Thomas Clark of Melfort, Rev. R. F. Macdougall of Duck Lake, Rev. H. Sherstone of Radisson, Rev. A. Cross of Star City, Rev. H. A. Edwards of Vermilion, Rev. B. W. Pullinger of Saskatoon, Rev. H. E. Wright of Coblenz, and Rev. J. Taylor. The laymen attending were H. A. Dawson of Melfort, P. H. Rhodes of Saskatoon, and A. E. Moore, Ernest A. Fox of Prince Albert.

The financial position of the diocese was the main subject of discussion, including the campaign for raising $25,000, the amount of the deficit. On this matter the deficit committee reported that about 5,000 circular letters were being sent to the members of the various congregations in the diocese, asking for sums varying from 50 cents to $25, according to financial standing. Sunday, November 28, was set aside for an explanation and appeal from the pulpits with regard to the deficit. Other business attended to and discussed was: deeds of lands for church sites, the diocesan magazine, stipends paid by parishes to their clergy, and funds by parishes to their clergy, and funds known as extraparochial.

TORONTO

TORONTO

The Bishop preached to a large congregation in St. Alban's Cathedral on Sunday morning on the subject, "Some Spiritual Lessons of the War." The sermon was the first of a morning course to be delivered by the Bishop during Advent. The text was St. Matthew xxiv, 42-44, and the subject illustrated by the war was that of the unpreparedness of the world for the coming of Christ.

The Bishop's Fund for the supply of Prayer Books to the Overseas Forces amounts to date to the sum of $642.20. Two thousand one hundred books have been sent for the use of the troops.

Anniversary services were held at St. Stephen's Church on Sunday. The preacher at the morning service was the Rev. J. S. Broughall, rector of Grace Church, and a son of the Rev. Canon Broughall, rector of the church for half a century, and who was unable to be present. The church was dedicated on Advent Sunday, 1858. At that time it was in the centre of a sparsely settled district and was called St. Stephen's in the Fields. Following the morning service the new parish house was formally opened.

The early morning service was attended by the 75th Battalion and the Mississauga Horse. Major the Rev. W. L. Baynes-Reed gave an address. The rector, the Rev. T. G. Wallace, preached in the evening.

Canon Howitt of Hamilton preached in the Church of the Epiphany, Parkdale, on Sunday evening, on "The Lord's Coming," and is delivering similar addresses in the same church every evening this week.

St. Paul's celebrated the first anniversary of the new church on Sunday.

Trinity College

The Students' Theological Society of Trinity College last Friday night discussed the new Draft Prayer Book. A paper was read by Mr. R. F. Palmer, L.Th., which was followed by several addresses by students chosen as speakers for the occasion. It was an open meeting, the Bishop of Huron being present as an invited guest, and Convocation Hall was well filled. Both paper and speeches were in criticism of the revision, some of them strongly so, a circumstance which the Dean of Divinity, Dr. Boyle, commented on in moving a vote of thanks to Bishop Williams, remarking that the student opinion of the College was not so one-sided as might appear from the discussion. Bishop Williams defended the new book, very ably describing and explaining the work of the revision committee, and correcting some wrong impressions. He congratulated the society on the success of the evening, remarking that the student orators "would gain wisdom," he hoped, before they left the College walls. The Provost briefly spoke, expressing the thanks of the meeting to the Bishop for his presence and for his unusually helpful address.

The Rt. Rev. The Bishop of Huron

Wyebridge Mission

On Tuesday the 16th inst., the Bishop consecrated the Church of Saint John, Tay. In spite of a severe snow storm the church was well filled and a hearty service rendered. The Bishop received the petition signed by some fifty of the congregation, and the title deeds at the hand of the incumbent, Rev. P. W. A. Roberts, and after thanking the donor, Chas. E. C. Newton, Esq., of Penetanguishene, for his generous gift, in his address indicated that men all over the world from the beginning of time possessed a religious instinct, that this instinct expressed itself in the erection of buildings for the worship of God. That the Lord had expressly promised to make his special abode in such buildings. That such was this particular building in which the congregation were at the time assembled, and that therefore those who at any time whatsoever made use of that building, would find it a Bethel, a house of God, a place where they might meet their Lord face to face.

Earlier in the day the Bishop had preached in the new Church of the Good Shepherd at Wyebridge.

Rural Deanery of East Simcoe

The quarterly meeting of the rural deanery of East Simcoe was held at Coldwater on Nov. 16 and 17, and a very profitable session spent. The Bishop was in the neighborhood and opened the proceedings with a quiet hour in St. Matthias' Church, after which the members adjourned to the schoolhouse where they were joined by delegates from neighbouring Sunday Schools who had been invited to attend the sessions on account of the prominence given to Sunday School work in the programme. The Rev. C. V. Pilcher, of St. James' Cathedral, Toronto, had been invited specially for the occasion and took a model lesson, illustrating his methods by blackboard diagrams, after which a Round Table Conference was held and much information derived from the interchange of ideas occasioned thereby. Tea was served by the young ladies' guild after which evening prayer was held in the church, the service being fully choral and well rendered by the choir; the Bishop preaching from the text, Phil. 3: 20, "Our Citizenship is in heaven, from whence also we wait for a Saviour the Lord Jesus Christ." The session next day began with a celebration of the Holy Communion and after breakfast assembled for general business of the deanery and to hear a paper read by the Rev. C. E. Clarke on "Confirmation and some of its problems." Mr. Clarke shewed from statistics which he had gathered that the age at which confirmation should be administered in country districts so as to produce the best and most permanent results was from 15 to 17 years. It was a difficult, though most desirable matter to keep track of the regularity with which the newly confirmed made their Communion; but in the discussion which followed three methods were suggested, each, however, having its objection. If the priest kept count himself he was apt to be inaccurate with large numbers and a person in the congregation ought to be otherwise occupied, while a card dropped into a box by the communicant on leaving the Church was found impracticable in a great many congregations. Regret was expressed that the first rubric in the Communion Service had fallen into desuetude.

Further Sunday School topics were discussed and a deanery S.S. Association established with the rural dean, Rev. J. R. S. Boyd, of Orillia, president, and the deanery secretary, Rev. P. W. A. Roberts, of Wyebridge, as secretary-treasurer, until the first general meeting, which is to take place a year hence. Luncheon at the rectory brought to a close a very pleasant country gathering. Coldwater with its beautiful stone church, spacious rectory and parish room, situated as it is in the centre of the deanery, on two railway lines, is admirably adapted to a meeting of this kind.

BRADFORD

Trinity Church

Advent Sunday was the fifteenth anniversary of the opening of the new church for divine service. The former building was erected 1851, destroyed by fire in the spring of 1900. The services of the day were of special interest. The Women's Auxiliary in connection with the congregation giving a solid silver communion set to the church and having it dedicated to the memory of Mrs. Morley, wife of Rev. Canon Morley, who was, previous to his removal to Toronto, rector of the church for over thirteen years. The Right Rev. Bishop Reeve officiated at the dedicatory service, and also preached. The Rev. W. Y. Creighton, M.A., rector of the parish, conducted the other services of the day.

The paten and the chalice are suitably engraved.

There was a large number of communicants. At the evening service. Rev. Canon Morley was the preacher. He took for his text "Thy Kingdom Come," with his usual clearness of diction, and fervent manner, he impressed upon the large congregation present many great Advent lessons, closing his sermon with these words: "On the chief event of this day you will not expect me to say much. I cannot trust myself to say much. This house of prayer stands here to-day a consecrated edifice largely owing to the onerous labours of Mrs. Morley, whose sole incentive was the greater glory of God. Her family fully appreciates this splendid and most appropriate memorial you have dedicated to her memory. St. Paul says, 'We also are compassed about with so great a cloud of witnesses.' If the strong personality whose memory you perpetuate in those holy vessels is numbered with those great cloud of witnesses, then how her happiness in paradise has been intensified by the services of this day, and what a satisfaction to you, and to us, that both living and dead have rejoiced together.

"We believe in the Communion of Saints. Your wish, I know, and our wish for her is, perhaps, best expressed in an ancient collect which I will repeat.

"'Grant, O Lord, that the place of waiting may be to the soul of Thy servant, perfect cleansing, light, refreshment—endless growth in divine beauty—The face of God transforming her more and more unto Himself for Thy sake O Blessed Jesu. Amen, amen.'"

NEWFOUNDLAND

Prohibition has been carried in the island by a majority of 400. It will come into effect on Jan. 1st, 1917.

Rev. James J. White, incumbent of Champneys (Trinity East) has been ill.

Rev. E. Clinch, of Salmon Cove (Conception Bay) has been elected rector of Spaniard's Bay.

Rev. H. Higgitt has been inducted rector of St. Paul's, Harbour Grace.

Canon White spent a week at Champneys, where he was called owing to the illness of his brother.

Rev. Rural Dean Pittman, of Trinity East, is doing occasional duty in Champneys' Mission during Mr. White's illness.

A battalion of the C.L.B. made their Corporate Communion at the Cathedral, St. John's, on Sunday morning, and attended evensong at 2.30, at which service Rev. H. Uphill was the preacher. About 300 members took part.

Rev. Fr. Hollands was one of the speakers at a meeting of the Patriotic Association in Carbonear last week.

The erection of a new Church of England High School at Trinity East has been begun. It will serve both Trinity East and Port Rexton. Each of those places has its own elementary school. The building will also be equipped for use as a parish hall. Some of the readers of Church Life may not know that the Church in Newfoundland has her own day schools, and that the basis of education there is the Gospel of Jesus Christ. Every religious denomination has its own day school.

Personal Mention

On St. Andrew's Day a presentation was made to Bishop Reeve of a violet cassock by the clergy of the city of Toronto. It was intended as a mark of affection and esteem, and the day was chosen because on it the Bishop entered the twenty-fifth year of his episcopate. The Right Rev. W. D. Reeve was consecrated Bishop of Mackenzie River on the Feast of St. Andrew, 1891. In 1907 he resigned to become assistant Bishop in the diocese of Toronto and it is hoped he will long be spared to continue as such. He possesses the confidence and love of both clergy and laity, who greatly admire his simplicity and earnestness. The completion of his twenty-five years work as a Bishop will, no doubt, be marked in a fitting manner.

The Rt. Rev. W. D. Reeve, D.D.

* * *

Rev. H. M. Langford, rector of Listowel, has been invited to the vacant charge of St. John's, Berlin, and has accepted. Mr. Langford's work in his present parish is very highly spoken of by the local press of Listowel, and his ministry in Berlin promises well.

* * *

Quite a tribute was paid Canon Scott by the Poets' Club of London the other day. The members were discussing the influence of the present war on poetry and the general conclusion was that the war had brought forth little really striking poetry, but several members instanced as a notable exception the work of Canon Scott, of Quebec, now serving with the Canadian forces, who has contributed several striking poems from the firing line.

* * *

The Rt. Rev. Cecil Boutflouer, Bishop of South Tokio, Japan, was the guest of the Rt. Rev. the Bishop of Ottawa and Mrs. Roper last week.

* * *

The Rt. Rev. C. P. Anderson, D.D. Bishop of Chicago

The Rt. Rev. C. P. Anderson, Bishop of Chicago, was in Toronto on Sunday, preaching at Convocation Hall and St. Paul's Church.

* * *

The Bishop of Columbia has appointed the Rev. J. H. S. Sweet, rector of St. James' Church, Victoria, as Ven. Archdeacon of Victoria. The appointment, which has given very general satisfaction, elevates to the archdeaconry one of the best known clergy of the diocese. For it was in 1895, in succession to the present Bishop of Columbia, who was then rector of St. James' Church, that Mr. Sweet came to take charge of the parish with which he remained for the past 20 years. As clerical secretary of the Diocesan Synod Mr. Sweet also has taken a very prominent part in the affairs of that body for several years, his services being much valued by all his colleagues, both clerical and lay.

* * *

The Very Rev. Dean Starr, of Kingston, was in Ottawa last week, the guest of the Ven. Archdeacon and Mrs. MacKay.

* * *

The Rev. M. Latouche Thompson, immigration chaplain, has returned to St. John, N.B., the work at Halifax this winter being under the supervision of the Rev. H. W. Cunningham. In this time of war there is ample scope for the work of our port chaplains among the returning wounded soldiers.

* * *

The congregation of St. James' Memorial Church, Kemptville, Ont., has extended a hearty vote of thanks to Mr. John H. Curry, a member of the congregation, who recently made a gift of $1,000 to assist in paying the mortgage on the Leslie Memorial Hall.

* * *

Miss K. F. Sadler, of Hamilton, is the new president of the Daughters of the King.

* * *

The Church has lost a staunch member and St. George's, Kingston, a devoted attendant, in the death of Mr. D. Stewart Robertson.

* * *

The degree of Doctor of Divinity has been conferred by Trinity College, Toronto, upon the Rev. R. C. Blagrave, rector of Christ Church, Belleville, Ont.

* * *

The marriage of Miss Marjorie Gordon Lofthouse, only daughter of the Rt. Rev. the Bishop of Keewatin and Mrs. Lofthouse, to Mr. Walter Harold Briggs, of Saskatoon, took place on Tuesday of this week in St. Alban's Cathedral, Kenora.

* * *

On Wednesday, December 1st, two new canons were installed in the Cathedral of Quebec—the Rev. G. T. Harding, who for many years past has served the diocese in various mission stations, and the Rev. Jas. Hepburn, now rector of Stanstead, who for a long period was rector of Richmond. Both priests, by the faithfulness of their service, extending over many years, are eminently deserving of this honour.

* * *

Parishes which are, in some cases with no little sacrifice, dispensing with the services of their clergy for a time in order that they may serve their Church and their country as chaplains at the front, will be interested in a number of changes that have recently taken place among the Canadian chaplains.

* * *

Major the Rev. Canon Almond is now at the western front.

* * *

Capt. the Rev. C. V. Lester is posted for Shorncliffe.

* * *

Capt. the Rev. R. B. Day, formerly of Christ Church, Vancouver, goes to the Canadian hospital in Serbia.

* * *

Capt. the Rev. Robert J. Shires, of Lundbreck, Alta., in the diocese of Calgary, goes to Bramshott.

* * *

Capt. the Rev. G. A. Wells, of Minnedosa, who has been at the front for ten months, has been transferred to Shorncliffe.

* * *

Capt. the Rev. A. B. Payne, of St. Michael's, Moose Jaw, has also been transferred to Shorncliffe and will soon return to Canada.

* * *

Chaplain Rev. A. C. MacIntosh, Fort Erie, Ont., has gone to No. 1 Casualty Station in France.

* * *

Rev. Bruce Taylor, rector of St. Paul's Church, Montreal, who has been chaplain for the 42nd Regiment at the front, is returning home.

* * *

The Rev. A. B. Ronald, who laboured in Qu'Appelle diocese for five years and has lately been acting as a military chaplain at Rouen, has been elected incumbent of Smallhythe, England.

* * *

Rural Dean R. Herbert, rector of Preston, is to be chaplain of the 111th South Waterloo Battalion, now being raised by Lieut.-Col. Clarke at Galt.

* * *

The Rev. J. C. Dixon, of Coe Hill, Ont., has resigned his parish and enlisted with the 80th Battalion as a private.

* * *

A Napanee correspondent writes: "We were delighted to hear a short time ago, though indirectly, about our former vicar-captain, Rev. W. E. Kidd. He was made senior chaplain of the 4th Brigade which is in France at present, but before leaving England he was acting chaplain at the hospital at Cliveden for a few weeks and was offered it permanently as long as the war lasted, but he did not wish to leave his men, so went to France with them.

"Then, again, we heard good reports of his work as chaplain and that he was the right man for the very difficult position that a chaplain has to fill.

"Rev. A. H. McGreer, a Napanee boy, is doing good work also as chaplain at the front."

Obituary

Rev. Canon John Ridley, with a record of twenty-nine years' service as rector of Trinity Church, Galt, and one of the best known clergymen in the Diocese of Huron, passed away on November 25th after only a few days' illness, in his seventy-first year. Till about a week ago he was performing his usual duties, but from a severe cold peritonitis developed, and the end came so quickly that the news of his death was a distinct shock to the community.

Canon Ridley was born in Cambridge, England, but as a young man came to Canada, where he received his education. He first entered the Methodist ministry, but within a short time was admitted to the Anglican ministry, and his first charge was as curate in the Cathedral of Quebec. On October 6th, 1886, he became rector of Trinity Church, Galt. For nineteen years he was Rural Dean of the county of Waterloo, and during his incumbency missions at both Preston and Hespeler, since developed into self-supporting churches, were organized. He also ministered occasionally at Ayr, where a new church was recently opened. He was made a canon of the diocese when he relinquished the position of Rural Dean.

As a citizen Canon Ridley was one of the foremost men of the community. He was noted for his good works and his unostentatious but generous charity. As chaplain of the 29th Regiment, Highland Light Infantry, he took a deep interest in the welfare of the soldiers.

The funeral was conducted with military honours in recognition of the position he held as chaplain. The Bishop of Huron, Rural Dean Herbert, of Preston, and Rev. J. W. J. Andrew of St. Thomas, assisted in the service.

His second wife (nee Edith Thompson of Ingersoll) and two-year-old son, Jack, survive.

* * *

The parish of Cataraqui, Ont., was saddened on the evening of October the 19th when the news was spread among the people that their beloved rector, Rev. Joseph Elliott, had passed away.

For two weeks previous to his death Mr. Elliott was confined to his room, but few thought that his illness was of so serious a nature. It was hard to realize that he, who had been with them Sunday after Sunday and had celebrated with them the service of Holy Communion on October 3rd, had gone from their midst.

Mr. Elliott was a graduate of Trinity College and had spent thirty-eight years in the ministry. During his ministry he had laboured for Christ in the parishes of Cornwall, Vankleek Hill, North Augusta and Cataraqui. Twelve years ago he moved to Cataraqui with his wife and family. They now mourn the loss of a loving husband and father. Many tokens of sympathy were tendered the bereaved family, among them was a well filled purse and a letter of sympathy, signed by the wardens, John Heaton and Barth Lancaster, to Miss Helen Elliott, who had been a faithful organist for a number of years.

Word Puzzle

Answers to "A Navy of Words" in our issue of Nov. 18th.

By the Rev. P. L. Spencer

1. Friendship.
2. Township.
3. Worship.
4. Churchmanship.
5. Citizenship.
6. Membership.
7. Speakership.
8. Apostleship.
9. Scholarship.
10. Stewardship.
11. Chairmanship.
12. Courtship.
13. Statesmanship
14. Hardship.
15. Heirship.
16. Apprenticeship
17. Penmanship.
18. Partnership.
19. Kingship.
20. Airship.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a oroof of good faith.

COUNCIL FOR SOCIAL SERVICE

To the Editor, Church Life:

Dear Sir,—The Bishops are appointing the representatives for the Council for Social Service under the new canon, No. XIV, adopted at the late meeting of the General Synod. The primate has also appointed as representatives from the Church on the Social Service Council of Canada, the following, viz.:—The Bishop of Montreal, the Bishop of Toronto, the Bishop of Kingston, Rev. Canon Tucker, Rev. R. L. Brydges, Archdeacon Ingles, Mr. Matthew Wilson, His Honour Judge Ermatinger, Dr. T. Millman, Dr. A. A. Weagant, and as substitutes the following:—The Bishop of Huron, the Bishop of Ottawa, Archdeacon Dobbs, Canon Plumptre, Dr. N. W. Hoyles.

It is to be regretted that the Canadian Church has not yet paid its full quota for the year 1915 (viz. $250) to the funds of the Council. There is on hand at present $118.00, leaving $137 still to be raised before the annual meeting which will be held on Tuesday, Dec. 28th. The amounts still due from dioceses are:—Calgary, $10.; Edmonton, $10.; Fredericton, $25.; New Westminster, $15.; Niagara, $35.; Nova Scotia, $40.—$135

I am glad to say I am no longer secretary-treasurer of the committee on Moral and Social Reform, the Rev. Canon Tucker is now acting secretary until the meeting of the Council. I am, however, responsible for collecting the balance due for the Social Service Council of Canada until the close of 1915, and would be glad to receive the amounts due from dioceses.

Chas. L. Ingles.

THE PRIESTS' SWORD

To the Editor, Church Life:

The Rev. Dyson Hague, in your last issue, has written words which every Christian will endorse, be he High or Low Church. I refer to his words upon the great need of prayer at this present time. If the Anglican clergy, unlike the French and Italian priests (40,000 of whom are in the fields of battle) must be noncombatants, then at least they should be on their knees a great deal more than they are. And I am frank enough to say the Anglican clergy are not praying as they might be praying. How do I know? Well, if I am living 500 miles away, I am visiting in Canada now and then for weeks at a time. The good parsons visit enough. Oh, yes, they pull enough door bells in the course of a week. One good fellow showed me his visiting book a few weeks ago and was, I thought, rather inordinately pleased with himself because he had paid 6,000 calls in so many months. All very well, dear boy, I replied, but what were the Psalms about to-day, or the lessons? Eh? What? Ah! don't you think then, we answered, that you would have been just as well employed if you had pulled, or pressed, a few less door bells and rung the Church bell (as your Church of England "Preface" advises) a little more? And better still, would it not be a little more Christian and primitive (Acts 2: 42) if the Holy Communion in these trying days was administered a little more frequently? I do not care whether the celebrant wears a chasuble or a long surplice, has candles burning or not—nor do I suppose Almighty God would make a point of the "clothes of religion." But ornate or simple the Holy Communion should be far more frequently celebrated than at present is done. What can parsons say to this, viz.: the greatest military layman in England goes every day to Holy Communion in a little church not many stones throws from his job at the War Office. And every man is familiar with the splendid Christian precepts and moral code which this devout Churchman, Lord Kitchener, has given to the soldiers.

Yes, what the Church of England needs is prayer, and then prayer, and more prayer and less talkee-talkee. How any priest of the Anglican Church can look in his own face in the looking-glass of a morning when his country is at war, and such war at that, and his laymen up early and at work and he, the rector, not at his church at least twice a day, beats me. A few weeks ago in Toronto we were showing an American friend around the city and tried every door of one of the largest Anglican churches, but all doors were tightly shut. Our comments were not complimentary. Said our Yankee friend, "I thought there was a rubric or something ordering all English clergy to say daily the morning and evening prayer?"

"There is," we replied, "but apparently lots of these chaps are afraid of getting too familiar with the Liturgy and Holy Scripture." That "more things are wrought by prayer" seems to have escaped their notice. Oh! you dear parsons, you can fool away more valuable time than any other class of men we know. And at the Great Day "what have you done with your time" will be rather a general question for many of the cloth to answer. Visiting is all right in its way if it doesn't degenerate into coddle and small talk, but visiting the Lord would often be far more profitable. Just think of the wonderful results there would be if all the Anglican clergy, orbis terrarum, opened their churches for even the daily offices to say nothing of the Saviour's one service of *this do.* Even from a human standpoint the effect would be good, viz.: the man in the street would not be able to say quite so many sarcastic things about the "nice, easy, gentlemanly job." What God would do for us if we were all at our posts I leave to common religious intelligence. Get busy, gentlemen, and say your bounden orisons.

John F. Milbank, D.D.
(Archdeacon).

Nov. 24th, 1915.

No One at Church

(*Found among old papers and contributed*)

ONE Saturday morning I had availed myself of the privilege of private prayer within a beautiful old church, but upon rising from my knees and gaining the door, what way my astonishment to find it locked and no one within call to come to my assistance. The woman who cleaned the church would, no doubt, soon come in to prepare it for Sunday's worship, so I reconciled myself to my position and returned to my seat and my meditations. After a time, becoming somewhat weary, I collected some cushions, and, resting more comfortably, enjoyed the stillness and repose.

But soon it seemed that already I was present at an early celebration for which I had prepared. I thought that it was Sunday morning, the priest was at the altar, and I had a consciousness of keen regret at the fewness of the worhsippers, six in all—a priest on his holiday, a young couple (husband and wife), a doctor from a neighbouring village, a young servant girl and one poor old woman.

It was a large, well taught parish, yet there was present none of the leading people, none of the business men, none of the farmers, none of the candidates at the last confirmation.

My own thoughts certainly seemed to wander, quite without any check (perhaps I was following up the train of thought of all those lost opportunities) when I felt a hand placed across my eyes and heard a whisper in my ear of "Judge not. The scales shall be removed from thine eyes. Behold!"

Was it the touch and voice of an angel? I bent low in trembling humility and awe. Venturing presently to raise my eyes, great was my astonishment at finding the hitherto empty church full of living beings. At the gates of the chancel stood two angelic sentinels, their white, glistening raiment contrasting with the rich tints of the painted windows. Above the altar, high up in the vaulted roof, were myriads of cherubims; round and about the altar were groups of angels holding "golden censors" with incense therein, "which they offered up with the prayers of all the saints, ascended before God out of the angels' hands."

This was not all. Near at hand I saw mysterious angelic forms mixing with a crowd of worshippers I had not seen before. The latter was somewhat shadowy and indistinct, but it was gradually revealed to me that they were linked in some way to the six worshippers already referred to.

When looking at the little servant girl more closely, I observed she was leading by the hand one who, I concluded, was her sweetheart: he seemed clad in the uniform of a soldier then fighting on the veldt; and for an instant I seemed to catch a glimpse of an ambulance and the red cross of the attendants; and by the other hand she led one who I fancied might be a dearly-loved brother. By his garb I supposed him to be a factory hand, amid, perhaps dangerous surroundings, and as she reverently entered the

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chancel, the little maid seemed to take these shadowy but much-loved forms to the foot of the altar, and I seemed to hear her cry:

"And then for those, our dearest and our best,
By this prevailing Presence we appeal:
Oh fold them closer to Thy mercy's breast,
Oh do Thine utmost for their soul's true weal:
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere."

I noticed that the chancel was crowded by quite a motley throng. The visiting priest had gone up first to communicate and he was earnestly commending all his parishioners—toilers in a manufacturing city, gaunt, harsh looking men, poorly clad women, and little sickly children—truly all sorts and conditions—and his guild-workers, his choir, and his sick. He took them all and he laid them down before the altar, and he remembered, "He helpeth them to the uttermost who comes unto God by Him."

The doctor had brought the sick, and the dying, and the cases which were perplexing him: and also the households he visits to whom he longed to breathe a message of peace and unity, but found it a task too difficult and delicate.

Then I turned and saw the young husband and wife, and they brought with them two curly-headed, golden-haired darlings, just clinging around their parents' knees and these they presented at the altar steps, in mutual blessing, faith and joy, for the blessings on their wedded life of love and happiness.

And lastly came the old woman, hobbling up to the chancel steps: very poor and very feeble she appeared; but what was that crowd attended her. First an old bedridden husband, then a string of middle-aged sons and daughters, respectable hard-working people they appeared, and a cloister of grand-children of all ages and conditions, winding up with one little baby girl of the fourth generation—very dear to three grannies' hearts. And the old lady knelt with difficulty, but her wrinkled face was illuminated with holy love and joy and she brought all her worldly treasures and laid at His feet who accepts our meanest gifts and hears our humblest prayers, especially when offered Him with "Mystic sweet communion." And I thought of holy Job, who rose up early in the morning and offered burnt offerings, according to the number of them all, thus did Job, continually.

The mystic service seemed to end, the shadowy forms melted into obscurity, the worshippers melted away and I knelt on in silence with the angel guard still around the altar—realizing that virtue from the precious Blood extends far and wide, "for there is no restraint to the Lord to save by many or by few.

And while I thus pondered over this wondrous revelation I heard the key turning and my friends coming to release me—but following the example of the Blessed Virgin, "I kept all these things and pondered them in my heart."

EXPERIENCES OF CHAPLAINS

The "Quiet" of the Western Front

THE Rev. C. T. Bernard McNulty, vicar of Holy Trinity, Leamington, England, in a letter to his parishioners (as reported in the *Guardian*) writes that the War Office had not consented to his returning to his parish. He goes on to say:—

"In the gathering dusk of evening I can hear the steady tramp of feet and the sound of English voices singing a song, set to a familiar tune. The companies, each followed by stretcher-bearers, march with intervals between, for the road is exposed to shell-fire. These are the soldiers from the Midlands, the lads of the Western Front, on their way to relieve their weary comrades in the trenches. Quickly the darkness falls, nearer they draw to the front lines, and now their song is hushed: the silence is only broken by the heavy boom of artillery, by the crack of the rifles, and the rattle of the machine-guns. Silently they grope their way up the communication trenches, the darkness of the night now and again relieved by the German and English flash-lights, glowing for a moment like stars in the sky, or by the flashes from gun-fire. Now all heads are bent. Our boys have reached the front trenches, the enemy is but a few hundred yards away, exposure above the sheltering paraphet means in all probability death. For days and nights they will hold that trench: think of the nerve-racking strain, hourly keeping watch and guard against an attack from those lines of German trenches opposite, an attack which might come at any moment, frequently flinging themselves down, to escape the shattering shell or the even more deadly aerial torpedo, and always there are some poor boys who do not escape. This, my readers, is 'the quiet of the Western Front'. . . I leave the battery and go into an advanced dressing-station in a mined village; practically every day the shells fall so close to it, yet mercifully so far it has been spared, but even while I am there a soldier is carried in with a fractured thigh, just hit by a stray bullet whilst standing outside in the street; in a little outhouse near by a silent figure lies, another soldier-boy, cut off in his early prime whom I have come to bury; but 'it is all quiet on the Western Front!' I ride in a van ambulance, I watch a score of wounded sufferers lifted on their stretchers out of Red Cross wagons; they may not stay in that ambulance for more than a day or so; quickly they must be hurried on to a base hospital, to make room for others! These are every-day occurrences; it is only 'the quiet on the Western Front!'"

Remembering the Mid-Day Bell

The Rev. A. T. Arthur Naylor, of Pudsey, England, who has been for the past eleven months acting as an Army Chaplain at the Front, and who is now home on furlough, preached on a recent Sunday in the parish church to a large congregation.

He said he stood before them a living testimony to the wonderful mercies of God, Who had guided him as he paid his visits from battery to battery of artillery, through a tornado of enemy shell-fire. He had protected him when at Houplines where all his burial-grounds were marked down by enemy machine-guns and rifle batteries. Had we yet fully realised that there had been mercies of God in this war for us collectively? Did God really send His angels at Mons? Did He fill the breach when the foul gas made a rent in our lines at Ypres salient, when the French Colonial troops fled on that awful night of the 21st of April? Did God save Calais on that night? He would that he could for a moment take them back to that ghastly night, when gas and shell were making the village of St. Julien untenable. The yellow cloud had sent the Zouaves hurtling past them. The brave Canadians faced the massed hordes of the advancing foe until reinforcements arrived. St. Julien was filled with gassed and wounded soldiers, the streets were lined with poor fellows. Let his hearers try to picture the scene of the gas suffused area, with shrapnel still raking the village packed with men raving for water, men dying as they groaned out their last message for a loved one, with an advancing pitiless foe. Was it not a mercy that the half-million Germans, supported by their eight hundred odd guns did not break through to Calais that night? The existence of the British Empire was dependent upon the individual acknowledgment of the mercies of God; the lives of the boys at the Front were hanging largely upon that thread. Especially he would ask for their prayers at mid-day when the bell tolled at St. Eloi. One day an officer, realising that the boys had about come to the end of their powers of endurance, shouted at noon, "Remember, boys, that they are praying for us at home, just now; the bell will be ringing for it." Those men held that trench through many a day after that, and he heard that daily they remembered that the bells were ringing at home.

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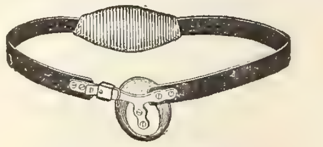

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Women's Work and Social Service

"WHAT can I do to help to win the war?" We are all asking ourselves this question; if we are not asking it, we ought to be. The answer, of course, depends partly on the individual; one's power of helping is conditioned to some extent by one's capacity and opportunities. There are diversities of gifts, here as elsewhere; but there are some ways for all of us.

Take recruiting. We can, personally, encourage recruiting—not certainly by persecuting or abusing individuals; the white feather policy, even when free from cruel or false insinuation—as with a man who has been rejected as unfit—has really nothing to recommend it. But there are right ways of helping, — of helping one man to the decision, of helping another to resist the reaction which often follows a decisive step. No one should be able to have any doubt as to your own attitude of mind; no one should be able to be in doubt whether you are halting between two opinions about, for instance, young B—— next door, who gave up such really excellent "prospects" to enlist; or about F—— who abandoned his college course midway instead of waiting till he had secured his degree; or even about A—— the only son of his mother; all of whom saw the "plain and glorious duty" and were quick to follow where it led. You can contribute your conviction that they did right. Did you ever hear of the woman who, when news came that a neighbour's son had fallen in action, said, "It serves him right; he should have stayed at home." She may have had great virtues in private life, yet she shewed herself not only the enemy of her country but the enemy of the higher ends of life. Morally she was, as it were, colour-blind.

* * *

Everyone of us is called to the effort to form a right opinion, part of which is to refuse utterance to "scare" reports and pessimistic forebodings. It is all very well to talk about "facing facts." That is our duty when we know what facts we have to face; but it is not our duty to put the gloomiest construction on everything known to be a fact; still less to dignify as fact every vague rumor, every wild headline, which very likely record only gossip or conjecture. "It's not the thing we don't know that's the trouble; it's the thing we know that isn't so." Nor is it our duty to pass judgments possible only for those who have the facts before them, and possess the knowledge for a right interpretation.

Why, for instance, should it be assumed by anyone that recent criticisms of the Headquarters Staff in France are true and the disclaimers of them untrue? Why talk or think as if in our history, criticism and recrimination during the conduct of a war had been unknown until to-day? A study of the past is often a good tonic; it will show that while there has always been something to awaken the "gloomy joy" of the pessimist, the pessimist himself is no new phenomenon, but has been always with us. Hilaire Belloc, whose calm judgments, set forth in his weekly war summaries, are a very notable public service, says in this connection:—

> "It is the business and duty of everyone who desires to help by the formation of a sound judgment (and the momentum of a million such judgments constitutes the sanity of the state) to write that phrase down and say it is the exact opposite of the truth."

(The phrase in question was the statement that "it is not possible to exaggerate the importance of the German invasion of Serbia," and Mr. Belloc proceeds to demonstrate his conviction that it is possible to exaggerate the importance of it.) It is good to realize that you—that I—are individually called to help in forming this "sound judgment." It is good, therefore, to try consciously to realize what we are fighting for—we peoples of the British Empire—we peoples of the Allied races—that it is for freedom, fair play, justice, honour, home, for the rights of the weak, for all the things which we really care for, which are of the last importance to us. Do not let us be deluded or delude ourselves with falsehoods as that it is "England's duty to defend us, not our duty to help her," or that "It is England's war, not Ireland's war," not "Canada's war"; but let us realize that it is of choice as well as of necessity—of necessity as well as of choice—that we are standing in the same line with her. Standing together, fighting together, working together, and please God winning together, in behalf of the things which we have learnt from her to value more than life. "Is Imperialism worth while for Canada?" Is any one interested in discussing this question at present? I think some people are seriously discussing it now, and rightly. This is the time to discuss it, because we are realizing, many of us for the first time, perhaps, what the Motherland stands for, what the Empire stands for, what we stand for, so that if this question is working in our minds, if we have not settled it, now is the time to think out the answer and come to the decision.

* * *

Then there is much we can do in what is called a "practical" way. Most of us like to use our hands, and there are many needs which they can supply. If we cannot make any of the things needed, we should lose no time in learning. In the pamphlet on war work issued by the National Relief Committee we learn that

> "Flannel shirts, pyjamas and hospital suits are never over-stocked, but the garment most in demand is socks. Kit bags are also always in demand and well-made surgical dressings."

Patterns and instructions can all be supplied from the headquarters Red Cross Society (77 King street east, Toronto), or through the local branch.

> "So that every working party in Canada should be able to make and pack its contributions correctly, so avoiding waste of time and valuable materials."

It is hardly necessary to remind ourselves that subscribing to the war funds on as generous a scale as possible is one of the most necessary forms of help, but most of us find it rather cold work to do all our giving in quite so impersonal a way, and we feel the inner necessity of supplementing our contributions by the dedication of such time and skill as we possess to making supplies.

* * *

"*The Urgency of Economy*" is discussed by Professor Wrong of Toronto University in a letter to the papers of November 20th—a striking letter which we should all do well to study, even if we cannot accept all its conclusions.

> "Two things are vital: the population, including the armies, must be fed and clothed, and if we are to win the war, the equipment in fighting material of our armies must be kept at the highest possible point of efficiency. Nothing else is vital."

He points out that social life here in Canada is almost normal, and that many public enterprises are being carried on which, while useful, are not at present essential and which absorb a great deal of power in the shape of money and of human energy, thus diverting it from the main task. "We ought to try to finance the great purchases of munitions which are making this country prosperous in spite of the war." He concludes that "We are spending too much money ourselves and do not realize how much we could be saving."

Under the head of private expenditure he includes expenditure on servants, on building houses, on furniture, pianos, motors, etc., on presents, traveling and amusements; on clothing and on food, and urges the careful scrutiny of all expenditure with a view to wise economy. Many of us must of necessity economise, even though it may not enable us to save; others must determine in what direction they will spend, and where they will save—how much, for instance, is to be spent in the old round, for things we always used to imagine we had to have, but with which we now realise we could have dispensed. Many of us are learning that

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> "The gods are just and of our pleasant vices make instruments to plague us."

In times of peace we never thought much of duty in connection with spending; by our thoughtlessness or self-indulgence we have been building up useless or at least superfluous industries, and we are hampered now by the question of responsibility. We helped to call them into existence to supply our demands, and while we have perhaps ceased to care now for what they supply, we may feel it impossible to boycott them entirely. With regard to clothing, however, we have this way of escape: the *Secours National* and other relief societies will thankfully make use of clothing in the making of which we can give employment to those who would otherwise be making new things for ourselves.

These questions and others like them have to be faced and thought over and answered individually. We must study how to free our energies from unnecessary tasks and devote them to the support and prosecution of the war, for in Professor Wrong's words—

> "If we lose the war, nothing that we have will possess any real value, for we shall be an enslaved people; if we win it, as we must, energies freed from the strife will be available to reconstruct our material fabric. . . . Not a moment should be lost in facing with resolution the stern future which confronts us."

* * *

Whatever economies we are called to, we must not forget the needy children, especially at the children's time of Christmas. The *Star's* Santa Claus Fund, now being accumulated, will be administered through the city churches, charities and settlements, and every contribution given to it will help in making Christmas for one of the children. The Santa Claus Association aims to ensure a gift to every needy child in Toronto not otherwise cared for. Last year 2,783 children were remembered by it who were not looked after by any other agency. Every case is thoroughly

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investigated, and after endorsation, the letters to Santa Claus are handed over to the persons who have undertaken to personate him by meeting the requests of the children. (The secretary is Miss F. May Simpson, telephone Main 4600; office, 47 St. George street.) This is the very thing for those who value the "personal touch" in their gifts.

HONOUR BRIGHT.

A PRAYER

(Contributed)

LORD God of Light and Glory,
In Thy Thrice-Holy Name
We bow the knee, adoring
The Love that overcame.
In us Thy Name be hallowed,
Thy kingly law fulfilled,
On earth as in Thy Heaven
Loved and obeyed and willed.

O Christ, Incarnate Saviour,
May we in meekness dare
To thank Thee that Thou call'st us
Thy Calvary to share?
With suffering crowned, Thy Manhood
From Manger and from Cross
Has conquered, routed, triumphed,
Through anguish, shame and loss.

And now Thy glorious Wound-prints
On outstretched Hands we see,
As from the Rood Thou leanest
To draw us up to Thee:
To some—pain past all thinking,
To some—grief past all speech,
O lift them, hold them, calm them,
Whisper Thy love to each.

Dear Lord, our sins have wounded
Love past all love, all thought;
Yet Thine the cause we pray for,
What Thou Thyself hast taught.
O Triune God, we thank Thee
That, as this year has run
Its course, our bitter trial
Has welded us in one.

Our widely scattered peoples,
All one, the cause Thine own,—
Our allies firm and faithful,
Through horrors yet unknown,
Fight with both men and angels,
With Satan's dark array,
Oh guard, forgive, absolve us,
And fit us for the fray.

In this dread hour of darkness,
Father of Lights, serene,
Look down, direct and save us,
O Lord of Hosts unseen.
Oh may St. Michael aid us,
Prayer from each warrior Saint
Win for us patient courage,
And valiant self-restraint.

O God, Illuminator,
Enlighten and inflame,
Till all our allied nations
Fight *only* in Thy Name.
Rule our united counsels,
O Father, King and Head,
Our every need Thou knowest,
"Give us our daily Bread."

O Trinity most holy,
O Unity of Might,
We humbly pray for pardon,
For tempered will, clear sight;
We feel the awful Tempter
Inspiring lies and hate,
"Accuser of the Brethren,"
With evil joy elate.

Most dear and blessed Father,
We urgently implore
Thy strength against the Evil
We dare not quail before.
And Thou, our Lord, Life-Giver,
Celestial insight give
To know each dark temptation,
Refuse, stand firm, and live.

As Christ through ranks of Angels
Ascended to His Throne,
And His victorious Manhood
Claimed every power His own,
Oh grant His Church united
With Him, through Him to plead,
To use His power, and in Him
By Thee to intercede.

O God of Strength and Beauty,
Of holy Light and Life,
In pity for our weakness
Grant hope to end this strife.
E'en though in wrath Thou scourgest,
We know Thy Love Divine,
From every pang Thou sendest
The keenest pain is Thine.

O Judge, O God Incarnate,
Grant us to win—for Thee,
And through Thee, as Thou wouldest,
To triumph righteously.
Thy Will, O Holy Father,
Thy Will, O Saviour Son,
Thy Will, indwelling Spirit,
In us, by us, be done.

Lord, when Thy Church is kneeling
Before Thine Altar Throne,
Receiving Life Supernal,
Life Infinite, Thine Own,
Grant her such close communion
That, all her will set free,
Her prayer may be prevailing,
Her strength and sympathy.

O Unity of Glory,
O Trinity of Power,
O "Grace and Truth" eternal,
Still us in this dread hour.
Thy perfect love surrounds us,
Thy will be done in fight,
And trust we as the Angels,
Knowing Thy Will is right.

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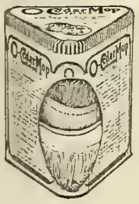

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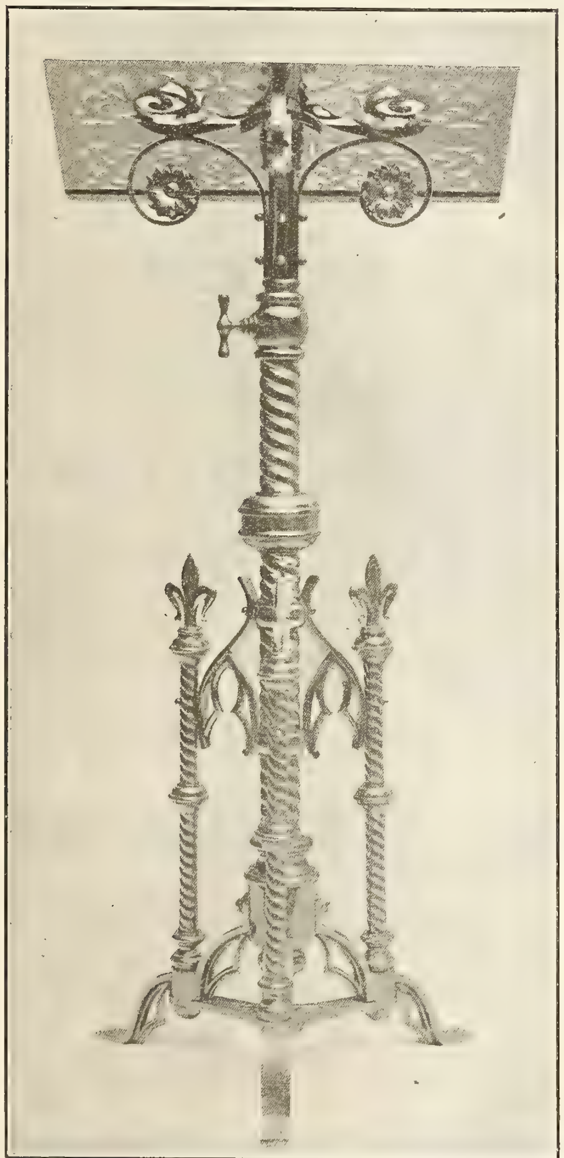

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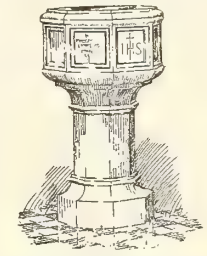

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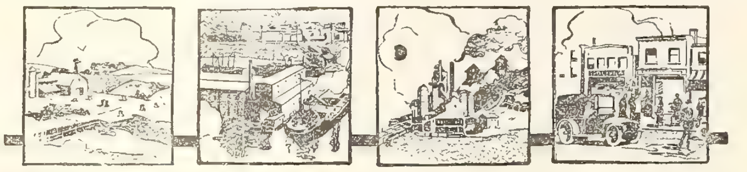

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Third Sunday in Advent

OUR thought this week is of the ministry of the Church as:

1. Ministers (i. e. servants) of Christ.
2. Messengers of Christ.
3. Stewards of the mysteries of God.

1. St. Paul in the Epistle is no doubt thinking of those persons in Corinth, who ranged themselves into parties, saying, "I am of Paul," or "I am of Apollos," or "I am of Christ." This he tells them is all wrong. All are to be "of Christ." The human instruments through whom came Christ's message are only His servants. There is still a danger of putting attachment to the servant in the place that belongs to love for the Master.

2. The clergy are also the messengers of Christ. The Collect likens this part of their office to that of St. John Baptist. As he came to prepare the way before our Lord began His public ministry, so are the priests of the Lord, first of all to prepare His way in the hearts of men, and thus to make ready a people prepared to receive Him when He comes again in glory. So the "Servants of Christ" are to teach, exhort, rebuke in His name, not in their own. He must be put in the foreground, themselves, as far as possible, in the background. It is so easy for the servant to be used, without or even against his will, to obscure the figure of the Master. "I magnify mine office," said St. Paul, but when he had been, as it were, compelled to magnify himself, even in appearance, he said, "I speak as a fool."

3. "Stewards of the mysteries of God."

First of all, probably, he means the deep truths regarding the being of God, and His dealings with us men. The doctrines, for instance, of the Trinity, the Incarnation and the Atonement are mysteries in the sense that they are known only to those who have been instructed. But, beyond this, as indeed we should expect in truths regarding the Eternal, they are mysteries in the sense that no man can completely explain them. So with regard to those other mysteries which we call sacraments. We know something about them, but we cannot explain how or why an outward sign can be a means of conveying spiritual grace. The Lord's priests, then, are stewards of these mysteries, they are the agents, but only the agents, through whom God is pleased to grant these things to men. And there are few more solemn sentences in Scripture than what follows: "Moreover it is required in stewards that a man be found faithful."

Well Done, Canada!

LUGUBRIOUS prophets who croak of evil times, have need for second and better thoughts. That Canada is to the fore in patriotic and Christian service the evidences daily increase. The care and disposition of soldiers returned from the front, is already one of the pressing problems of the times, and its stress is likely to be more keenly felt in the near future. It is, therefore, most gratifying to note the promptitude with which Canadians are preparing to meet the situation. Thus the decision of the authorities at Ottawa to give returned soldiers the preference in civil service appointments is a step in the right direction and will be of the utmost help. It should evoke unanimous approval. Again the organization of the "Fifty Thousand Club," a body of young men auxiliary to the Toronto and York Patriotic League, is a case in point. Their object is to persuade this number of citizens to contribute one dollar per month in aid of those dependent on the lads fighting in the trenches. We understand that in some quarters this movement has aroused criticism, as though it were a reflection upon the ability of the Canadian nation to take care of its own. We think the criticism beside the mark. All should unite in loving division of labour. Systematic effort is what tells. All signs bespeak the firm and consentient purpose of the Canadian people to be not a whit behind any nation in discharging the plain duties of the hour. That they are not going to let the grass grow beneath their feet is equally obvious. The release of returned soldiers in former generations has betimes worn anything save a creditable aspect. The time to offset this reproach and put a generous construction upon gratitude is now. Canadian patriotism will support and complete a worthy cause.

The Phœnix of War

"MEN learn in suffering what they teach in song" applies to the advent of war not less than any other trial. And not less in the present titanic throe than in former critical periods of human history. In war time the muse is stimulated even more than in the "piping times of peace." Its legacy of heroic verse shews how deeply the nobler instincts and prophetic impulses are stirred. Not to insist upon the number of well-known poets who have left the desk for the front, the European conflict has already produced many volumes of poetry indicating how passionately the harp is being struck afresh. These effusions, of course, widely differ in quality, ranging from mere sharp doggerel to heart-searching and thrilling strains. But upon the whole they have a thoroughly chivalrous motif and some will enrich our anthology long after the hoarse drums of war have ceased to roll. In this respect the poetic aftermath of the convulsion now shaking the nations, bids fair to equal the high recessional strain which overflowed the concluding moments of the French revolution and the Napoleonic era. No Christian can condone the horror of war per se, yet an effect so marked and manifest may suggest how through the blackest clouds of sorrow and trial, some foregleams of a brighter day may emerge.

Observance of Church Seasons

TIME was when the observance of Church seasons was looked at askance by many sincere and well-intentioned people. Such seasons as Advent and Lent, for instance, were apt to be viewed as beggarly remnants of popery, or at best a sort of ecclesiastical foible redolent of the Scriptural warning against the "traditions of men." Happily we are coming into better times, and with a more balanced understanding. The regular and progressive arrangement of these seasons in the cycle of the Church year is more widely remarked. Their educational influence is more sharply appreciated. The opportunities they afford for hearing the word, for devout meditation, for spiritual refreshment and enlightenment, for quickening of the conscience and growth in the loftier graces of life—is best realised by those who are ready to "come apart awhile." What is more, the folk who erstwhile ignored or even scoffed at these services have learned to "remain and pray." One of the notable effects has been an increased observance of Lent, in especial Good Friday—and of Christmas Day amongst those who are outside our own communion. They have "great respect" for the Anglican Church. In other words—the devout temper, educational force, and solemn appeal of the Church in and through her appointed seasons has an element of spiritual culture which with all unthoughtful souls gradually wins its way. And this not least in comparison with those sporadic "revivals" are prone to rapidly change from novelty to commonplace. Anglicans may take courage in the sheer fact of having prompted the query —"What mean ye by this service?" The most effectual answer is loyalty to the pealing summons whereby the Church calls upon her faithful children to "put on the armour of light."

Saint Andrew's Day

GREAT institutions begin by a whisper as the head waters of a river consist of a rill a child might leap. Better comment on this truth than is to be found in the memorial of St. Andrew's Day it would be impossible to find. The calling of the first disciples by our Blessed Lord carries principles as germane to modern times as they were vital to the kingdom of Christ at the start. The scripture biography of St. Andrew is startlingly brief. It is contained in a few terse epigrams. It is the simple story of a man who met the Master at the crucial moment Jewish prophecy sang its swan-song and a herald voice has cried, "Behold the Lamb of God." Andrew was one of the brothers who "heard, and came and saw," then "dwelt and abode"—the very terms are replete with force describing the progressive education of a human soul under Divine tuition.

The narration goes a step further. "He, first findeth his own brother Simon and saith—We have found the Messiah." Might the cleverest pundit have guessed that here lay the nucleus of a historic movement which sweeps within its orbit the marvellous annals of all home and foreign missions since the day Andrew preached his sermon five words in length? Did Andrew himself dream his simple home mission should culminate in the throned "tongues of fire" at Pentecost? A trained soul; the hearthstone pulpit; manly invitation; the rare gift of finding "one's own brother" and of voicing the conviction that will not down—these are the elements Christ consecrates within the powers of the average man. To-day amongst us they lie all too much like noble ideas "sick abed" for lack of exercise. Whenever they shall be given due regard and a fair field, the Church on earth shall flourish as though the "windows of heaven had been opened, and blessings there shall not be room to contain."

Prayer Book Revision

IT is no light, easy task to undertake the revision of a noble monument like our present Prayer Book. The utmost patience should be exercised and the warmest sympathy accorded the members of the revision committee engineering a task alike hazardous, difficult, and complex. It is hazardous because traditional usage is bound to issue in some cavils whatever changes are made. It is difficult because notoriously the English language is a sharp-edged tool. It is complex by reason of the manifold interests both of thought and language requiring adjustment. At the same time there is ample scope for fair debate, and those upon whom the responsibilities of this work have fallen would themselves be the last to shut off candid criticism. Of two things we may rest assured. (1). The preservation of the structural integrity of the several services, (2) The enrichment of some of the lesser services requiring an augment. On linguistical grounds many may feel a greater hesitancy and urge objections at least entitled to respect. Here four things are needful. It is needful as far as possible to preserve (a) rhythm, (b) beauty, (c) vigour, and (d) clarity of the terms used in the text. And to strike the golden mean which shall rightfully harmonise this chord-structure is easy. For instance —the "quaint" terms of our Prayer Book having a rich content, strictly and philologically understood, are these to be excised in favour of popular terms which may but keep their present intent but for the space of a generation or so? Is it not one of the crowning excellencies of the text in use that it is a pattern and model of beautiful "old English?" Doubtless many other councils of caution will occur, but these considerations serve to illustrate the niceties to be observed and the formidable problems to be reduced in prosecuting a work of this character. That the members of the revision committee have faithfully and earnestly laboured to discharge their arduous task, goes without saying. It is the fervent hope of all Churchmen that the final issue of these labors will be a Prayer Book defaced in no particular, enhancing the devotions of our communicants, and worthy of taking its stand beside the splendid memorial it is now our privilege to consult.

Candidates for the Ministry

ACCORDING to the statistics recently compiled by Dr. Talcott Williams of New York, the lack of ministerial candidates so frequently deplored in the religious journals, finds no justification in the United States. Taking thirty years ended 1910 as the unit, the number of ministers within this period has doubled, and in proportion to the population grown more rapidly than the number of lawyers or physicians. The supply in England remains stationary. In Germany there is a decline of fifty per cent. Specially noteworthy, therefore, is the increase in the States under conditions oftimes deemed less favourable to theological studies than elsewhere obtain. At least this fact should go far to discount the sinister suggestion that poor stipends are mainly responsible for the paucity of ministerial candidates. A resolute and determined effort to remove such reproach cannot be made too soon. Meantime there is deep encouragement in the thought that those who truly realise the dignity of the priestly office and feel the urgency of the inward call, will not hesitate to proffer themselves for the faithful ministry of the Doctrine and Sacraments, and the edifying of the "Body of Christ." The alleged hardship of social or material circumstance may thus tend to print more sharply in their remembrance how great a treasure and excellent a work is committed to their charge.

The Noble Sacrifice of Artists

THE spectre of war creates frightful havoc and suffering. Yet in the heroic self-sacrificing efforts to mitigate its horrors none are more conspicuous than the artists of the operatic stage. Madame Paderewski is selling dolls in behalf of the Polish peasants rendered destitute by the war. Madame Sembrich heads the American relief committee in advancement of the selfsame good work. Madame Melba the world-famed Australian songstress is unsparing in her labours for the sick and wounded soldiers. By her "golden tones" she has earned and given away a sum exceeding two hundred thousand dollars already. She is munificent sponsor for scores of hospital beds yielding comfortable accommodation for the lads downed in battle. Moreover, this prima donna by her private economy in ways of plain dress and living shews a most worthy example to the world. "I cannot afford to buy luxuries with so many people in desperate need"—she is reported to have said. Amid the dark disasters now ravaging the plains of Europe, and the burden which falls upon thousands of innocent victims, it is refreshing to contemplate the tender pity and resolute relief work of a vast army of women whose self-sacrificing and disinterested purpose is surely as if the voice of an angel had spoken through all the cloud and eclipse, "Charity never faileth." The nations may better heed this message long after the "tumult and the shouting dies."

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WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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Our Old Country Letter

NOVEMBER 18TH, 1915.

THE Bishop of Exeter lately confirmed, in the Chapel of the Royal Naval College at Dartmouth, Prince Louis, son of Prince and Princess Louis of Battenberg, both of whom were present at the service. Sixty-nine other Naval Cadets of the College were also confirmed. You know that this college, as also the one at Osborne, Isle of Wight, is an ideal training ground for our young naval officers. The great majority of these lads do honour to it later.

* * *

There is singularly little Church news of an ordinary kind to tell you. Here is part of an interesting letter from a naval chaplain with the Mediterranean fighting force, on a hospital ship. It has a sad appropriateness on this day, when we are all full of grief over news of the loss yesterday of the "Anglia" in the English Channel, and the accounts of the loss or sufferings of the poor wounded men whom she was bringing, as they thought, to home and safety. Oh! the heartbreaking incidents in this ghastly war are unnumbered,—in a multitude of cases, unknown.

Our chaplain writes of his ship,—"She was originally a French ship running between Marseilles and South America, taken over by the British Government. To fit her up as a hospital ship was an easier task than one would at first expect. The cabins were retained for the medical and nursing staff, the old dining room was turned into a ward for wounded officers, an operating theatre was fitted up on the main deck, and the two lower decks were filled from end to end with cots. These last are of two kinds: the single cot as used in an ordinary hospital which is kept for the worst cases, and a sort of combination cot, ranged in three tiers, one above the other, where the lighter cases are placed. In addition to this, the promenade deck and the hurricane deck are filled with wooden beds, and with a kind of swinging hammock, very like a canvas cradle. Altogether there is provision for about 700 patients. The staff consists of ten doctors, fourteen nursing sisters, and a number of orderlies.

"We dropped anchor near the cliff on the south side of Sulva Bay. . . All along the ridge in a vast semi-circle there flashed out spurts of white light followed by vicious bangs. Occasionally there was a reply from a warship close by us in the Bay. . . Soon there began to come off from the shore many sick and wounded who had been waiting for us for some time. They were brought in lighters drawn by a steam pinnace. The stretcher cases were placed in a sort of big wooden cradle and hoisted over the side by a crane. Every care was taken and mattresses were placed on the deck to receive the cradle, so that not the slightest bump should disturb the patients. A doctor stood by to receive them, and each case as it came in was passed along to the ward best suited for it, which was indicated by the ticket that had been attached to each patient's coat at the dressing station. All this time a kind of desultory bombardment had been going on from the warships in the Bay, and this continued while fresh wounded were being brought off. But it is extraordinary how one becomes accustomed to this sort of thing. In charge of the pinnace was a little middy aged sixteen. During the hottest part of the fire he was seen to be sitting down in the stern of his boat calmly mending his reefer coat. Imagine the ordinary English schoolboy doing the like with big guns sounding around him on every side."

* * *

The sixth of the lectures in St. Martin's Church, on "Our Place in Christendom," dealt with "National Churches," and to say that it was by Dr. Figgis is to say that it was a mine of learning, not entirely to be followed by ordinary hearers. Here is an important passage. "Since the object of the Church is the redemption of the world, it must at any moment consider the world as it is. During the early period of development the great Imperial unity of Rome was the cardinal social fact in the lives of most Christians. No wonder that a conception of Church unity arose which was but the medal of Empire on its reverse side. When, however, the Empire in the West began to break up and the new nations arose into consciousness it was not possible to ignore the fact. Efforts were made to convert them which were largely successful. Yet alike in Spain,in Gaul and in Britain much independence was allowed and more claimed." Again, "The Reformation made at first no real change in the ideal of uniformity. What it did change was the ultimate depository of authority. Starting from the doctrine that there was only one source of power because there was only one Society, the Canonist party had concentrated all final authority in the Pope as the supreme spiritual head. Divines of the Reformation concentrated it in the Prince, as sovereign by divine right, wielder of the sword of justice with power from God, and neither from Pope, clergy nor people. Thus it is the lay power which is ultimately supreme in the Reformation theory. . . . The laity are an active not a passive part in the Church. To Hooker all power flows from the people to the Prince. I do not believe, if this be not admitted, it is ultimately possible to argue for our continuity. It would be well if those among us who deny all active participation to the laity would ponder this. Such a view has no logical stopping-place short of the Encyclical *Pascendi*—at least I fail to see one. It is peculiarly disastrous in a day like this when so much of the best work and thought for the Church is done by laymen."

NOVEMBER 25TH, 1915.

A most interesting lecture was given recently in London by the Rev. F. A. Cardew, chaplain of St. George's Church, Paris, which is well known to English Church-people who have visited Paris. Mr. Cardew remained at his post all through the time when the Germans were daily expected to invest the city. He vividly described to his audience the conditions which followed the declaration of war—"the crowds waiting in queues round the consulates and railway stations, and the multitude of fears, doubts and uncertainties that filled all hearts."

All through the trying months of war the poorer classes had shown themselves to the best advantage. "In spite of the prevalence of all kinds of rumours, in the absence of news, the removal of the Government, the flight of the wealthier classes, and other disturbing factors, they had remained behind and gone on with their

(*Continued on page 649*)

THE CHRISTIAN CREED AND SUBSTITUTES

IT is a curious fact that critics foremost in their denunciation of "creed and dogma" pride themselves upon their definite standards in the conduct of daily business. Here at least they have fixed maxims nothing could persuade them to relinquish. To be scientific is to be "exact." Ethics, science, art, politics, trade, exhibit a stiff outline of axioms and laws triumphant in their formal dogma. So far as we are aware there is no hint of protest in this regard, no suggestion of "binding grievous burdens" upon men. On the contrary, these themes are counted worthy and excellent in proportion to their precision. And the very brightest expectation of modern science consists in the promise that themes still somewhat mystical will ultimately be reduced to rigid grammar and order.

Just why a "creed" should be so necessary in the logic of daily life, and so objectionable in Church, let the critics explain as best they may. Meantime it raises the question—What is the Creed? Much confusion prevails on this point both within and without the Church. Some view the creed as an Apostolic standard of belief. Others see in it the brief summary of Christian philosophy. Not excluding these features, a still more popular notion renders the creed simply the pious expression of theological beliefs on the part of a vast body of Church members—an open, audible testifying to the world of their doctrinal status.

The Creed is all these and much more. These are portions of its superstructure, what is the basis? However needful, valuable, and forceful may be the Christian creed in its traditional, dogmatic, and confessory aspects, these by no means exhaust its function. The Creed must be something beyond even the saintliest and purest of human convictions. It must have its sources within a sphere infinitely loftier than those pious and splendid thoughts orbed within the devoutest of human minds. Men may shape letter or light a lamp. They do not invent either thought or the light. The modern talk about "inventing" a creed is wide of the mark as postulating the invention of music or mathematics. The Christian creed is the summary of Divinely revealed historic facts.

These facts we are pledged to recite. Upon these facts it is our duty and privilege to give witness. Upon these historic facts the whole structure of the living Church of God rests. With their scope the whole progress and hope of humanity are encompassed. The Creation, the Incarnation, the Resurrection, the Ascension, the Descent of the Holy Ghost—these eternal historic facts are all Divinely biographed within the personality of Him who "suffered under Pontius Pilate" and "rose again from the dead." They form the solid groundwork of our confession. Nothing but their historic reality can make such confession possible. Nothing save the dissolution of their historic reality can put the Creed out of existence. It will be noted that this attitude is vastly different from the systematizing of human judgments or the pious declarations of theological convictions.

We emphasize this point just because it is so frequently overlooked. Of late within assemblies other than our own, there have been several attempts made to prevent what is called a "declaration of faith." Happily these indicate the felt need for some definite pronouncement. Unfortunately they are distinguished by nothing so much as the elimination of those strictly historic features which gives the Christian Creed its value and vitality. The goodness of God; the saving grace of Christ; the assistance of the Holy Spirit; the belief in a future life—these truths receive due notice. Yet upon what final historic grounds such truths are held, they utterly fail to tell us. For all such "declarations" contain we might infer these truths were pious or philosophic inductions of the human intellect. No marvel such "theologians" should imagine that creeds must perpetually dissolve and resolve with the devious turns of human speculation. Anglicans, at least, are saved from the quagmire into which they are driven who deem a creed merely the recital of a theologic judgment. They are content to recite the simple historic facts of the gospel evangel. It would be well if it were more clearly understood how in so doing they bear witness to the redeeming influx of the supernatural within the sphere of time.

Our Old Country Letter

(*Continued from page 648*)

daily work as if normal conditions had continued. "I have lived in Paris for nine years," said the lecturer, "but during the last twelve months I have learned to admire the French people as I had never done before." He spoke of the conditions of Paris when many people expected that the Germans would arrive at any moment, and immense crowds of refugees were pouring in, and praised the conduct of the American Ambassador, who remained at his post. "Word had been received that all Americans must be got away from Paris, and if it was important for Americans to be sent away it was much more important for English residents." Of these there is a permanent colony of about 20,000, most of them working people, but all efforts to get them to go were fruitless. They chose to remain and take their chance, and, as events have proved, they were right.

"A pathetic sight of that period was the arrival of refugees evacuated from the military zone. Often the population of a village would arrive headed by an old curé, with the children hanging on to the skirts of his soutane, and the women crowding round—brave, but forlorn and awed by the unfamiliar surroundings of a great city. Numbers of English soldiers who had lost their units in the course of the retreat of the British Army, found their way into Paris, footsore, hungry, and often wounded. 'They were immediately welcomed by the people and treated with the utmost generosity.' Among the refugees who crowded in were numbers of English people of all classes, who were destitute for the time being. These had to be relieved and enabled to get home to England, by the British Charitable Fund, which did and is still doing among the poor resident English in Paris, an invaluable work."

The unexpected beating back of the enemy from the gates of Paris had never been satisfactorily explained. The lecturer believed is was due in the first place to Von Kluk's anxiety to be the first to enter the city which led him to rush on recklessly, leaving a gap between his army and the army of the Crown Prince. The opportunity was immediately seized by General Manoury, who commandeered all the taxicabs of Paris, and hurried a French army to the exposed point at the critical moment, thus bringing about the retirement of the whole German line. Von Kluk, he said, was for some time in a very dangerous position, and only saved his army from the clutches of the French by a display of extraordinary courage and military skill, but it was also at the cost of immense losses.

This strikes me with special interest in connection with the still current and differing yet constant reports about the Angels of Mons. There seems to be room for some truth in both these causes as contributing to the sudden *volte face* of that portion of the German Army which was undoubtedly threatening our own small force with annihilation at that time.

Speaking of the war in relation to the moral and spiritual character of the French nation, our lecturer said the effect had been wonderful. The French had "found their soul," in the phrase of the Bishop of London. The spirit of self-sacrifice was evident in every class of society. Nothing could better illustrate its real splendour than what had happened in regard to the drink traffic. At the very outset of the war, the traffic in absinthe "was abolished not merely for the duration of the war, but it was permanently banished. It will never be made or sold again in France. The factories have been in many cases destroyed, and the product of the flower is now employed in manufacturing munitions. He gave other details also of the thoroughness with which the drink traffic in other aspects has been grappled with and abandoned. They put to shame the tardy and inadequate legislation to serve the same ends here. Still we are doing something real at last. You will have seen that from next week several new restrictions have been imposed on the sale of alcohol, heretofore not yet half stringent enough for the magnitude of the drink evil at such a crisis.

The women of France came in for warm praise, as by many other speakers and writers during this war. "It was one of the popular misconceptions of English people that the French women were chiefly remarkable for frivolity of temperament. This was the reverse of the fact. The average Frenchwoman was a hard-headed, shrewd, capable, business woman. It would be difficult to find a better business person in the world. She was usually her husband's right hand in his affairs, and perfectly conversant with the management of them. When the war broke out and the men were mobilised, the women filled the gaps nobly and efficiently. The shops that closed were soon opened, by the women, and the vast mass of the business of France was now being conducted by them. They did it remarkably well.

Then the French clergy and the army. I have often alluded to that in these letters, and no doubt your readers know much about it from other sources, so I will only quote one passage about it from our present informant. He said the Church in France was taking a deeper and surer hold upon the affections of the people every day that passed. This change had come about in a totally unexpected way, and it illustrated how measures designed to injure the Church had turned to her good. In 1889 and 1905 a hostile Government passed a law compelling all priests and ecclesiastical students to serve in the ranks of the army. This law had to-day sent into the trenches and barracks over 20,000 young priest soldiers. It was the influence of these which had worked such wondrous changes in the army and manhood of the nation. Many ecclesiastics of distinction, including men of great learning and scholarship, had obeyed the call to militiary service, special dispensations having been granted by the Bishops of France to exempt them from the censure which is upon the cleric who sheds blood. They were to minister to their comrades as opportunity offered, and to be efficient soldiers. And it was well known that whenever volunteers were called for to perform some dangerous task, the French soldier-priest was the first to step forward saying, "I am an unmarried man." "We have made," says one, "the sacrifice of our lives and complain of nothing. Sometimes I take up my post at the further end of the trench and remain there. I hear confessions for hours together." Truly, the speaker added, it might be said that these dark and muddy trenches, with all their squalid misery, were "near to the gates of heaven."

I ought, perhaps, to apologise for quoting so much of this lecture, but it impresses me much, and there is not much strictly Church news to give you. Lord Derby's efforts over his recruiting scheme have again brought up the question as to our own young priests serving as combatants, but our Bishops continue to forbid it.

Patriotism and the Catholic Church

Preached in St. Paul's Cathedral, London, England, on the Twenty-fourth Sunday After Trinity

By REV. CANON J. G. SIMPSON

"Through Him we both have access in one Spirit unto the Father."—Eph. ii.: 18.

ST. PAUL inherited a fine ideal of patriotism. A few months ago I called attention from this pulpit to the love of country which breathed from the lips of Jeremiah. But the typical Hebrew spirit carries us further back even than the prophets. Moses, who led the people through the Red Sea, and whose splendid devotion left Israel a nation, uses language which is almost appalling in the depth of its self-sacrifice. The great law-giver, you will remember, came down from Sinai with the tablets of stone in his hand, and approaching the camp in the wilderness, he found the people worshipping the golden calf. In the righteous anger with which he encountered this apostasy he flung his burden from him, and the tablets were shivered. He was justly indignant. It was a great temptation. God's own word still rang in his ears. "Let Me alone that My wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." But Moses returned to the seclusion of the mountain and betook himself to intercession. "Oh," he cried, "this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy book."

A Spiritual Paradox.

This, no doubt, was the incident which was in St. Paul's mind when he told the Romans that for his brethren's sake, for his kinsmen according to the flesh, he could wish that he himself were anathema from Christ. If thereby the salvation of his own beloved race could be secured, he was ready himself to fall out of the ranks of the redeemed, to be cut off from the love of God, and to stand in the day of judgment on the left hand. The words are, of course, a spiritual paradox. In the very act of uttering them he revealed the strength of the bond which united him to Christ. But they manifest the passionate attachment of his heart to his own kith and kin. Paul the Christian had relaxed nothing of the ardent patriotism of the Hebrew because when he saw the exalted Nazarene he had been admitted to a yet nobler ideal.

I think we may say that just because he had learned so thoroughly the characteristic sentiment of his race, his spirit kindled at the thought of the larger community which had been manifested in Christ. The soul which, so far as this may be, is willing to face its own extinction for the life of the race from which it springs, is compounded of the stuff which goes to the making of a great Christian. Only, when the larger vision has been presented to the enlightened spirit, patriotism, like every other narrower loyalty, is transfigured. National allegiance will never appear to the prophet as a motive that competes with an entire and absolute devotion to the Kingdom of God. Nay, his heart's desire and prayer for Israel is that they may be saved, that the nation may find its true end and purpose in subordination to the fellowship which is eternal.

The Present Problem

In the Epistle to the Ephesians, perhaps the noblest letter that was ever written, St. Paul solves by anticipation one of the most pressing problems of the present hour. A Christian ought to have no doubt about his attitude towards the ethical problem which is involved in international relations. This is the acute form in which the more general question of the social conscience has been raised by the outbreak and conduct of the European War. We have long been familiar with the problem in its narrower form, as it is presented by the economic and industrial troubles which have raged acutely in most civilized countries for many years. Is there such a thing as a social conscience? Are the principles which govern our personal and private relations applicable also to our public and corporate action? Now we have seen the whole question transferred to the relations which obtain between one state and another. Are there such general conceptions as justice, humanity and freedom to which nations and governments must pay respect in their dealings with other governments and nations? We are shocked when we are compelled to witness acts of slaughter and destruction which outrage humanity. We are convinced that no theory of the state as an end in itself, which has no concern with good and evil except so far as these terms imply what advances or retards its own power and progress, can palliate crimes at which the civilized world stands aghast. But, on the other hand, we may be very far from admitting that a healthy self-interest is not after all the true guardian of a commonwealth. We may be convinced that, provided it restrains its action within certain limits, which it may be easier to recognise than to define, it is the primary business of any community to keep its own end up in the competitive struggle. Most of us probably admit some sort of limits beyond which the devotion of the individual towards the society, of which he finds himself a member, ought not to carry him, but it requires the sinking of passenger ships or the prosecution of air-raids upon the defenceless and innocent inhabitants of great cities to bring home to us the fact that there is a real problem involved in the relation of one State to another, and in the demands which it may make upon the services of its citizens.

Principle of Corporate Life

We cannot read the Epistle to the Ephesians without recognizing that Paul the Christian has discovered a great principle of corporate life, wider even than humanity itself, and disclosing an ideal to which even the tender ties of family and the sacred claims of country are secondary and subordinate. That he reaches this conception of unity as the result of a religious experience, wholly independent of the particular perplexities which we are considering, gives additional force to the claim it imposes. The solution of our difficulties is contained in the very terms of our Christianity. We cannot be intelligent Christians and fail to recognize the responsibilities of the universal fellowship.

St. Paul starts from his experience of what it meant to be brought into relations with the miraculous but human personality of Jesus Christ, of whom the Creator of all things was the God and Father. In Christ the Father's love had been freely bestowed upon himself. He who before the manifestation to his spirit of the crucified and exalted Nazarene had been alienated from the eternal truth of things now recognized that he had received the adoption of a son. Christ was God's last word to him. Through Christ he now had what he describes as access to the Father. He had penetrated right through to the heart and kernel of existence, and found there a personal, loving Being, from whom, as he beautifully expresses it, all fatherhood, every family, in heaven and earth, is named. To describe this wonderful relationship, he uses all the familiar phrases of evangelical belief. We have redemption through His blood. Our trespasses are forgiven according to the riches of His grace. Dead in sins we have been made to live through His spirit. By grace we are saved. We are reconciled to God through the Cross. So, again and again, in language which the world derides but to which the changed heart will always respond, St. Paul repeats the wondrous story of his own conversion, the marrow of his beloved Gospel, the secret of his powerful preaching.

But if Christ can indeed do all this for a human soul—and it is the essential experience of a Christian that this, and nothing less than this, is what He can and does accomplish—if Christ can become for you and me wisdom from God, and righteousness and sanctification and redemption; if, that is, He is able to bring us to the very throne of Godhead, the central fact of all things both in heaven and earth, then not only is He the most wonderful thing in the universe, but He is as much God as the Father whom He reveals. People tell us that we believe that Jesus Christ is God because He is miraculous. All experience shows that we shall not long retain our belief in His divinity if we cease to believe that He is miraculous. But the real reason that leads us to hail Him as God is the great fact that He, and none other, is the channel through which God has reconciled us to Himself. It is He and He alone who can say to the soul, "He that hath seen Me hath seen the Father."

The Soul of the Universe

As St. Paul revolved in his mind the meaning of the great Christian confession, the whole universe was illuminated by it. Thus Christ, who for himself was God's last word, and for whom it was the function of the Apostles to witness before the whole creation, was not only the expression of the divine mind and will, but the instrument through which the Father came into living contact with the world. Christ was the meaning, the reason, the soul of the universe. The Redeeming Cross was the revelation of God's ultimate purpose not only for the sons of men but for that vast order of being by which their life is encompassed, and which, so far at least as the suffering earth is concerned, had a share in their alienation. This is the mystery which is disclosed to the mind when the reconciling hand of Christ is laid upon the life. "In the fullness of the times," at the appropriate moment in the development of a progressive purpose, it is the will of God to sum up all things in Christ. There is a universality in Christian experience which is instinctively recognized by the spirit, and which, like the touch of nature, makes the spirit feel its kinship with the whole order of which it forms a part. What Christ means for me, He must also mean for all things and everything. If Christ behind me, Christ before me, Christ around me is real for my own existence, it is real for the whole universe. So in its interpretation of the Person of Christ the great mind of St. Paul takes the widest sweep. Through Christ, the eternal image of the Father, all things were made, the things in the heavens and the things upon the earth. In Him they have their system. We cannot see anything, hear anything, penetrate to the hidden depths of the remotest recesses, but Christ is the ultimate significance and value of all. He is the point of attachment at which every portion of this multitudinous frame stands related to its origin and Author. The very "principalities and powers," by which the Bible means the unseen spiritual forces that direct the movements of the universe, are subject to His command or have been led captive in the triumph of the Cross. If as yet we see not all things put under Him, yet the process is already in train which shall make the ultimate victory secure. Thus Christ is the great principle of unity which binds together the whole sum of created things. If I climb up into heaven, He is there. If I go down into hell, He is there also. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall His hand lead me, and His right hand hold me.

Universality of Spiritual Relations

For the Christian this can mean nothing else but the universality of spiritual relations. For him nothing whatever lies outside the range of moral responsibility. The circle of his obligations is infinitely wider than his intercourse with human beings. Christ consecrates his science, hallows his art, governs the whole realm of his activity. In ideal and intention the whole universe is the expression of that Mind, which has been manifested once for all upon Calvary in all the wonder of love and sacrifice. And that is why an absolute surrender to any earthly authority, whether of king or country, or family or friend, is impossible for a Christian. Only so far as those approve themselves as ministers of Christ, so far as they reflect His mind and will, can you and I omit a saving clause in the allegiance which we acknowledge. For this reason also no state or race or community may pursue its own ends or seek its own advantage or secure its own existence independently of a larger righteousness, a wider freedom, and a universal love. Perish India, or Germany, or England, but let Christ reign. "His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed."

But St. Paul's teaching about Christ and His universal kingdom does not end here. If it did, I think we should say that he had built a castle in the air, that he had dazzled our imagination with a magnificent ideal which only tantalized us by its sheer want of correspondence with the practical realities of our immediate environment. Here, then, is the definite issue of the Gospel. God has driven a wedge, so to speak, into the midst of the world order, which is the warrant and attestation of His ultimate victory. The Cross has brought into existence an actual society which anticipates the unity of all things in Christ. He whose final destiny is to inherit the universe has already a heritage of the Spirit. Almost in one sentence St. Paul announces both the final consummation and the existence of the realized body of believers which is alike the first fruits and the pledge of the eternal purpose. The mystery of God's will is, he declares, to sum up all things in Christ, the things in the heavens and the things upon the earth; in Him, in whom also we were made an heritage. The ultimate goal of the Redeemer's work is to establish a universal sovereignty. The immediate result is the creation of a Catholic society, "to the intent that now unto the principalities and powers in the heavenly places might be known through the Church the manifold wisdom of God."

Witness of the Catholic Church

The Catholic Church is the witness in the whole world, and beyond it, of the fulfilment of the Father's redeeming purpose in Christ. This fact may be known now, while the final consummation has not yet arrived, while the hosts of spiritual wickedness in the heavenly places still set their battle in array against the living God. Even now Christ lives, Christ reigns, Christ conquers. The Church, as St. Paul and all true catholics conceive it, is not an institution which Christ founded, a society which he welded together by rules and laws and ordinances. Nay, like the incarnate Christ Himself, it is a fact which appears upon the stage of history in the development of the great spiritual purpose, which is the energy and life working within the process of events and moulding for itself a body to be the organ and instrument of its inward presence. It is the fullness of Christ, gathering Christ into itself and manifesting Him in action, just as Christ Himself is the epitome, the revelation, the fullness of the eternal Father. Jesus Christ is its law. Just as in His own Cross and Passion the Saviour enacted the principles of the Sermon on the Mount—the righteousness which exceeds that of the Scribes and Pharisees because it is expressed in the faith which resists not evil, the hope which forgives trespasses, the love which is displayed towards enemies—so the Church, not by punishing transgressors, but by bearing their burdens, goes forward to victory and fulfils the law of Christ. Just as Christ was exalted above the earth to draw all men unto Himself, so the Church, rising above the limitations of race and blood, nationality and language, proclaims, because it expresses, the mighty truth that there is one body and one spirit, one Lord, one faith, one baptism, one Father. Its oneness is not formal, but vital. It is not submission to an official authority, but the unity of the spirit. The tie is neither rite nor ordinance nor hierarchy, but the bond of peace. The questions which seem to many vitally important do not, in fact, arise until first we have gained, as St. Paul did, a firm hold of the fundamental fact. Our belief in the universal, the Catholic Church has nothing to do with the decisions at which we may arrive concerning authoritative sacraments and valid ministries. Such discussions have their place. I do not deny their significance when we come to inquire how the inward spirit may gain a completer organ of self-manifestation in outward links of fellowship. But he is blind who, reading the Epistle to the Ephesians, cannot see that it was St. Paul's own spiritual experience of faith in a redeeming Saviour which unfolded to him the mystery not only of the universal claim of Christ, but of the existence of His social body. Because he had believed in God, who raised Christ from the dead, because he had been saved by grace through faith, because he had been made to sit in heavenly places with his Master and his Lord, and not at all because he was accustomed to receive the sacrament at the hand of a minister, of whose orders there could be technically no doubt, he knew that he had been baptized into a fellowship, in which all believers have their access in one Spirit with the Father.

Faith and Baptism

According to the Epistle to the Ephesians, this body, spiritually united but visibly manifested, exists in every land, in every clime, in every quarter where the Gospel has been preached. Faith is the channel, baptism the expression of the Spirit which makes all one. This society is no less real, it ought to exercise not less but more influence upon its members than all the other communities—Jews, Greeks, barbarians, Scythians—which it transcends. And if this be so, can there at this hour be any question more vital to the future of the world than the revival amongst us of that consuming faith in the Catholic Church which was characteristic of the large Christianity of St. Paul? The Church is here. It does not wait to be created. Its membership is distributed over every country in this war-worn, bloodstained Europe. What we need, every one of us, to whatever demonination we belong, is to revive our belief in it. The tragedy of the world to-day is not that nation is rising up against nation—we have no reason to expect anything else—but that most of the nations which are so engaged call themselves Christian. A Christian nation can only mean a nation in which there is a Christian community so powerful that the principles for which it stands exercise a dominant influence over the general life of the people. What is inconceivable is that any peoples, where this was the case, should draw the sword upon one another. In that sense there has never yet been a Christian nation on the face of the earth. But I would go further. Admitting that those who are in any real sense members of the Christian society have ever been, and still are, a minority in the several nations, can we yet say that the Churches have known their own mind—that is, the mind of their divine Master? Have the principles of the Sermon on the Mount been recognized as the standards which ought to regulate the relations of Christians, I do not say with the world, but with one another? Have the Christians of one nation recognized in any effective way that they have relations with the Christians of another different from those which exist between the countries themselves? At this hour does an English Christian feel that a German or Austrian believer—and there are thousands of them—is bound to him by an infinitely closer tie than the agnostic or unbeliever of his own race and nation? Can we say that now to the principalities and powers of this world, not to speak of the next, is known through the Church the universal purpose of the eternal Father? That is the Catholic witness. If it be not given, then, however valid our ministry may be, however orthodox our creed, however free our usages from the taint of a sectarian Protestantism, we ourselves neither are nor can be Catholics.

If only we have that vision of the Church Catholic, we shall not be long in restoring its broken unity. We shall begin at home, and patiently seek to heal the breaches of our national Zion. From whatever side we approach the problem we shall begin to see the importance, nay, the divine significance, of those matters of Church order and discipline which, so long as they were treated as badges of exclusiveness, we may have regarded with superior scorn. The world needs a united Church to-day as perhaps never in its whole history has it needed it before. Far from being a controversy which we ought to set on one side until the war is over, Kikuyu is the question of the hour. The more Catholic we are, the more certain we shall be that the Lord is calling us by the horrors and catastrophes of this barbarous war to restore, not a conventional unity, but an undivided, unimpeded witness of the one Spirit, that the world may believe that the Father has sent the Son to be its Saviour.

The Preacher's Vision

I have a vision of a great plain, which is crowded with men and women, aye, and demons also, who are struggling, competing, enticing, robbing, burning, killing. Here are the fires of lust, and there the smoke of battle, and there, again, the poisonous fumes of intemperance. Some are scattering gold with careless hand, and others snatching it with greedy fingers. Far in a corner of the field, unheeded by the multitudinous surge, I see three tabernacles. I make my way to the entrance of the first, and I inquire who are they that are within. The answer is, "The Church." And over the door I read the words, "The Pope, the whole Pope, and nothing but the Pope." I approach the second, and again I ask who are within. "The Church." And the legend which I read is this: "The last thing on this planet that anyone in this tabernacle would think of joining is the Church of England." At the third doorway I make the same inquiry, and again I get the same answer: "The Church is within." And the thesis which those Christians have nailed to the post is as follows: "No Bishop, no Church." Now and again a solitary figure, or perhaps a tiny group, would pass from one tent to another, and their coming would be hailed by those to whom they came as a sign of the times. But of the orgy on the open plain there was no interruption. Then there came one like the Son of Man, and at His coming the tents seemed to pass away and the legends that were over them, and I saw the army of the living God, the Church of saints and martyrs, one, whole, catholic, apostolic. The men who composed it now moved as one. They had learned each other's language. One spirit possessed them all. They went forth conquering and to conquer in a bloodless war.

Clippings Anent the Athanasian Creed

By Rev. D. Convers

LET me thank Archdeacon Ingles and Church Life for printing the *Quicunque vult* as it will appear should a Canadian Book of Common Prayer ever be printed exactly as now proposed. Until I saw it, only vague general statements had come to my ears. Now I know the harm proposed; and it is much *worse* than I had imagined. I had thought it likely I might be grieved on doctrinal grounds; but my wildest fears had never gone to the extent that the proposals would be objectionable because they were opposed to what I believed to be God's truth; and were also so (pardon me, but I do not know how else to say it) *muddle-headed*. Going beyond Convocation, it is proposed to print in the Prayer Book a "declaration for the removal of doubts and to prevent disquietude"—a very laudable object, indeed! But at the moment of trying to cool people already feverish, by blowing cold, they propose to indent certain clauses in printing the new book which may be omitted in the public recitation, and so blow a simoom of hot air!

Suffer me to clip from Dean Gregory, "The moment a clergyman may or may not use it, that moment the Creed (and it is equally true of a clause) ceases to be a part of the belief of the Church of which he is a minister. Its words become merely his own words; and when it is left to his discretion whether he may employ them or not, their whole force and weight are at once necessarily lowered. We have lost the Creed unless it speaks the voice of the Church."

As usually printed, the Creed has forty-two clauses, or including the Gloria Patri, forty-four; and the Canadian Church proposes practically to say to her children should the book materialize, "Of these forty-one are undoubtedly God's absolute truth; three are—well, it depends on your minister." What depends on his discretion has as high rank as authority as has a sentence in one of his sermons. No more, no less. What are the doctrines they propose thus to degrade?

"Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly." Suppose a man follows the words in his prayer book and notices that omission; would you blame him for thinking, "There is a minister who objects to say 'perish everlastingly' and wishes to make us universalists." Is not that omission sowing doubts then?

"He therefore that will be saved, must thus think of the Trinity." The layman noticing this omission and remembering that the "will be saved" is not the simple future tense of a verb, but the Latin original has "*vult*," wills or is resolved, is determined, might think, "There is a minister who does not like to hint that we must use our wills; he is perhaps sound on justification by faith; and knows that 'doing is a deadly thing.'" Or "He leaves that out to encourage me to give up faith in the Trinity. That man would like to drop all mention of the Trinity; but is not allowed to do that quite yet. So far as he can, he suggests doubt to me."

He notices the third omission of "This is the Catholic Faith which except a man believe faithfully he can not be saved," and thinks "I do not know what that minister means, he hints a denial that the Catholic Faith includes all that goes before; and as one omission showed him to be shaky on the Trinity, this one will show he does not accept the Incarnation." Or he may interpret the omission "That minister does not want to have me believe the verse just before 'And they that have done good shall go into life everlasting and they that have done evil into everlasting fire.' Good for him, he gets rid of hell fire and wants to teach me that life here is not the only probation." The declaration taken by itself seems meant to uphold the creed in its integrity; but in conjunction with the permitted omissions, means what?

May I give another clipping about the Athanasian Creed? To be quite frank I have a large store of extracts which might be used to defend the Creed; more indeed than the patience of even the editor of Church Life will let me fill his pages with. As long as he will allow me I shall go on; but if my references and extracts can help anyone defend the old faith I should be glad to put them at the disposal of those who might write to me through Church Life; or direct to 33 Bowdoin Street, Boston, Mass., U.S.A.

The next clipping is from page 43 of the "Journal of the Proceedings" of theGeneral Synod for 1911, under which the revision was begun. "Moved by Mr. Chancellor Worrell, seconded by Mr. M. Wilson, "that the word 'fundamental' be struck out and the motion read as follows: 'that in any adaptation, enrichment or revision of the Book of Common Prayer, no change in either text or rubric, shall be introduced which will involve or imply a change of doctrine or of principles, it being always understood that the ornaments rubric be left untouched." The vote being taken on the amendment, it was adopted in the affirmative. The vote being taken on the original as amended, it was decided in the affirmative." On page 129 these words are printed under the letter R, in which shape this action of the Lower House went to the Bishops. On page 107 we find a record of their action, "That the Upper House has concurred unanimously in Message No. R from the Lower House." Not only was there to be no change of *fundamental* doctrine or principle; but no change at all of doctrine or principle. What has a majority of the last General Synod done under these instructions?

They have decided to "indent" the three verses, generally numbered 2, 28 and 42, and to print this at the top, "When the Creed is recited by the minister and by the people responsively, the divisions indicated in the margin shall be observed. Note.—The indented clauses may be omitted at the discretion of the minister from the public recitation of this Creed in Divine Worship."

Few will be found to say that such permitted omissions do not involve or imply a change in doctrine or principle—the lowering from the status of parts of a Creed to the level of *obiter dicta* in a sermon. Those to whom I have read the instruction and the proposed sections in varying ways, exclaim, "How dishonourable!" "In politics, we should call that sharp practice!"

The Danger to the Church of Commercialization

By The REV. T. J. O'CONOR FENTON, Colborne, Ont.

BY commercialization, I do not mean those incidental slight defects in church management (such, for instance, as Bazaars), which are liable to be introduced by individuals under any regime: nor those grievous errors — savouring of simony—which are liable to disgrace the Church at any period. I mean a definite and deliberate attempt to put the whole management of the Church upon a business basis, to "run" the Church of Christ —in effect—as business men run a great business concern: and to do this consciously, determinedly, and triumphantly. Of course, as the Church has always had financial affairs, she has always had a business side to her. Similarly, as the Church has always had an ordered precedence of officials, she has always had an aristocratic side to her: and as she has always had a love of learning, she has always had an educational side to her. Each of these latter have—at various periods—been deliberately made the actual basis upon which the affairs of the Church have been arranged. For it is no new thing that the men of the Church should mould her upon the methods which sway the contemporary affairs of the world: the spirit of the age has always invaded the Church. Thus, in the 13th century, when the world was essentially aristocratic, the Church was deliberately "feudalized"; and a grand success was the immediate result. The later results included the hierarchy, the Papacy, and the concealment of a Bishop's fatherhood by his lordship, and the ultimate result was the fierce reaction which produced all Presbyterian schism, and the bitter iconoclasm of Oliver Cromwell and his like. In the 17th century as soon as the whirlwinds of the reformation were calming down, the principal interest of the world was undoubtedly the renaissance of learning: and the English Church was deliberately moulded on that basis. The parish priest was quite sunk in the "learned divine," or the "scholarly ecclesiastic": the universities became the acknowledged centre of the Church; and no loyal adviser in nominating Bishops could ignore the claim of one who knew the Greek Particles, or had annotated the connection of Plautus or Aristophanes. Again, the immediate result was a great success; no national Church was ever so respected, so influential, so interwoven with the state, as the English "establishment" in the 18th century; one lasting result is the singular social precedence, and unique municipal importance of the English clergy to the present day: but again the ultimate result was the fierce reaction: which produced, among other detriments, the heresy of the Wesleys with the subsequent schism of their followers; the bitter mutual acrimony of the evangelical and Tractarian revivals which arose respectively in the two universities: and the religious conviction of the average British Christian that schism is no sin and that clergymen require considerable and regular snubbing to keep them in order.

And now, once more, the spirit of the age has changed. The world has a new chief object of interest. Aristocracy and learning still exist, but are strictly confined within narrow limits. Finance, or business, always one of mankind's interests, is now its chief interest. Business ideals, business methods, and business men, are assuming all power. They openly demand that all education be calculated for their purposes; and that legislators and executive governments be moulded entirely by their requirements. The modern world is on a business basis: and once more the Church is tending to conform to the ideals of the world: not unconsciously, or subconsciously, but openly and avowedly.

Synods, missionary societies, all Church agencies, applaud the introduction of business methods and (alas) of business ideals. Let me instance a few results.

(1) I was at a certain Canadian Bishop's house, and listened to his tale of woe, about the vacant missions and parishes in his diocese. He told of his visits to Trinity and Wycliffe, and how he had pointed out the advantages which he had to offer: the assured minimum wage, the good roads, the hospitality of the people: also the excellent parishes highly paid which were eventually soon to fill as prizes. "But," concluded the Bishop, "I found I could not offer the same inducements as the West, so, of course, I could not secure a single one." I suggested putting the matter in the opposite light, and appealing on the ground that the privations and difficulties were great and the work crying aloud for workers who would deny themselves for Christ and His Church. The Bishop agreed that such a view was "very nice, but we must be practical and face facts. So I must get our ministers' stipends somehow raised." Obviously the students held sound business views, and apparently the Bishop endorsed them.

(2) In a synod —well known to us— I heard an earnest layman urging a much more liberal scale of stipend on the express ground that "better pay will secure better men." Thereupon the synod applauded:—the laity quite forcibly (which was rather hard on the existent clergy!) and the clergy somewhat furtively. I hope they were applauding the higher stipends; but I fear they were applauding the scheme for securing "better" men. I know that the wind bloweth where it listeth, but I find it hard to believe that the Spirit of God will give vocations to a different class of men on condition of a different rate of emolument. One can hardly consider a Bishop thus obtaining clergy in quite the same light. The speaker as an apostle ordaining elders in every city, however, held sound business views, and the synod apparently endorsed them.

(3) I heard a Bishop commenting on the fact that his poorer parishes were chiefly worked by men in British orders, and that young Canadians preferred city curacies till they could succeed to rectories: this he considered a pity, because the foreign accent was less patiently endured in the rural districts. When I suggested that a few first years in a mission might be made a condition of granting orders, the Bishop replied "in that case young men of this class simply would not come forward for ordination." I know, or think I know, the class in question: at least I sometimes see certain well dressed young clerics whose attitude resembles greatly that of certain government clerks at home, in that their very manner is a standing insult. I find, however, a difficulty in realizing that the Holy Spirit bestows such conditional vocations: but, at least, these young Canadians show business views, and their Bishop appears to endorse them.

(4) Our great societies use up-to-date business methods. Let me put the matter in the form of a concrete example. I subscribe let me say, $10.00 for a missionary purpose. The society decides to increase its business by lavish advertising and an enlarged and energetic staff. I consequently increase my subscription to $20.00. Of this $5.00 goes to office expenses. The society has done good business, it has increased the available income by 50%, and I am more highly interested and more glad to give. But the question arises, what does God think about that $5.00? Has there been any flavour of sacrilege? The reply would apparently be that the method was sound business, and (on business principles) quite unavoidable: and the Church would apparently endorse the reply.

(5) Our principal officers, not Bishops or parochial clergy, are all paid their salaries on the sound business principle that you get a better man for more money, and better work out of a good man if you pay him a better salary. There is, of course, a conceivable alternative, viz.: that the man who is really fitted for a specific duty, who is especially enthusiastic for a particular cause, would accept less than ordinary pay for the privilege of working at what is particularly dear to his soul. However, if a priest can be *attracted* (such seems to be the correct expression) from the ordinary performance of his ordination vows, to a work of an exclusive character, by offering him more than the average rate of pay: and if he will attend to this work more diligently because he is better paid, why then the business ideal is justified, and, apparently, the Church at large considers that such is the result.

(6) There is a point which to an old-fashioned believer seems of importance, with regard to the Blessing of God that may rest in very varying degrees upon what men offer to him. The great missionary societies of the Old Country, including the S.P.C.K., obtained their funds (and still obtain them) from the free gifts of free Christian men: and our own Church is under an enormous debt to their benefactions. We are adopting a more businesslike method. Every man is rounded up into giving: the system of assessment is fully established. I venture to assert that the vast majority of the subscriptions are tinctured by one or other of the following traits:—(a) Some are given reluctantly; (b) Some are given indifferently and mechanically; (c) Some are given with an absurd inadequacy of proportion to the means of the giver; (d) Some are given with absolute grumbling; (e) Some are given and sent fourth with a sense of an injustice done to pressing local needs; (f) Some are given with a most hypocritical expression of self-righteousness; (g) Some are given to satisfy the importunity of a collector; (h) Some are collected with a view to standing well with authority. I cannot say absolutely; but I frankly incline to believe that the expedition of the old societies produced greater results than does our expedition now; and I suspect that the blessing of God Almighty goes with the cheerful giving, and is not added or multiplied with business-like precision in exact arithmetical proportions.

(6) But the chief danger lies in the attitude of the diocese authorities to the parish priest. In the first place we are made to feel that the one requisite and necessary thing is to get our assessments paid.

[It is, by the way, really quite noticeable how brusque and discourteous are the sentences in the printed forms which come to us. Such rudeness might be pardoned in hasty writing, but in pre-arranged print it is a studied insolence; as of a business firm dealing with recalcitrant debtors on forms purposely provided to suit such business emergencies.]

The whole tone of the thing reminds one of the correspondences which are on record regarding Peter's Pence; the payment of which was declared by one Pope to be "the one thing needful, the sole proof of the ministry." With regard to that same Pope, he is a case strictly in point, for he was a business man himself. The son of a merchant prince and banker, he obtained the triple crown through the results of great financial dealings. As Pope he conceived a scheme to the great glory of God and the Church, viz.: the building of the most magnificent temple in Christendom. It was to do this that he sharpened up the collection of Peter's Pence, and also, having an unquestioned right to grant indulgences and the same indulgences being much desired—he (as a good business man) sold them in large quantities. He built St. Peter's, and incidentally lost half of Europe for his communion. It is true that our authorities enquire about statistics—apparently with a financial eye wide open—but I have never known a diocesan authority here take any interest in the moral or spiritual condition of a parish. I have succeeded to a parish where out of 14 male monthly communicants, 3 were habitual drunkards, 2 lived in unconcealed adultery, and 2 were outrageous extortioners, and 1 was a notorious cheat. The Holy Church in that village was the amazement or amusement of all schismatics. But those 8 gentlemen were about one-half the financial support of the parish, and indeed replied to all admonitions with a touching assurance that they "always paid." A clergyman who is willing to go without the portion of his stipend derived from such sources, knows enough to be horribly afraid of confessing that his pay has diminished; and when subscriptions towards assessments fail, he is told with sternness that he ought not to be hasty, that he might have exercised more tact; in effect that he might have done a little in the line of selling indulgences.

Do we hear much of men's spiritual work? Of parishes notably improved in faith or morals? Are we asked as official questions in regard to such points? The only bright examples held up to us, are the parishes which pay well. This is (I suppose) a 20th century business interpretation of "the golden reed to measure the city of God and the inhabitants thereof."

Well, I presume it would have been little use if an odd priest in the 13th century had complained of feudalism in the Church: the obvious answer could not be gainsaid, "that is how we are, and we cannot possibly be otherwise." Nor would it have availed an odd priest in the year 1800 to have protested against polite learning being the one test of ministerial ability; how would he have met the obvious reply "that is how we do things, and nothing else can be done." Accordingly those systems respectively continued, till the flood came and took them all away. In like manner I am very sure it is little use that an odd priest should protest against the business basis on which the affairs of the Church are now managed; how can he meet the obvious reply, "that is how we do it, and we cannot possibly manage otherwise." Yet even so the thing is so utterly contrary to the Christian freedom so manifestly a mere adoption of the world's passing phase: so entirely of the earth, earthy; so absurdly an attempt to make Mammon himself serve God, and consequently his servants a branch of God's service: that I am very confident that unless we repent and arise the flood will come again and carry away all that is left of even our poor scattered wreckage of a broken Church.

LADY JELLICOE FUND

THIS winter, owing to the tremendous increase in the number of small vessels, trawlers, motor yachts, etc., employed in patrol work and submarine hunting, there is great need for comforts for the sailors and others employed on them. The commanding officers on the Grand Fleet have also expressed the opinion that help, from those interested, to the disabled seamen and the stricken relatives of the fallen, would be very acceptable.

Lady Jellicoe can still find use for any number of socks, vests, pants, stockings, mittens and jerseys for the Naval Hospitals, and will gladly receive money for supplying blankets for the smaller craft.

Lady Jellicoe's appeal in England produced £23,000 in money and over 90,000 garments were sent from her house to the Grand Fleet.

Up to April 23rd, 1915, $983.50 contributed by Canadians, was sent by Mr. Justice Hodgins to Lady Jellicoe, and over 6,000 articles were also forwarded to the Emergency Committee. A statement of the moneys, certified by the manager in Toronto of the Bank of Ottawa, was forwarded to Lady Jellicoe and has been enclosed to the various papers throughout Canada. These figures do not include what was sent by others direct in consequence of her letter.

Any contributions in comforts or money sent to Mr. Justice Hodgins, 9 Dale Avenue, Toronto, will be forwarded by him free of expense to Lady Jellicoe.

Personal Mention

CAPT. the Rev. John Antle, who has been east collecting special funds for the Columbia Coast Mission, is returning, this week, to Vancouver, having been successful in his mission.

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Much sympathy is expressed for the Rev. W. A. Adcock, incumbent of Port Neuf, in the diocese of Quebec, who has just received news announcing that his son, Lc. Cpl. Willis E. Adcock, of the 4th Battalion C.E.F., has been killed.

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The Rev. Sutherland Macklem has been appointed assistant curate of St. Thomas' Church, Toronto.

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The Rev. Walter Cox, rector of Christ Church, Gananoque, Ont., has offered his services to the military authorities for overseas. Nearly one hundred members of his congregation are already serving at the front or are in training.

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Rev. Rural Dean Irwin and Mrs. Irwin, ot Cupar, were the guests of the Bishop of Qu'Appelle last week. Mrs. Irwin has been appointed diocesan superintendent of the children's branch of the W.A.

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The Rev. W. H. Bayley, formerly of St. Barnabas', Ottawa, is senior chaplain to the Canadian forces at Shorncliffe.

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The British chaplain at Berlin, who has obtained the sanction of the German Government since the outbreak of the war to visit the numerous camps in Germany in which British prisoners of war are interned, is the Rev. H. M. Williams.

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The appointment of Mr. A. C. Benson, son of the late Archbishop of Canterbury and a brother of the late Monsignor Benson, to be Master of Magdalen College, Cambridge, has given general satisfaction.

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The Rev. A. S. H. Cree is leaving St. James', South London, for the parish of Bervie.

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By Courtesy of "The Mission World"

The Rev. G. E. Simmons

The Rev. G. E. Simmons, Canadian missionary to Honan, who has been assisting in conducting a missionary campaign in some of the western cities, has just returned to Toronto, having finished his deputation work. Mr. Simmons says that he finds the missionary spirit much more developed than before he went to China five years ago. About 15 towns were visited and in all the men turned out and showed the greatest interest in the missionary needs of the Church.

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Mr. and Mrs. Simmons leave Toronto on their return journey to Honan, China, about the end of January.

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The Ojibway Indians on the Selkirk Reserve, north of Winnipeg, heard Mr. Simmons speak on the needs of the M.S.C.C. and showed their appreciation of these needs by an offering of nearly $60.

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Dr. Thwaites, Canadian missionary for the Jerusalem and the East Mission is now attached to the medical corps in Flanders, owing to Palestine being closed to missionary work. In a letter just received from him he says that the trenches at which he is stationed are at some points only twenty yards from the enemy. "The men are splendid. There is no greater test of endurance than this horrible trench fighting, especially in winter. Due credit should be given to the infantry who are so fighting."

By Courtesy of "The Mission World"

Dr. H. Thwaites

The Rev. S. M. Rankin, well known at the head of the lakes as a former incumbent of St. Thomas', West Fort, and later at St. Luke's, Fort William, but who has lately been rector of a living in Warwickshire, Eng., is now at the front, having gone as army chaplain with the 1st Warwickshires.

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The Rev. R. W. Norwood, rector of the Cronyn Memorial Church, London, Ont., has recently published a book of poems, "His Lady of the Sonnets."

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In a letter to Bishop DuVernet, Major Peck of the Canadian Scottish (16th Batt. C.E.F.) writes:—"We are still having a quiet time on our front, although on other fronts very severe fighting is taking place. It is hard to say when we shall be in a more active sphere, but it is not likely we shall escape the fall movement as our troops are now such veterans and are so steady and reliable in action that all the British generals admire them and have the greatest confidence in them. We have, without doubt, the finest, bravest, most intelligent and enthusiastic troops in the world in our Canadian divisions, and one never gets done admiring their manliness and self-sacrifice and being enthusiastic about them.

"We have with our division Rev. Canon Scott, who says he knows you. He is a splendid man and never spares himself, but comes out in the dark, rainy nights to bury those who get killed and does not heed the weather nor stray bullets. I was walking down overland from the trenches one night recently with him when the enemy opened a machine gun on the parapets and the bullets were coming over them and thick about us and we had to lie flat on the ground for a spell. However, one gets very accustomed to that sort of thing."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

LETTERS OF COMMENDATION

The Editor, Church Life:

Dear Sir,—May we use your columns to ask the clergy for letters of commendation or similar information concerning those men from their parishes who are serving in the battalions to which we are attached. We can be reached either by letter or by telephone and should greatly welcome any notice with regard to any communicants or others who are in these units.

W. L. Baynes-Reed, Major,
Chaplain 75th Batt.
W. L. Archer, Capt.,
Chaplain 81st Batt.
F. J. Moore, Capt.,
Chaplain 83rd Batt.
H. A. McCausland, Capt.
Chaplain 95th Batt.

Exhibition Camp, Toronto,
Dec. 3, 1915.

ACKNOWLEDGMENT

To the Editor, Church Life:

Dear Sir,—Will you please acknowledge for me that the diocese of Niagara has paid to-day the $35.00 just due from that diocese towards the funds of the Committee on Moral and Social Reform.

Dec. 2nd, 1915. Chas. L. Ingles.

"CHRIST-MASS"

To the Editor, Church Life:

Dear Sir,—In a "Christmas Catechism" issued by the S. S. Commission in the Christmas Bulletin, is the following question and answer:—

Q. "What does the word Christmas mean?"

A. "The first part means 'Christ'; the last part MAS, means a Church Festival or Feast."

Is that a clear way of putting the real meaning of the word? Surely it is simply the old English "Christ-Mass," coming down to us from the days when in the Church of England the Lord's Own Service was commonly called The Mass. And the word Christ-Mass called the attention of the faithful to *the* service of Christmas Day, *the* service of worship as well as communion, The Lord's Own Service. Whatever we may or may not think of the use of the word "mass" for the Lord's Own Service, why obscure the real significance of the word Christmas from our children? However valuable a "Christmas Tree Service" on Christmas eve may be, (and the Bulletin's remarks on selfish Christmas trees are only too true), can there be anything more fitting on Christmas Day for our children than that they should come and worship and sing their carols to Our Lord at His Own Service? The Lord's Own Service on the Lord's Own Birthday for the Lord's Own Children. Norman E. Smith.

Byng Inlet.

Gleanings

THE gleaner has just received his copy of the last *Trinity College School Record*. Naturally it is pretty full of the war. An outstanding feature is the "Service Roll" of Old Boys. The list is incomplete, but it includes fully 300 names. My son who was at the school six or seven years ago, tells me that, of his 125 or 130 contemporaries, 92 are on active service or preparing to go to the front. Another page shows a black-bordered Honour Roll of ten names—and this is the third list. Whatever the scholastic training at Port Hope may accomplish for our lads—and we have no occasion to blush for it—we appear to turn them into men with a high sense of duty, who fear God and honour the King. T.C.S. is not a large school and not very ancient. If it were not a *Church* school this record of achievement would be blazoned from one end of Canada to the other, and to the regions beyond.

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Talking of war—some people *do* talk of it when they meet, so you may have observed—I have just heard a good yarn. It may have been published elsewhere, but I have not seen it in print. At all events it is not copyright and will bear repetition.

A British aviator was forced to land within the enemy lines, and was constrained to surrender for the good of his health. His new, up-to-date machine greatly excited the curiosity and admiration of his captors. The prisoner philosophically adapted himself to the fortunes of war and affably discoursed to an appreciative audience upon the wonderful possibilities of his beloved craft. He bore no malice and only wished to see its excellencies proved, if even by an enemy's hand. During the lecture, he discovered that the accident was insignificant, and easily adjusted what was wrong. But here was his opportunity. It is not necessary to assume that he played the role of a disgruntled Irish Nationalist, glad to transfer his allegiance from the hated Saxon oppressor to the benevolent Teuton liberator. If he *was* an Irishman, and his brogue betrayed him, no doubt his astute hearers took knowledge of the fact. Anyhow his charming complaisancy had its effect. "If you like I'll take two of your experts for a short flight and give a practical demonstration. I am a prisoner and unarmed. If you anticipate treachery tie me to my seat, I shall be helpless under the muzzles of your revolvers." The gentle Huns "fell to it," and when he playfully looped-the-loop a thousand feet in the air, they fell a little more. *They* were not prisoners chained to their seats. It is only fair to say that the German official report of this incident varies from the above in some essential particulars.

The Gleaner.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, A.P.H.A.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

FORT WILLIAM

St. Paul's

Over 100 members of St. Paul's congregation have left for the Front. The list includes the names of well known citizens—Lieut.-Col. E. R. Wayland; Majors J. E. Swinburne, M. Francis, E. A. C. Wilcox; Capts. F. Wilcox, J. G. Hunt and Lieuts. K. Jarvis, J. Ellis.

The Bishop of Mid-Japan addressed a meeting representing the Anglican churches of the city recently. The meeting was well attended and has been the means of creating fresh enthusiasm for the cause of Missions. The chair was taken by the rector, the Rev. E. Pierce-Goulding, and the Rev. Canon Burt, rector of St. Luke's, moved a vote of thanks to the Bishop for his address.

A Girls' branch of the Auxiliary was recently organized in the parish and is filling a long felt want. There are already 30 members. The mid-week celebrations offered every Thursday for the men at the front are being well attended.

NORTH BAY

A deanery meeting was held here the last Tuesday and Wednesday in November. His Grace the Archbishop was in attendance. The Rev. H. A. Sims of Cobalt read a paper on "The Sermon" which brought out much discussion. Rev. Mr. Colloton of New Liskeard contributed a paper on "Our relations with Other Religious Bodies." The Archbishop placed various matters of importance before the clergy, one being a request from the House of Bishops, that a special request be made soon all over Canada, for the deepening of the spiritual life, that Christian people might do their work right in the trying times that must follow the war. A request was made from the societies in England that have helped to support this missionary diocese that the diocese take a larger share of the burden. Steps have already been taken with that end in view.

Another matter was that an effort be made to raise the Bishop Sullivan Memorial Fund to a position in which it might help more to make the diocese self-supporting. At evensong Archbishop Thorneloe preached to a large congregation and on Wednesday His Grace conducted a Quiet Day for the clergy. The greatest hospitality was extended to the visiting clergy. The next deanery meeting will be held at Haileybury in February, the date of which will be set later.

His Grace Archbishop Thorneloe was at Haileybury on the following Sunday morning, at North Cobalt in the afternoon, and at St. James' Church, Cobalt, in the evening.

HURON

WALKERTON

The Bishop visited the parish of St. Thomas recently and confirmed 14 candidates.

BRANTFORD

The Rt. Rev. the Bishop of Montreal addressed the 84th and the 125th Battalions at Brantford on "Standing for the Right."

Interior of Christ Church Cathedral, Hamilton, Ont.

PROTON STATION

The new Trinity Church at Proton Station was dedicated by the Bishop of the diocese on the last Sunday in November. The Bishop preached at both the morning and evening services, and also delivered a confirmation address at the afternoon service. The new building, 25 x 45, is built of brick, and has a spire and basement. The seats and furniture are of solid oak in mission style. The ceiling is finished with beaver board and is panelled, giving a very pleasing appearance. A considerable part of the work was done by the men of the congregation and they were ably assisted by the ladies, who supplied the funds for the furnace, the bell, and the communion set with the linen. Funds have been provided so that there will be very little, if any, debt left on the building. Rev. C. L. Abbott naturally feels proud of his people at Proton Station who have made such splendid headway under his care.

At the morning service the Bishop preached from the words, "House of God." He said the Church was a land. mark of the people's faith in God, and a place where they could refresh their souls. It showed their character by its munificence, it being a building in which they had spent their money for the best things. God cannot be expected to accept anything. The poorest kind of a building shows the people think anything will do.

KOOTENAY

The Bishop has addressed the following letter to the clergy of the diocese with regard to the coming mission:

November 23, 1915.

My Dear Brother,—At the General Synod, held in the city of Toronto last September, the subject that most of all engaged the thoughts of the Bishops was that which concerns our responsibility as a Church to bring men back to God, and to awaken and deepen the spiritual life of the men and women who form the different communities which go to make up the Dominion of Canada. Much time, thought, and above all, prayer and meditation, were given to this subject, and a committee appointed to formulate a policy for the whole Canadian Church Circumstances and conditions, however. differ so very much in the several dioceses, of this great Dominion, that it was thought wiser to leave it to each Bishop to work out such modifications of the general plan as local knowledge might suggest to be expedient.

The *general plan* is that the clergy of each diocese should be asked to attend a retreat or quiet day during the next three months, and that then a mission should be held in every parish in Canada some time before the beginning of Lent.

In this diocese, distance and expense make the holding of a retreat or quiet day in the winter practically an impossibility. I would, therefore, ask every priest in the diocese to arrange his own retreat. Let him set apart a day, or better still, two days, to be alone with God. Let all parish and other duties be set aside on the day, or days, selected.

Spend the day in self-examination, in heartfelt confession, in prayer, and in the reading of God's Holy word. Seek for pardon through the Precious Blood of Jesus, seek for acceptance with God through Christ, seek for a message, seek for grace to be a messenger, re-consecrate yourself for special service, and pray for a fresh outpouring of God's Holy Spirit upon yourself and your ministry. The blessing will come; ask, and it will not be denied; be still, and you shall know God.

The season of Advent will be found an appropriate time for the holding of this personal heart to heart communion with God.

Then as to the mission. I desire that in every parish, a mission lasting from eight to ten days, be held either immediately before, or immediately after, Septuagesima Sunday. Probably it would be well if the mission could begin on Septuagesima Sunday itself, when the thought of Creation, and the new Creation, is brought before us in the course of the Prayer Book services.

Your object will be the conversion of souls, through the faithful preaching of the everlasting Gospel. Such a supreme object will call for earnest preparation. I have already referred to a part of your own preparations, for you must, yourself, be converted if you are to be an agent in the conversion of others, and to be used for the strengthening of your brethren.

But the parish must be prepared for the mission as well as the priest. From now onwards it ought to form the principal subject of thought, talk, and above all, prayer, in every parish and in every district of the parish.

Gather about you one or two earnest Christian workers, and meet together frequently to pray and plan.

At all week-day and Sunday services use the prayer which I enclose, and get your people to look for, and expect, a blessing.

A committee was appointed in Toronto, with the Bishop of Montreal as convener, to select and secure suitable literature for distribution. I have written to find out about this, and, as soon as I know, I will secure a supply for our own diocesan needs.

I should like you to read this letter to your people in all churches or other buildings where you may officiate, omitting just the parts in which I refer to your own personal need of preparation, for I am confident that the time has come when a real effort must be made to get back to God through contrition and penitence. As an Empire, as a Dominion, as a Province, we have drifted far from Him, and this war may be the last voice as of a trumpet talking with us. If we are not moved now, if we are not on our knees now, if we do not feel our need of God now, then I fear nothing can be done for us.

But I believe that people are being touched, that they are beginning to *think* that the need of God is being realized, and that they are ready for just such an effort as, God helping, us we propose to make.

I want everyone who cares for God to throw himself, or herself, whole-heartedly into this simultaneous effort of the Canadian Church, and, in particular, to pray much and very earnestly for God's presence and His blessing. More is, and can be, wrought by prayer than this world dreams.

From what I have said, you will gather that I consider our circumstances demand that each parish priest be his own missioner to his own people; nevertheless, if you desire to exchange with a brother priest, or to call in help from outside, it may, where possible, be an advantage for you to do so.

Yet, after all, the souls in your parish are entrusted to your care, and you must answer for the use you make of this day of opportunity before God.

I will gladly be willing to assist you by my advice, in any way I can, as you prepare for this great effort.

May the Advent season be blessed to you and your flock, that we may, one and all, cast off the works of darkness and put on the armour of light, so that when the Blessed Master comes again, as come He may much more quickly than most people realize, we may be found an acceptable people in His sight.

Ever your affectionate Bishop,
Alexander J. Kootenay.

A Prayer

To be used in all parishes, at all services, in preparation for the Mission.

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of them that are penitent, mercifully hear the supplications of us, Thy Servants, and bless the Mission about to be held (or now being held) in this parish and diocese. Pour out upon us abundantly the Gift of Thy Holy Spirit to convert and draw us to Thyself; strengthen and confirm the faithful; guard and protect the children; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth, and bring all to be of one heart and mind within the fold of Thy Holy Church, to the honour and glory of Thy blessed Son, Jesus Christ our Lord. Amen.

Also Collects for—Advent Sunday.
1st Sunday after Epiphany.
Ash Wednesday.
Sunday next before Easter.
Whitsunday.
18th and 19th Sundays *after* Trinity.

MONTREAL

MONTREAL

Christ Church Cathedral celebrated the fifty-fifth anniversary of its erection on Sunday, Nov. 28th. Special services were held both morning and evening, when the preacher was the Ven. Archdeacon Renison of the Church of the Ascension, Hamilton.

Memorial windows to four Montreal officers who were killed in action last spring were dedicated by Bishop Farthing in St. Stephen's Church on Sunday morning. The officers were: Major John Nicol Warmington, 14th Royal Montreal Regiment, killed at Festubert; Capt. George Massey Williamson, 14th Royal Montreal Regiment, St. Julien; Captain Richard Steacie, 14th Royal Montreal, St. Julien, and Sergt. Wm. Graham Scott, 13th Battalion Royal Highlanders, St. Julien.

NIAGARA

An Advent pastoral from the Bishop of the Diocese was read in all the churches on Sunday.

HAMILTON

Major the Rev. Canon Piper preached at the Church of the Ascension on Sunday, Nov. 28th, the rector, the Rev. Dr. Renison, being in Montreal for the anniversary services at Christ Church Cathedral.

The monthly meeting of the Niagara diocesan board of the W.A. was held on Wednesday, December 1, in St. James' schoolroom, Hamilton. The rector, Rev. W. G. Tebbs, welcomed the members on their first visit to the parish and gave a short sketch of the work being done. It is interesting to note that a service for munition workers is held Sunday afternoon from 4.15 to 5 o'clock.

The order of business was suspended, and Rev. John Antle gave a most interesting account of his work in the Columbia coast mission. During his address he spoke of the coming need of their hospitals to replenish the bed linen, etc. Fifty dollars of the extra-cent-a-day fund was voted to Mr. Antle for that purpose. A junior branch has been formed at Dunnville and a senior branch at Clifford. The secretary-treasurer of the *Leaflet* reported an increase of 30 for the month; number of *Leaflets* now taken is 1,664.

There have been several books presented to the library and the librarian would be glad if members would hunt in their own libraries for books which are lost at present.

The Dorcas secretary read a letter of acknowledgment and thanks for the splendid bales sent out to Rev. W. G. Walton, of Fort George, Moosonee, in answer to his appeal for his Indians and Eskimos, who were in such dire need last spring. Mr. Walton also sent a letter written by the Indians, thanking the W.A. not only for the material help sent to them but for the kindly thought of them during all the turmoil of the war. From the W.A. in Canada 99 bales and $1,000 in groceries and medicines were sent. Niagara's share was 14 bales and $100.

The old building of St. James' Church is to be used for the accommodation of sick soldiers quartered in the city.

CAYUGA

Rev. Canon Spencer of Hamilton gave his illustrated lecture on "Health and Long Life" in the Sunday School room on Tuesday evening, 23rd Nov. The Canon has an excellent lantern; the views are clear and good, and much practical and valuable information, the result of long study of the subject, is given in an interesting and very original way.

St. Luke's Pro-Cathedral, Sault Ste. Marie, Ont., Diocese of Algoma.

PORT DALHOUSIE AND LOUTH

A new mission, St. Mark's, has been opened in this parish. It is situated in Louth township about three miles from Port Dalhousie. The building, which is being put in splendid repair, will be an excellent one for our work. Years ago it was a Methodist meeting-house. There was a large congregation present at the opening service, which was held Sunday, Dec. 5th, at 3 o'clock. The rector preached. The Sunday School has begun with an enrolment of 41 scholars and 6 teachers. Mr. E. M. Shodbolt, lay reader, will be in charge of the mission.

Rev. Father Sharp, of Toronto, gave a devotional address on St. Andrew's Day at the Holy Communion service 8.30 a.m.

Canon Davis of Stoney Creek preached in St. John's, Jordan, Sunday last.

NOVA SCOTIA

The service held in All Saints' Cathedral, Halifax, on the evening of Sunday, Nov. 28, at the instance of the Guild of St. Barnabas, of which His Grace the Archbishop of Nova Scotia is honorary chaplain, and Dean Llwyd chaplain, was one which will live long in the memory of the hundreds who crowded the large building to the doors. His Honour the Lieutenant-Governor of the Province, the General Officer Commanding and his staff, the president and officers of the Victorian Order of Nurses, and fifty trained nurses, including those of the Dalhousie Hospital unit, were present, together with many men from the regiments now stationed here and many of the leading physicians of the city. The regimental band was also in attendance.

Of the clergy there were present, His Grace the Archbishop, Dean Llwyd, Dr. Harris.

In the Dean's sermon, appreciation of that high and holy and immortal thing of which the death of Edith Cavell was significant, flowered in tribute so just, so sympathetic, so marked by spiritual insight, as to make glad all those who rejoice in honour done to that which is, of all things in the world, most worthy of honour—the utter gift of self upon the altar of the Highest Love.

This was his text:

"She being dead yet speaketh."

No report of a sermon preached on such an occasion—such an historic occasion, indeed—as this, conveys that sermon fully to the people who were not present. From it, then, just two or three or four things that sped straight to the spirit and appealed to it as beautifully voicing one's dumb feeling.

"So long," said the Dean, "as the Empire can produce such character as this, it is invincible. It is not strong battalions that will secure the Empire her victory, her permanency, her supremacy, but character and sanctity of soul:

"Not to the swift the race!
Not to the strong the fight!"

"The life of Edith Cavell, its greatness, sweetness, power, speaks to us of the things that are immortal, imperishable. It will be an inspiration forever to our women; a source of pride to our men and of kindling enthusiasm to all who are fighting the Empire's battles."

Following the offertory, of which the Dean announced that all over the regular envelope collection would go to the Red Cross fund, and the benediction, pronounced by His Grace the Archbishop, Chopin's funeral march was finely rendered by the band—how responsive was the mind to its sorrowful yet noble note!

The service adhered closely in its arrangement to that held in St. Paul's Cathedral in Miss Cavell's memory.

The local assembly of the Brotherhood of St. Andrew held its annual banquet on Monday evening, Nov. 29. Among the clergy present being His Grace the Archbishop, Dean Llwyd, Archdeacon Armitage, Canon Vernon, Rev. H. W. Cunningham, Rev. S. J. Woodroofe. It was a memorable feast. The annual business meeting held later resulted in the election of the following officers: President, Canon Vernon; vice-president, G. E. M. Stephens; secretary-treasurer, E. L. Lydiard; executive—Messrs. Harding, Marshall, J. M. Donovan, R. Bonnell, A. B. Wiswell, C. E. Shinner, and the president, vice-president and secretary-treasurer.

Fine addresses were delivered by the Archbishop, Captain Suckling, and Rev. J. A. Winfield, vicar of Bedford.

The Anglican churches of Halifax are rising splendidly to their responsibilities and privilege as regards the social well-being of the soldiers and sailors temporarily within our gates, St. George's, Trinity, and St. Paul's having turned over their church halls to the men, while the cathedral has arranged with the Church of England Institute by reason of its central location, for a series of social evenings to which there has been most enthusiastic response.

St. Matthias' Rectory has for some three weeks past been in quarantine, the little son of the rector, Rev. T. H. Perry, having developed scarlet fever. The baby is now, happily, practically recovered, and the quarantine will, it is expected, be lifted next week

ONTARIO

KINGSTON

On St. Andrew's Day the annual corporate communion of the Cathedral Branch of the Women's Auxiliary was celebrated in St. George's Cathedral at 10.30. The celebrant was the very Rev. the Dean of Ontario, assisted by the Rev. Rural Dean Crisp and the curate of the Cathedral. The Bishop of Honan, China, was so kind as to come specially to Kingston to preach the sermon. Besides speaking of the work being done by the Canadian Church in China, his Lordship explained how Confucianism, Buddhism and Taoism had all shown their inability to satisfy the religious instincts of the Chinese. While each had in the past been of great value in holding before the people a high standard of morality, the belief in the future life and the necessity of worship, they had fallen short in that they did not proclaim a personal Saviour with power to satisfy all their religious cravings. The revolution had given the final blow to these forms of religion and unless Christianity was brought to them, and that quickly, the nation under the influence of the evils of Western civilization was in great danger of serious moral and spiritual retrogression. A magnificent opportunity was now offered to the Church to Christianize China—when results could be seen; the responsibility of taking advantage of it rested upon every Churchman in Canada.

In the afternoon intercessions for missionary work were offered in the Cathedral.

OTTAWA

OTTAWA

Brotherhood of St. Andrew

The annual corporate communion of the members of the Brotherhood in Ottawa was held in the chapel of St. George's Church on St. Andrew's Day at 7.15 a.m., about 40 members being present.

On Tuesday evening the annual meeting of the local assembly was held in St. George's parish hall, about 50 men being present. Mr. Ralph Sampson, president of the assembly, presided as chairman.

Reports were given on the work in different parishes, and the work done by St. George's, St. Alban's, and St. Matthew's senior chapters was exceptionally good. St. Matthew's Chapter during the year formed a Lay Readers' Guild and its members conducted a service every Sunday afternoon at the Home for the Aged, also conducted 65 services in out of town parishes, in this way they were able to supply men on every demand made during the summer months.

St. George's Chapter has progressed very well during the year, their special work being visits to hospitals, and invitations to church services, which are placed in the hotels on Saturday evening.

St. Alban's has only been formed a few months but are doing an excellent work among the young men of that parish.

All Saints' Sr. Chapter still continues its good work in keeping up a large attendance at the Men's Corporate Union.

Immediately after these reports were received, Mr. Sampson resigned as president and Mr. F. H. Gisborne acted as chairman for the balance of the meeting. Mr. Sampson was re-elected to the position of president by acclamation.

The last part of the meeting was taken up by a very able address from his Lordship, Bishop Roper. The subject being "The Problem of Leadership." During the course of his address His Lordship pointed out clearly that all men in the church should be termed leaders, and that we were now at the day when we should go ahead in our work in this city with the men we have, and not hold back waiting for a man who would come along specially fitted for leadership. He used as an example of true leadership the life of Pasteur, the great French scientist.

The Bishop's address was followed by an open discussion on Brotherhood work. Rev. T. J. Stiles, Rev. T. Lindsay, Rev. Lennox Smith, Rev. Canon Snowdon, Mr. Alder Bliss taking part. Rev. Canon Snowdon and Mr. Bliss made an appeal for more helpers in the Chinese schools. Several of the Chapter representatives agreed to endeavour to secure more teachers.

The executive will meet on Wednesday evening to elect the vice-president, secretary-treasurer and chairmen of the different committees.

ASHTON

The opening of the new church took place on Sunday, Nov. 28th, with ideal weather and overflowing congregations.

The beautiful stone church was much admired by everyone; the workmanship both inside and out being a credit to the contractors, Messrs. McGregor & Moffatt of Carleton Place, and the whole building with its handsome furniture of quartered oak, a source of congratulation to the congregation of Ashton, who have long looked forward to this day, giving their time, energy and money freely for the glory of Almighty God.

The opening service was held at 10.30 a.m. After morning prayer was read by the rector, the Right Rev. J. C. Roper, the Bishop of the diocese, celebrated the Holy Communion, assisted by Rev. J. Fisher, of Wales, Ont., a former rector of the parish.

There were over eighty communicants. In the afternoon the order of confirmation was administered at 3.00 p.m. by the Bishop when six candidates were confirmed.

In the evening another large congregation assembled at 7.00 p.m. for evensong.

The Bishop of the diocese was the speaker at each service and his inspiring addresses, full of instruction and encouragement, were listened to with wrapt attention.

The church has a seating capacity of 150, and it is estimated that at least 1,000 persons attended the services on that day.

The combined choirs of Ashton, Munster and Prospect are to be congratulated upon the admirable way in which they led the congregation in the musical parts of the services.

The offerings, which were asked to reduce a probable debt remaining of $800.00, amounted to $104.00.

Both congregation and rector have hearts full of thankfulness to Almighty God that He has led them safely to this happy and memorable day, and are grateful also to the many friends who have helped so generously in every way to bring this great work to a successful conclusion.

On Saturday, Nov. 27th, at 4 p.m., a very interesting ceremony took place after evensong in the old church, when a form of service for secularizing a church, was conducted by the Bishop of the diocese.

The sacred vessels, Bible, Prayer Book, alms dishes, parish records, etc., were given into the hands of the churchwardens and other officials and after prayer were taken from the old church to the new church, the wardens leading the procession, the Bishop, rector, choir and congregation following. Each article used in the service of God was then placed in its proper position in the new building, and the Bishop pronounced the sentence of secularization of the old church and the ceremony was brought to a conclusion by the solemn recital of the Lord's Prayer followed by the benediction. the first prayer and blessing in the new church.

The congregation then proceeded to the rectory where they met to welcome their Bishop and Mrs. Roper to the parish, and enjoy a few minutes of pleasant conversation before returning to their homes.

HAWKESBURY

The funeral service of the late Rev. T. Bailey, rector of Trinity Church, was held on Monday, November 15th, His Grace Archbishop Hamilton having held the Sunday services which were appropriate to the occasion.

Archdeacon MacKay, of Ottawa, took charge of the service on Monday, the Archbishop reading the lesson, and the Bishop of Ottawa the concluding prayers.

The body was taken to Kingston on the G.T.R. train Tuesday morning for interment. The deceased leaves a widow one son and four daughters.

QUEBEC

A Spiritual Crusade

The Bishop's letter, calling upon clergy and laity of the diocese to inaugurate a movement to bring home to all the lessons of the war, was read in all the parishes on Advent Sunday. The date settled upon for the beginning of the effort is the first day of Lent, and immediate preparations are now being made. It is intended to make the effort not a regular "Mission," but a time of moral and spiritual awakening.

QUEBEC

The Rev. G. T. Harding and Rev. Jas. Hepburn were duly installed as Canons of the Cathedral of the Holy Trinity, Quebec, on Dec. 1st.

The Very Rev. the Dean of Quebec and the Anglican clergy of the city and also the Protestant ministers, waited on the premier on Wednesday, Dec. 1st, to ask for the closing of the bars at 7 p.m. The premier promised to consider the matter when Parliament met after the New Year.

TORONTO

TORONTO

In connection with the second sermon of the course being preached by the Bishop of Toronto in St. Alban's Catheral on "Some Spiritual Lessons of the War," the Bishop took for his theme "The Divine Chastening." After noting that there were many who were self-satisfied and complaisant, and did not believe that they deserved any such chastening at the hand of God, the Bishop asked them to consider some conditions at the outbreak of war which would justify looking upon the catastrophe as a punitive chastisement from God, seeing that in the Bible the sword is referred to as one of His "four sore judgments." He said it would be found that as with the individual who confesses "We have left undone those things which we ought to have done and done those things which we should have left undone," so with the nation, and he asked them to consider just a few of the things which as a nation they had omitted to be very much concerned about: First, the extension of the kingdom of Christ through missionary effort throughout the world, which shewed after twenty centuries of feeble dealing with the matter, a population of over 600 millions yet to be evangelized; second, the neglect of God's Day and God's House, the using of the day for selfish and pleasure purposes, and the growing majority of those who are satisfied with one service a day while multitudes ignore the House of God and the Holy Sacrament existing in the world for the well being of the imperishable soul. Being "Bible Sunday," he asked could we honestly say that we have not left undone that which we ought to have done as a Christian people in relation to the circulation and distribution of God's Word, seeing that in a peculiar sense the British nation and Church stood for the supremacy of this peerless book, and regulated her conduct according to its precepts. And the same 600 millions representing two hundred languages and dialects in addition to those in which the Scriptures were already published, stood to condemn our inaction in the matter, and for ourselves had we not been a great deal too negligent of the study of the word of God, with a view to inwardly digesting it as a daily guide in our journey through life; had we not been too tolerant of those who, professing themselves to be wise, had used the "pen-knife" of criticism to excise and whittle down the word of God the least possible minimum of historical truth. The Bishop pleaded for a return to the old reverence for and estimation of the Bible as the one unchanging and unchangeable chart and compass for men's voyage over the stormy sea of life; and said that if we realized that this Divine chastening was for our profit, and would be partakers of the Divine holiness, we must realize that until there was a return to the old positions of the Early Church, a burning zeal for Missions and a zealous love for the Day and House of God, and above all for the Word of God, we could not expect that the chastening would yet be lifted by Him Whose dealing with us at all times is the proof of His love and concern for us as His people.

The Diocesan Monthly Board Meeting of the W.A. was held in the parish house of the Church of the Redeemer, on Thursday, Dec. 2nd, at 10.30 a.m.

Miss Cartwright presided. The officers presented their monthly reports. Two new life members have been enrolled. Mrs. Witchall, St. Stephen's, and Mrs. Hindes, Bowmanville.

The January meeting will be preceded by a corporate communion service at 10.30 a.m. It will be held in St. Stephen's Church, and the Rt. Rev. W. T. White, Honan, China, will be the preacher.

The treasurer's receipts were $972.75, expenses, $430.72. The W.A. has bought one share of the War Loan. The money coming from some extra funds subscribed to the E. M. Williamson Memorial Fund. Thirty-one bales, two parcels, a lantern with slides, furnishings for the Gordon school, three alms bags, two sets altar linen, and a surplice case were sent from the Dorcas Department.

An appeal was made for boys' clothing for the school at Alert Bay. The need is an urgent one, as much of the clothing worn by the boys is almost past mending, clever as are the fingers of the overworked matron. Another appeal was made for a thermos bottle for a missionary on the Red Pheasant Reserve.

The secretary-treasurer of juniors reported an interesting service held in St. Simon's, on Nov. 6th.

The collection, amounting to $14.13, was sent to the Bishop of Moosonee, for work among the Eskimo. Ten new books have been added to the W.A. library; sixty-seven were taken out during the month, and eight magazines.

The W.A. Christmas card will be on sale at the library on every Friday, or may be obtained from Miss Middleton, 10 McMaster Ave. There are fifty new members in the Babies' Branch. 4,338 *Leaflets* were distributed, and $82.35 was subscribed to the P.M.C.

The Hospital Committee paid ten visits during the month. The convener of this committee referred feelingly to the death of Mrs. Murphy, wife of Canon Murphy, of Allandale and later a resolution of, sympathy to the bereaved family was passed by the meeting. The E. C. D. fund, amounting to $165.58, was divided, one hundred dollars being voted for bicycles for Rev. G. E. Simmons and Mr. Williams, who expect to leave very shortly for China, and who find a bicycle almost indispensable in their work, and the balance of $65.58 towards the debt on a Mission launch, in use in the Prince Rupert Coast Mission, diocese of Caledonia.

The treasurer spoke at some length about "the pledges." It appears that the Toronto Diocesan Board is pledged for the sum of $5,250, but the parish branches are underpledged $1,000 in making up the amount. The General Board at its last meeting undertook to raise $3,000 more, and the share of this diocese is thought to be $1,000. After some animated discussion, a resolution was passed by which the "board" recommended that the parish branches pay the pledges already undertaken by the general board, and also endeavour to raise this new $1,000, which is not a pledge but an "appeal."

Rev. Capt. Moore gave a very helpful address at the noon hour, basing his remarks upon the third part of the fourth chapter of the Acts of the Apostles and taking as his central thought "The Power of Christ in the Individual Life," a power as vital to-day as when our Lord was in the flesh. In the afternoon Mr. Antle of the Columbia Coast Mission, gave a most interesting address, telling the history of his Mission, which began ten and a half years ago with the

(*Continued on page 858*)

A Safe Place for Your War Loan Bonds

Owners of Bonds, Government, Municipal, or Industrial, or of Debentures, Stock Certificates, Insurance Policies, Mortgages, Agreements, etc., should make it a first duty to see that these documents are properly stored in our burglar-proof and fire-proof Safety Deposit Vaults. There are accommodations for ladies to examine their papers, write letters, or telephone. Boxes are $3 per year up.

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TORONTO OTTAWA WINNIPEG SASKATOON

Women's Work and Social Service

TREES have wonderful stories they could tell; they live so long, they see so much, and if you have ever really loved a tree you come to realize its possession of a sort of personality and to understand how the deification of trees became part of so many early religious systems, how a spirit seemed to dwell within the tree, how the tree seemed to be the outward embodiment of an indwelling life. The delicious whispering music of the leaves; the early beauty of the slender green veils with which spring reveals herself; the rich maturity of summer growth; the glowing colours of the autumn farewell; the delicate bare tracery outlined against the soft skies of such a grateful season as this November, or against the dazzling winter blue—in each of these the tree discloses a new charm, and thinking of it all, one watches often with a mingled anger and grief, the careless axe laid to the root of the tree, in order to make way for a telegraph pole, a factory, a bit of roadway.

* * *

Trees have much to tell; so many secrets have been whispered into their leaves, so many memories stored within their branches, so many romances registered upon their bark, so many scenes enacted under their shadow. One such tree comes to mind, a wide-spreading tree of beautiful shapeliness and fair proportions, which must have seen many things. It has watched the city growing up around it, the shift and flow of population, the groups of Jews, Greeks, Italians, Russians and others coming in and seeking habitations; it has seen the city's business gradually pressing up, and from having been once, I suppose, the centre of a wide-reaching common, it now stands in the midst of buildings, an oasis around which the life of the city surges day and night. Years ago, no doubt, the section of land in which the tree stands was enclosed from the surrounding commons; wide lawns, big gardens were laid out, and a large friendly house was built, a house with wide verandahs and spacious rooms, the abode of a delightful family life which radiated friendliness and hospitality.

* * *

But time passed; the family group broke up; the children married and went out into the world; times were changed and the house passed from private into public service. It became a landmark; it became also the centre of a great work. Generation after generation of girls came there to be taught and trained for life in the world; the house became a centre of united work and play and friendship, of steadfast purposes and unselfish ideals; girls went out from its walls year by year to take their places in the larger world; they became teachers, nurses, Church workers; some became famous in the world of art and letters and of public life; many entered homes of their own, by and bye returning to school in the persons of their daughters, and bringing up sons qualified to serve God in Church and State. They became known for earnestness of purpose, for zeal in serving others, for good Churchmanship, for loyalty to each other and to good causes.

It is not too much to say that the old house had come to be the centre of a national work, and that the merriment and cheerfulness always at home there formed the lighter side of a corporate life of strong, deep purpose, and of steadfast devotion to that which is good.

Of course the old house did not continue big enough for all the developments that came with years, but, like so many houses of that period, it proved to be adaptable, so it was not pulled down; the big, old-fashioned rooms lent themselves to many uses, and for the rest, there was space to build additional ones. The tree saw it all and was glad; it loved the merry-hearted girls and the little children who every spring watched so happily for the first signs of its new greenery, and who played around it or chatted under its shadow.

* * *

But time passed; times changed; the city's life was encroaching on every side; shops and business houses came very close; noise increased; the pressure and the clamour began to interfere with the work which now was centred in these buildings; the house could not contain all who came to seek admission.

The tree realized that a change was approaching; scraps of conversation would float to it upon the air:—"The dear old school . . . isn't it terrible? . . . *Move*, you know." . . . "Oh, yes, it really has to be. There isn't room now for us all." . . . "Too noisy you see—just listen." . . . "Yes, it's too bad, but—" . . . "interesting." . . . "Our traditions. . . . Oh, yes, everything that has made the school good. . . . We must take them." . . . "No . . . mustn't lose any of that." . . . "Oh, yes, it's sad too; there are so many memories bound up with the old place." . . . "But, hold fast, you know—" And one day last spring two girls came and stood under the interlacing branches and looking up, said softly, "Oh, if we could only take *you* with us, you dear old tree."

This, or something like it, I fancy, is what the tree might say if it could find utterance.

And so the school moved; a new home had been prepared and the life, which is centred, not in buildings but in persons and ideas, found its new abode there. If something has been taken, yet much abides, and spirit is the moulding influence after all.

* * *

The tree thus abandoned felt lonely; it missed the old familiar life, the old friends, the merry girls and little children, the mothers and sisters who came as visitors. "Evidently the axe is to be laid to the root," it thought. Men kept coming to examine the place; a great many phrases of an ominous character floated up to the tree. "Fine site . . . valuable land, you know" . . . "Good location." . . . "Factories." . . . "Good frontage." . . . The future was overcast. But no, nothing decisive happened, and evidently a new use was being found for the place. Men kept coming—solid looking persons—men of substance evidently. Very like the men who had come before, yet different somehow; these seemed full of some big interest outside themselves; they seemed intent on some plan for the benefit of someone not themselves. That was quite evident. "Nothing can be too good for them, you see." . . . "Yes, some will be cared for till they are well and able to go back to ordinary life; some will need special treatment to put them right . . . Then? Well, we must help them to get well and fit first, and then we must help them to start again in work and in life." . . . "Oh, yes, it's a big social problem, this whole question of the discharged soldier and his re-absorption into the life of the community. . . . Those who come back after the war fit for work, those who are restored to fitness through rest and care and skill—they will all have to be helped to get their foothold again. . . . Some will do it easily and quickly, some will have to be taught new trades and helped to get a start, on the land or wherever it is to be." . . . "We must put a lot of thought into the question, and the very best brains are not a bit too good. . . . . Everyone is keen and interested about the question of the returned soldiers after the war. . . . Yes, indeed, it's a debt of honour—the country's debt of honour to its soldiers." . . . "But the men who are coming back now—they are not physically fit yet for ordinary life, many are not; this is to be the home of some of them for a time, where we are going to help them back to health and strength. . . . Any who are permanently incapacitated will be cared for by the country. It's our debt of honour." . . .

* * *

This conversation, parts of which the tree heard one very gloomy afternoon, turned the daylight into sunlight and filled it with gladness; with the deepest, most friendly interest it watched the preparations, and saw the "Blue Birds" beginning to arrive and to enter into possession of the

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old school. The very building, so the tree felt, would be true to the old spirit of loyalty and helpfulness; it would take these men to its heart and would do its "bit" to help them back to the way of health and work. And so the tree, standing as it were like a sentry at the salute, is glad. Here is a new service for the dear old buildings, the centre of so much happiness and usefulness in the past, and now again the scene of helpfulness and hope. And if perchance this is to be the last service with which the old home is to be entrusted for the community and for the nation, what a good service with which to crown its long and honorable life.

God Save the King!

HONOUR BRIGHT.

Word Puzzle

By THE REV. P. L. SPENCER

Answer to "Some Cities of Canada" in our issue of Nov. 25.

1. Halifax.
2. St. John.
3. Fredericton.
4. Charlottetown.
5. Quebec.
6. Montreal.
7. Ottawa.
8. Kingston.
9. Belleville.
10. Toronto.
11. Hamilton.
12. London.
13. Brantford.
14. St. Catharines.
15. Windsor.
16. Guelph.
17. Niagara Falls.
18. Winnipeg.
19. Vancouver.
20. Victoria.

The Church in Canada

(*Continued from page 656*)

building of a small Mission boat, which acted as church, hospital, library and has grown until to-day three hospitals, well-equipped, and well managed, and a splendid big boat, are the machinery through which the Mission does its splendid work in a district of over two hundred and fifty miles. Mr. Antle came east to borrow $4,000, which was needed and could not be raised in the west just now. He has succeeded in getting the required sum, and also five hundred dollars on another thousand dollars, which he thinks quite as much needed.

The meeting heard with much regret that Mrs. Rickitts had resigned from the post of secretary-treasurer of *Leaflets*. Mrs Clatworthy was welcomed as her successor. The meeting was closed by prayer and by singing the National Anthem kneeling.

MINESING

The Lord Bishop of Toronto visited this little village on Wednesday evening, Dec. 1st, in order to consecrate the church.

The following clergymen were present: The Rev. N. A. F. Bounne, rector of Penetang, rural dean of East Simcoe; the Rev. A. P. Kennedy, rector of Stayner; the Rev. R. McNamara, rector of Collingwood; the Rev. E. B. Taylor, rector of St. George's, Allandale; the Rev. R. J. W. Perry, rector of the parish of Innisfil; the Rev. P. W. A. Roberts, rector of Wyebridge, and Rev. Arthur Strother, rector of Vespra parish. The consecration service commenced promptly at 8 o'clock. The Bishop attended by Rev. R. J. W. Perry, who acted as chaplain, being received at the door of the church by the rector the Rev. A. Strother, the visiting clergy, the church wardens, and some of the men of the congregation who had signed the petition for consecration. The petition was read by the incumbent. A certified copy of the deed of the church was duly presented to the Bishop at the conclusion of the consecration service proper; the Rural Dean read the sentence of consecration. Evening prayer was then said, the first lesson being read by the Rev. P. W. A. Roberts and the second by the Rev. E. B. Taylor. The first part of the order of evening prayer was taken by the Rev. A. P. Kennedy, and the concluding part by the Rev. R. McNamara.

The theme of the Bishop's sermon was, "Consecration," and his words were followed with close attention by all those who were present.

The memory of the consecration service will long live in the hearts of those who had the privilege of being present, and the musical portion of the service, beautifully and reverently rendered by the choir of St. George's Church, Allandale, was most helpful and uplifting, and left, we feel assured, a deep and abiding impression of what it means to "worship the Lord in the beauty of holiness."

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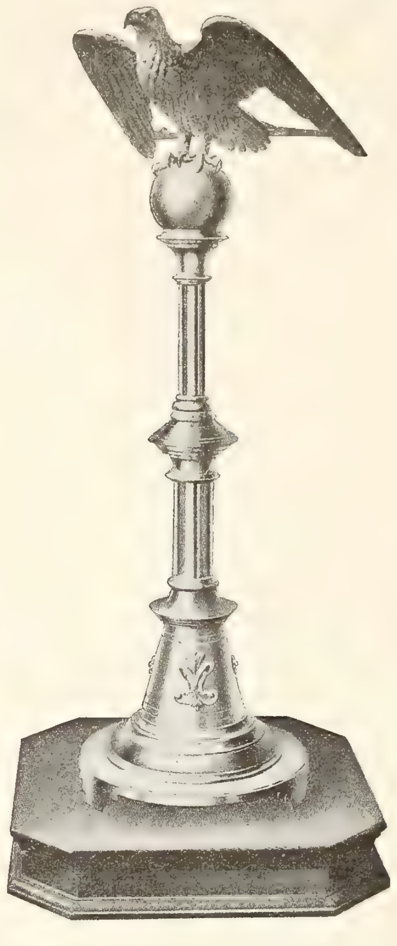

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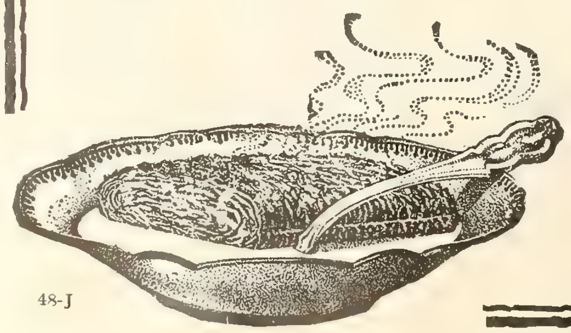

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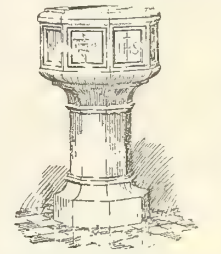

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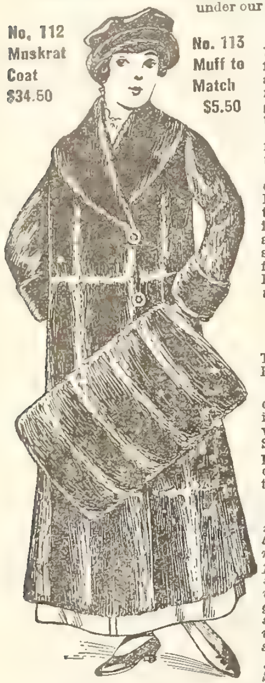

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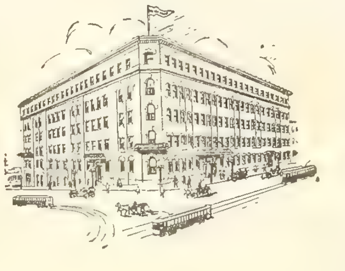

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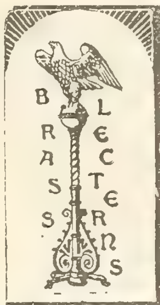

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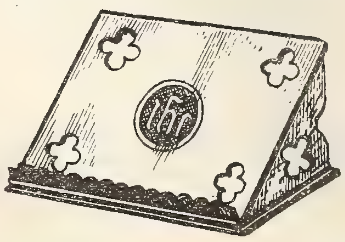

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Christmas

Love

THREE persons were talking of love. They were not all old, for love is of all ages; neither were they all men or all women, for love is of both sexes; and they were not all educated, for love speaks all languages and yet can converse in silence, for the foundation of love is perception. The young man said, "Love is the power whereby a man rises to greater heights. He finds it in ambition, in work, in his home and wife and children. It is a living soul that he discovers for himself and it warms his heart, and makes him able to leave life enriched and fruitful." The young woman said, and she was only a peasant girl, "No, love is something different from that as I have found for myself. It came to me unexpected like a fiery flame and it devoured me. Many bitter tears I shed upon its smouldering ashes; often I would have drowned its flames with my tears. It cost me all that I possessed and in a measure left me a beggar girl. Yet it was glorious for I tasted the bitter sweet of self-sacrifice and I learned that in losing my life I found it. At times it strained the very vitality of life itself, at other times it seared my powers of thought, my capacity for joy, my hope of living—but ah, it was something divine and has left me surer of my immortality." The third speaker had listened with a look of profound interest. He, too, was a man, but no words can describe the simplicity of his appearance, the worldly poverty of his condition. He said, "The true love is not of ambition or home or work, neither is it of a glorious self-sacrifice, but it is the love of love. To love what love really is in itself, to seek it or its shadows through all created and uncreated things, to hover when it springs slowly forth to life, to guard it when it grows mid strange surroundings, to adore it when it puts forth the power immortal and transforms base things unto itself. God is love, and love of love is love of God. It has ambition—to rise to Him; it has work and home, for in His Father's house it does its daily round of prayer and work; it has self-sacrifice for the cross stands everywhere and as man or woman stretch their arms to seize what love can give they make that mystic sign that calls forth from the universe the soft murmur of 'Calvary.' Let us seek in its first earthly home, let us now go even unto Bethlehem."

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Christmas

CHRISTMAS or the Mass of Christ. Long forgotten meaning, or too often only remembered with prejudice or contempt. Yet it is not easy to get away from the old things when our forefathers have enshrined them permanently in a word that we have to use. The Holy Eucharist is enshrined in the word by which we call the great Winter Festival. Men may degrade Christmas to vulgar ostentation, to over eating and drinking, to extravagance, and to a wicked forgetfulness of all the tender love of God for us men and for our salvation, but the word is a rebuke still and bids them think of their Christmas communion. How curiously the mystical rite repeats some of the features of the birthday of Our Blessed Lord. Our Lord still rests in no inn, but seeks shelter in cold wintry hearts. Often also more angels than men are present at His own service, and woman more often than man ministers to His care. The shepherds, the lowly, the forsaken and the despised of humanity find it a greater reality than the well-to-do and the successful. Lastly it ever brings peace on earth to those who are of good will. Ever must angels wonder that we find it so hard to accept obedience as better than sacrifice, and to do the will of God as being beyond all achievements, kindness and sacrifice. Is there anything more Christlike than to kneel in utter forgetfulness of self, and all the difficult problems that self implies, before the Presence of the Son of God, when the soul not able to understand, besieged perhaps of doubts and fears, and haunted by dread solemnity and its consequences, can only pray in wistful faith, Lo I come to do Thy will O God? Meantime God hears the strange excuses that men offer not to Him, but to themselves. I am too tired, I will go some other time, I have my work to do, I have my doubts, I hate the lives of others who go, I am not good enough. And so men and women spoil Christmas for God as they forget the very way it got its name.

Hope

IT was a bitter cold Christmas Eve and the little place was not at all attractive. There was no snow and nature looked as if she were forged of some poorer make of cast iron, while a wind, a bittery, savage wind tore through the streets and across the sky and made its way into houses and cottages, leaving a cold, miserable shiver wherever it touched. In one cottage sat a girl in her bedroom alone, shivering and yet not seeking her bed, while thoughts blew over her mind and memory as savagely bitter as the wind that stalked outside, cold as death. Memory told of days never to return, of friends lost for ever, of name sullied and stained beyond hope, of dull despair. Then came a call from below stairs. "Here you Jenny, there's a parcel come for you." It was not much of a parcel, being apparently only a fair sized Christmas card. From whom could it come? Who would remember? She unfolded it and beheld a poor picture of the Child of Bethlehem and below it were written in a heavy uneducated hand the words, "This comes from me to you with the love of God." Nothing more, no clue to the writer, no cause of the message, but from it grew a life redeemed and though scarred, yet the scars had something of the appearance of the five wounds. In another house there were many and among them one who was as cheerful as others, but under a sense of restraint, with some inner effort which only those who loved would notice. Her thoughts would fly far off to what had once been known as sunny France, but now war tragic France, the soil of brave men's bones, the blistered earth monument of the glorious self-sacrifice of many sons for a single mother, the boys for the Motherland. Last Christmas he was here, and now his place will know him no more. Yes it was glorious, nor would she have kept him back, neither did she grudge the price she had paid and was still to pay through the long future years, but it seemed ghastly in its hopelessness. A beautiful life and now carrion—a great career and now only a soldier's cap upon a bayonet, stuck into a grave—a woman's joy made sorrowful, a home made desolate, and nothing to come of it that would ever solace the heart or fill the vacant place. And then she gently bade them all the usual farewell, and wished them Christmas joy on the morrow and as she stayed alone and looked round the cheerful room with all its untidy evidences of a true homeliness, she longed for some wish, some message for him or of him, and there passed slowly but clearly before her eyes the words, "He that loseth his life for my sake shall find it." And the thought came warm to her heart "Ah then he has found it, and so he, too, will have his Christmas joy, far more and far better than we could give him. Dear Lord I thank Thee, and wish my loved but absent one all Christmas joy on the morrow."

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The Boar's Head

THERE are many quaint customs connected with the old festivals of the Church, and probably more with Christmas than any other time. Some of these are so old that it is almost impossible to trace their origin. Among them is the Boar's Head which has been served as the principal Christmas dish for several centuries. In the old days in England it was not a difficult dish to obtain, as there were plenty of wild boars running free in the forests, but nowadays it probably has to be imported from other countries, especially Germany, which naturally abounds in wild boars. The origin of the boar's head as a Christmas dish comes from Scandinavia. Freyer, the god of peace and plenty, used to ride on the boar Gullinbursti, his festival was held at Yuletide (the winter solstice) when a boar was sacrificed to his honour. In the earliest printed miscellany of carols printed by Wynkin de Worde in the year 1521 there is the following card on the Boar's Head, which used to be sung when the dish was brought into the dining hall in procession. It is more than 400 years old and will give our Canadian High School pupils a chance to air their knowledge of Latin.

Caput Apri defero
Reddeus laudes Domino.

The Bore's Heade in hande bring I,
With garlandes gay and rosemary;
I pray you all sing merely,
Qui estis in convivio.
The Bore's Heade I understande,
Is the chefe servyce in this lande
Loke wherever it be fande
Servite cum cantico.
Be gladde, lordes, both move and lasse,
For this hath ordayned our stewarde
To chere you all this Christmasse,
The Bore's Heade with mustarde.

As a specimen of quite a different kind we quote some verses from a very delightful old Scotch carol.

This day to yow is borne ane childe
Of Marie meike and Virgine mylde,
That blissit barne, bining and kynde,
Sall yow rejoyce baith heart and mynd.

My sault and lyfe, stand up and see
Quha lyes in ane crib of tree,
Quhat babe is that, so gude and faire?
It is Christ, God's sonne and aire.

O God! that made all creature,
How art thou become so pure,
That on the hay, and stray will lye,
Amang the asses, oxin, and kye?

O, my deir hert, young Jesus sweit
Prepare thy creddill in my spreit,
And I sall rocke thee in my hert,
And never mair from thee depart.

This was sung to the tune "Baw lula law," which is really the old French words "Hé bas! là le loup," or "Hush there's the wolf."

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Fourth Sunday in Advent

THE keynote for this week is struck in the Epistle, "The Lord is at hand." In the lapse of centuries we have lost the keen anticipation of the Lord's second coming, which marked the Christianity of earlier days. We pray continually "Thy Kingdom Come," and, while that prayer is always being answered, its complete fulfilment waits for the second Advent; yet there are few who think of that Advent as other than remote. But we are assured that it will be unexpected when it does come; and so, whether or not we can shake ourselves free of the current thought of our age, the duty is laid upon us of being always ready.

More than that, there is a real sense in which the Lord is always coming. He is "The Coming One"; not only the One who is to come, but the one who comes to men in various ways always. The turning points of our lives, the times when we have to choose between good and evil, the trials that befall us, the "changes and chances of this mortal life" are all so many visitations, as we call them, of the Lord, and in all of them, we must be prepared to meet Him, if they are to be blessed to us.

In truth the position of the Jews when St. John Baptist was sent to them, was a sort of parable of the whole life of man. The truth which the Collect teaches is none the less true because it seems paradoxical. It is that the only way in which we can really be prepared for the coming of the Lord is by the coming of the Lord. He must come to us in power before we can be prepared to meet Him in person. And so we pray, "O Lord, raise up we pray Thee Thy power and come among us and with great might succour us." It is He that must deliver us from the bondage of sin before we can "run the race that is set before us"; just as He delivered Israel from Egypt before their march to the promised land. His power alone can enable us to live the Christian life, and it is by so doing that we can best keep the Lord's command to watch for His coming. "For," said one, "he who is ready is watching."

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WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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Christ Church Sunday School, Glen Miller, Ont. (per Mrs. Peter Miller)	2.75
Total for week	11.10
Previously acknowledged	469.45
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We shall be pleased to acknowledge and forward other amounts as they come in.

The Inn at the World's End

"DRAW nigh—the times are ready—O now draw nigh to the worship of the great world, Child of the gods most loved, mighty seed of Jupiter." The world is older by twenty centuries since Virgil thus put into words the dim longings of mankind for some mysterious Redeemer unguessed at, and painted "the splendour and holiness of the renewed and redeemed earth in language which seems to answer the cry of the heart in all ages for some peace of God which passes understanding." He saw the glory of the greatest empire in the world, on every side his eyes beheld the extremes, almost equally hateful, of luxury and of poverty; it was a time when old rules of conduct were losing their force, when standards of value were changing so rapidly that men of good-will desired more earnestly than ever the revelation of some certain good, in which they might put all their trust. It was into such a world that there was born the Child who should be called Wonderful and Councillor, upon whose shoulder the government of all the world might safely rest.

And since those days how many hundred times has the Holy Night revealed again the Light of the World, how many men in moods how various have sung their joy and expectation, from the frank and lovely simplicity of the old carols, to Spenser's lofty musings, or the rather chilly glories of Milton's great ode; and still, in the twentieth century as in the first, the heart of the world echoes to that cry of the great Roman, "Draw nigh—the times are ready—O now draw nigh to the worship of the great world, Child of the gods most loved!"

In the crash and ruin of war shall we remember again where is the true and right way of peace?—not in ease and comfort and wealth; no, we have had all these, as the empire of Augustus had them, and we know, as Virgil knew, that peace is not found in them; shall we see the vision that in a world full of rapine and cruelty lightened upon the exile of Dante, the vision of the Blessed One Who smiled as she answered to his questions, "His will is our Peace?"

It is strange to realise the happy confidence with which our forefathers were wont to greet the birthday of the Lord, compared with the wistful uncertainty of the modern appeal.

"Christian, be thy heart's door undone,
Take in and warm the Little One,"

says the old carol, while Herrick, that lover of the solid and visible world, cries out in very rapture,

"We see Him come, and know him ours,
Who with his sunshine and his showers
Turns all the patient ground to flowers.
The Darling of the World is come,
And fit it is we find a room
To welcome Him"—

No wistfulness there, you see, no uncertainty lest perchance it might please Him to pass us by, he approaches with all the confidence of a child sure of his welcome. But in the eighteenth century, when so many wholesome and happy traditions were lost, the secret of the old Merry Christmas was lost, too; when Charles Dickens restored Christmas Day to a rather cheerless world it was almost a new creation. Gone were the dear, familiar accessories, the ox and the ass, the Angel and the star; only one supreme truth survived, that since the Most High was content to take our nature upon Him, therefore now and forever he who will love God must love his brother also.

Since Dickens wrote "The Christmas Carol" many a writer, both less and greater, has found inspiration in the thought of Christmas day. For some few it is still a thought of pure ecstasy—Christina Rosetti, for instance, was always happy "on Christmas Day in the morning," but from most, the old ring of confident gladness has quite departed. The musings of Tennyson and Browning are familiar enough, and Thackeray's beautiful, melancholy verses, "The End of the Play," which contain, one sometimes feels, almost all the essence of Christianity, except the living Christ.

"And in the world, as in the school,
I'd say how fates may change and shift,
The prize be sometimes with the fool,
The race not always to the swift.
Who misses or who wins the prize—
Go, lose or conquer as you can;
But if you fail or if you rise,
Be each, pray God, a gentleman. . .

"My song, save this, is little worth;
I lay the weary pen aside,
And wish you health, and love, and mirth,
As fits the solemn Christmas-tide;
As fits the holy Christmas birth,
Be this, good friends, our carol still,
Be peace on earth, be peace on earth,
To men of gentle will."

It was inevitable, perhaps, that in a sceptical and inquisitive age, some vestiges of puzzle and perplexity should pass into the writings of our great sentimentalist. He would not have represented fairly the moods of the time if he had omitted that pervading one. More surprising, perhaps, is the cry that breaks from the heart of that great Christian, George Macdonald, at the thought of the manger-bed,

"O Son of Man, to right my lot
Naught but Thy Presence can avail;
Yet on the road Thy wheels are not,
Nor on the sea Thy sail!"

It is the same note precisely that is heard in Miss Guiney's lovely archaic carol,

"The ox he openeth wide the Doore
And from the snowe he calls her inne;
And he hath seen her smile therefore,
Our Ladye without sinne.
Now soone from sleepe
A starre shall leap,
And soone arrive both King and Hinde;
Amen, Amen;
But O the Place cou'd I but finde!"

How the old mirth and confident expectation have vanished! Is it due altogether to the pride and perversity of the modern spirit, or why have we lost that old gay simplicity, which, child-like, could people the familiar valleys and fields with saints and angels, and unquestioning set the Christmas crib in the midst of the Val d'Arno, or in some bustling Flemish inn? It was a lovely spirit, and a very happy one; and we have lost it—whether for good or ill who shall say? Only, one cannot fail to be struck by the change in the whole spirit; in the older writings there is but one question, who will come to worship at that lowly shrine? Who will be willing to entertain this starry stranger? But now men look about them with wistful eyes, they see shepherds and Wise Men alike in joyful adoration, but to them the Holy Child is not revealed, and their hearts cry out in envy, "O that I knew where I might find him!"

There are some very beautiful and typical lines of the late Edward Bowen which relate how, one Shemuel the Bethlehemite was watching with a sick man on the night when

"All his fellows fared afield,
Saw the Angel Host revealed.
He nor caught the mystic story,
Heard the song, nor saw the glory.

"Through the night they gazing stood,
Heard the holy multitude;
Back they came in wonder home,
Knew the Christmas Kingdom come,
Eyes aflame and heart elated;
Shemuel sat alone and waited.

"Works of mercy, now as then,
Hide the Angel Host from men,
Hearts alive to earthly love
Miss the Angel notes above;
Deeds at which the world rejoices
Quench the sound of Angel voices.

"So they thought, nor dreamed from whence
His celestial recompense,
Shemuel, by the fever-bed,
Touched by beckoning hands that led,
Died, and saw the Uncreated;
All his fellows lived and waited."

How much of the 19th century is contained in these few lines, alike its sadness and its strength, as it is mirrored also in Florence Nightingale's brave word, "I believe in the service of man being the service of God." He will bring the blind by a way that they knew not; as with the children of Israel, so it is also with ourselves. "God (so wrote S. Bernard to Pope Eugenius) is He alone who never is sought in vain, even when He cannot be found"; surely in our seeking we cannot be far from Him who is Himself the way? Then why art thou so vexed, O my soul? Let us now go even unto Bethlehem; and though the journey endure all the days of our life, yet surely there at the last we shall see the thing which is come to pass, which the Lord hath made known unto us.

W. C.

An Old Time Canadian Christmas

Reminiscences of Fifty Odd Years Ago

I SEND you some random reminiscences of Christmas doings in a Canadian parish fifty odd years ago. I use the word "doings" in its colloquial sense—a sense too frequently imparted (unconsciously) to one of our most beautiful collects. Prevent us, O Lord *in all our doings*, etc. "Prevent" has ceased to puzzle us, and we love the archaic, "All our doings," but deliver us from the emendation "Prevent us O Lord *in these and all* our doings," conveying the impression that, in the opinion of the reader the elaborate function, or mayhap slipshod ritual just ended was a good specimen of the thing alluded to by the uninitiated critic, who asks, "have you been to see the new doings down to the 'Piscopal Church?"

But in those days we *did* have great doings, if we did not amend the prayer to fit them. The first note would be the announcement "It is our intention (D.V.) to emphasize the holy gladness of the approaching holidays by trimming the church in the accustomed and time-honoured manner"—then a little sermonette—"How seemly to bring in the glory of the wintry woodland—the fir tree, the pine tree and the box together, to beautify the sanctuary, etc." (we knew it all by heart quite as well as the dear old rector himself). "Our good friends from the 9th line will, as usual, provide the necessary evergreens, and our young people will assemble at such a date at the girls' parochial school," (sometimes the feminine was accentuated, "the girls' *female* parochial school," for on alternate years the boys' school was the seat of operations—and we must be explicit.) We were proud, and justly too, of our schools on opposite corners of the church lot (no co-education of the sexes for us), and they long withstood the rivalry of the "common" school that scorned our ideals of secular learning, hand in hand with religious instruction. But I am digressing already.

The young men and maidens did not have it all to themselves. Old men and children were ready to do their bit, and though the Psalmist might ignore the old women, we did not. Seasonable readings relieved the tedium of labour, and rival teams (collaboration between the sexes was not banned in selecting their personnel) vied with one another which could weave the longest garland that would not "develop a dissolution of continuity in suspense." I quote the rector again, and so did a wicked choir girl, but with less accuracy. It fell on a day that the good pastor, standing on tiptoe to re-adjust a sagging wreath, exhibited a white hiatus between his gaiters (he was a conscientious archdeacon) and the vestment next adjacent above. "For the land's sake! Parson has developed a dissolution of continuity in his suspenders!"

Then there were the mottoes, and monograms and emblems to be refurbished, and new designs to be evolved, always with the fear of unrighteous innovation before our eyes. Here the hand of our local divinity student, home from the schools of the prophets, showed its cunning. One year he perpetrated a marvel of cotton wool and turkey red, mounted on a shield of faith, and emblazoned with the ineffable Name in Hebrew characters of gold paper wrought about with divers colours. The mysterious device might have gone unchallenged (*omne ignotum pro magnifico*) had not the cotton wool assumed the form of an ill-disguised Latin cross, which did not escape the eye of the Aggrieved Parishioner then coming into prominence in ecclesiastical politics. He made the tactical error of broaching his grievance when too many witnesses were present. "Mr. Archdeacon I want to give you notice that I shall not enter the church again so long as that cross is up."

But this ultimatum had no terrors for that astute functionary. "Dear me! dear me! that is most unfortunate, *most* unfortunate. Let me see (thumbing the leaves of his pocket diary) Hem! Hem! most unfortunate. One, two, three—Yes, Mr. G—, it seems that we shall not see you again for three whole Sundays." It is 'up to' your illustrator to reproduce the bland glance over his spectacles. The wicked choir girl 'allowed' there was more than a suspicion of a lift and fall of the eyelid, but she was *very* wicked. Anyhow the incident was closed, and no dissolution of continuity developed in the suspense or suspenders of the offending decoration, nor yet in the church attendadce of the A. P. aforesaid.

But I have run ahead of my tale. The work at the school accomplished, the results were brought in solemn—well, no, not very solemn—procession to the church, and the process of erection went on apace. I shudder yet to think of the mad acrobatic stunts of venturesome swains in their efforts to reach inaccessible heights that must be scaled in the cause of symmetry and decorative art. Regard for unblemished "historicity" forbids me to appropriate one of *Punch's* cartoons, but it might well have had its setting in our midst. The curate, high and lifted up upon a ladder, rivaling Jacob's, except for its freight.—groups of lady admirers in the foreground, hands upraised, "registering" horror and consternation (to quote the jargon of the movies)—Chorus of female voices, "Oh *do* come down dear Mr. Lovelace, *don't* risk your precious life"—Bass solo, by the rector, "Lovelace, better let a married man do that job." Our rector could not have been so cruel. But one day he tripped in with the register under his arm. He hustled us into the gallery and told us to be good. A wedding party from "way back" had arrived upon the scene when things were in their worst disorder. A space was cleared and the office began. All went well with bucolic solemnity till, just as the espousals were in order, a shrill voice from the pews broke in with small regard for rubrical niceties, "That's not the one." A short conference between principals verified the statement, however, and a legal tragedy was averted. Our wicked choir girl, nevertheless, espoused the cause of the ousted bridesmaid who, without connivance on her part, so far as the evidence showed, had been thrust into the place of the bride. "Why should she have to quit just at the most interesting moment? If parson made one mistake in sorting couples"—but we cannot follow this spirited argument further.

Once we nearly missed the decorations altogether. Whether it was that the Golden number, or the Epact or the Sunday letter or other mystery of the Kalendar was responsible for bringing Christmas upon an inconvenient day of the week, thus taking us by surprise, or whether notice was forgotten when the old schoolmaster took duty in the absence of the rector on the discharge of archidiaconal functions bent, is not clear. At all events when the latter got home on Christmas eve he was horrified to find bare walls with never a sign of trimming save the nail marks of former achievements pleading with dumb eloquence for decent concealment. Evensong that night was a dismal affair. The very candles seemed to rebel when the anthem bid them "Arise, shine." (Do not mistake, gentle reader, nor indulge unholy suspicions of vesper lights and altar candles. This was in the days when coal oil was an expensive luxury and tallow was our faithful and perfectly orthodox illuminant.) Something must be done, and that quickly, or to-morrow would not be really Christmas. So the captains, and the judges, and the treasurers, and the counsellors and other satraps that formed the parochial cabinet conspired together and took prompt action in the premises.

(If any of my contemporaries see these lines they will be able to identify the ex-officio members of this emergency committee.) The stately balsam abaft the "drive shed" loyally yielded up its greenery, and by midnight sumptuous trees of the composite style of architecture stood in all waste places of the "sacred edifice," whilst graceful fronds nodded cheerfully in gimlet holes bored in the top rails of the high-backed square pews that filled the nave. The expedient was bold, but it saved the situation. Never was there such a Christmassy Christmas. I give this as matter of tradition. It all happened long before my time, but I can bear testimony to the gimlet holes and the honourable scars of that balsam, and what better evidence would you have?

Time would fail me to speak of other concurrent preparations—the choir rehearsals, the wrestling with "Jackson in F" and the anthem "composed for the occasion by our talented organist." The attempt to appease the ancient parish clerk, jealous for the dignity of his office and indignant that "Ichabod" should come to be written on the score-sheet of the old duet between himself and the minister. But passing by all references to the delicately ministered Christmas charities, the Christmas waits and the Christmas reconciliations before Christmas Communion, one event of this time stands out prominently—the annual tinkering with the organ to suppress, if it were possible, its manifold wheezings and groanings and cypherings. That *was* an organ. None of your brassy little melodeons or reedy substitutes for honest pipes. The few stops that would speak, after judicious prompting, were indeed exquisitely sweet. But besides the infirmities of age it was burdened with a painful abdominal excrescense in the shape of a barrel attachment, the forerunner of our modern "automatic player, which any child can operate," as we youngsters proved to our satisfaction at clandestine rehearsals. As to whether our operations were a reasonable excuse for the self-assertion of the complicated mechanism interjecting "lost chords"and easily found discords into the melodies contemplated by the "lady at the keyboard," I am not prepared to express an unbiassed opinion. That is quite another story. But we were always on hand to give expert advice when the tinkering was due.

The Shepherds

But do not get away with the idea which my light words may seem to suggest, that our Christmas doings were all travesty. Let us be serious a minute. The spirit of Christmas was there and that is the main thing. The uncouth and unsophisticated manifestations of that spirit were at least spontaneous, and I believe more genuine than the artificial, if more artistic, pageantry of to-day. Our guileless souls were not vexed with pulpit utterances extracting beautiful spiritual themes from the "myth" of the virgin-birth, or reconciling the mystery of the Incarnation with the enlightened theology of our times unshackled by tradition and scornful of outworn creed and dogma. We listened to St. Luke as yet unedited and uncensored—"Now the birth of Jesus was on this wise"—and the old, old story in all its literalness supplied ample inspiration for a happy Christmas and a good reason for the happiness of it. Is all this jollity and junketing, relieved perhaps by a soupçon of mushy pietism (the popular idea of a *merry* Christmas) an improvement? A published letter from a Canadian soldier in Egypt speaks of what the European residents call the *Moslem Christmas!* meaning Mohammed's birthday. "They keep it just as we do *our* Christmas." No wonder it is indistinguishable from the Canadian festival if the latter has Santa Claus for its central figure, the dining table its chief objective and the Christmas trade its most absorbing interest.

An Old Timer.

A Modern Church Dictionary

By H. A. Cody

Abeyance—From the French "bayer," "to expect." A clergyman's salary which is three months overdue.

Ash Wednesday—So named because the good resolutions made on the first day of Lent generally prove to be nothing but ashes.

Apology—An effort on the part of a clergyman to keep peace among his flock.

Appeal—A special sermon made very often and given for the purpose of raising money.

Avoidance—Applies to the efforts some men make to keep out of the clergyman's sight when he is anxious to see them about money matters or to induce them to come to church.

Benefit of Clergy—A donation or special collection taken up for the clergyman.

Celibacy—The state of unmarried persons. A word chiefly used concerning clergymen, who either have not enough money to get married, or who can find no young woman who will have them.

Deanery Meeting—A quarterly gathering of clergy in a deanery for the transaction of business relating to their various parishes. Some consider the word to be derived from "din," a noise or confusion. The best authorities, however, consider the word comes from "dinner," i.e., the repast which is served on such an occasion at the house of the clergyman where the meeting is held.

Delapidation—A condition to which a clergyman is sometimes reduced when he has not sufficient money to buy new clothes. It is sometimes applied to his horse and carriage.

Diocese—A portion of land with a Bishop on top, and a number of clergymen underneath.

Degradation—The position of a clergyman when he is forced to plead for his salary, to speak about it from the pulpit, or to beg for it from door to door.

Economical—The law of the house, especially of certain rectories, where clergymen are endeavouring to support large families on small salaries.

Extravagants—Members of the Church who live in luxury, but have no money to give to the support of the Church or to Missions.

Five Points—The principal divisions of a clergyman's sermon. There may be numerous sub-divisions, and there generally are.

Hour Glass—The method of telling time in olden days and generally found in churches. Much needed at the present time to avoid the snapping of watches by impatient members of the congregation.

Low Sunday—Has reference to that day when (a) the offertory has reached its lowest ebb; (b) when there are fewer people in church than usual; or (c) when the clergyman is mentally depressed or greatly fatigued.

Laymen—Men who lie in bed on a Sunday morning while their wives go to church.

Legends—Stories told to a clergyman upon taking charge of a parish about the wonderful things his predecessor performed.

Miserere—When the choir sing flat, or undertake an anthem which is beyond their power.

Nave—One who subscribes to the church and never pays.

Ordeal—The settling of a dispute in the choir, or making peace among several parishioners.

Ornaments of the Church—Hats worn by women, especially on Easter Day.

Perambulation—The frequent flitting of clergymen from one parish to another. Sometimes applied to people who never stay long in one church, but are always changing.

Perpetuals—Clergymen who never move, but live and die in the parishes to which they were first appointed.

Peculiars—A certain class of people found in every parish, and commonly known as "cranks."

Regulars—Members of a congregation who are always at church, and who contribute each Sunday toward the support of the church.

Resignation—The state of a clergyman's mind when he finds that he cannot get into a better parish, but must remain where he is.

Response—The offerings made in answer to an appeal for some special object.

Relics—Old sermons which a clergyman wrote twenty years ago, and which he brings forth at regular intervals.

Rood-screen—A corruption of the word "rude." A lattice work dividing the congregation from the choir so that the latter cannot see what is taking place among the choir members during sermon time.

Terriers—Formerly certain documents of considerable importance as described by Canon 87. The meaning has undergone considerable change since then. Terriers now may be best described as perpetual grumblers or fault-finders, common to any parish. St. Paul gave a warning concerning such people when he said, "Beware of dogs," or literally, "Beware of growlers."

Vulgar Tongue—The manner of speech often used by members of the church to one another, and at times to the clergyman as well.

Question Box

Ques.—Is a priest justified in cutting out the Christmas evening service—since the Book of Common Prayer has made provision for proper lessons and psalms for Christmas evening? L.

Ans—In some dioceses permission is given for the omission and alteration of service in a way which is not contemplated or sanctioned by the Book of Common Prayer. As a consequence uses become so various that if a man wanted to hear a certain prayer, psalm, or lesson, appointed for a certain day, he might have to visit one or more churches before he could do so. This policy is sometimes called "trying to please Jones."

Ques.—I am presenting colours to our church. Should it be the Union Jack, or the Canadian flag? Subscriber.

Ans.—The Union Jack.

Ques.—Why do some clergymen, when reading the Marriage Service, use the Christian names and the surnames of the parties in the oath, and some the Christian names only? Curious.

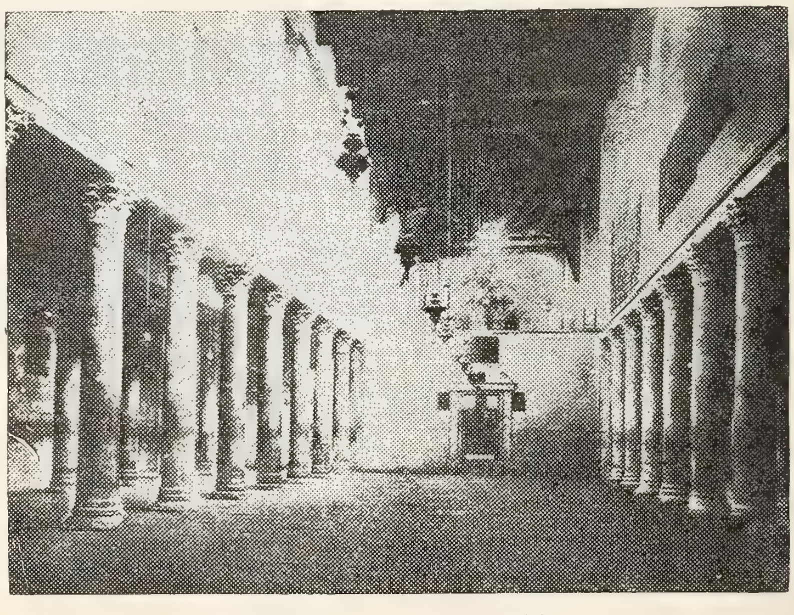
Ans.—The correct use is the Christian names only—that is the baptismal names. Just as at baptism the surname is omitted so also in matrimony. The other use has grown out of ignorance, carelessness, or prejudice.

A DESIRE

OH, to have dwelt in Bethlehem
When the star of the Lord shone bright!
To have sheltered the holy wanderers
On that blessed Christmas night;
To have kissed the tender, way-worn feet
Of the Mother undefiled,
And with reverent wonder and deep delight
To have tended the holy Child!

Hush, such a glory was not for thee,
But that care may still be thine;
For are there not little ones still to aid
For the sake of the Child divine?
Are there no wandering pilgrims now,
To thy heart and home to take?
And are there no mothers whose weary hearts
You can comfort for Mary's sake?

—Adelaide Anne Proctor.


The Church of the Nativity, Bethlehem

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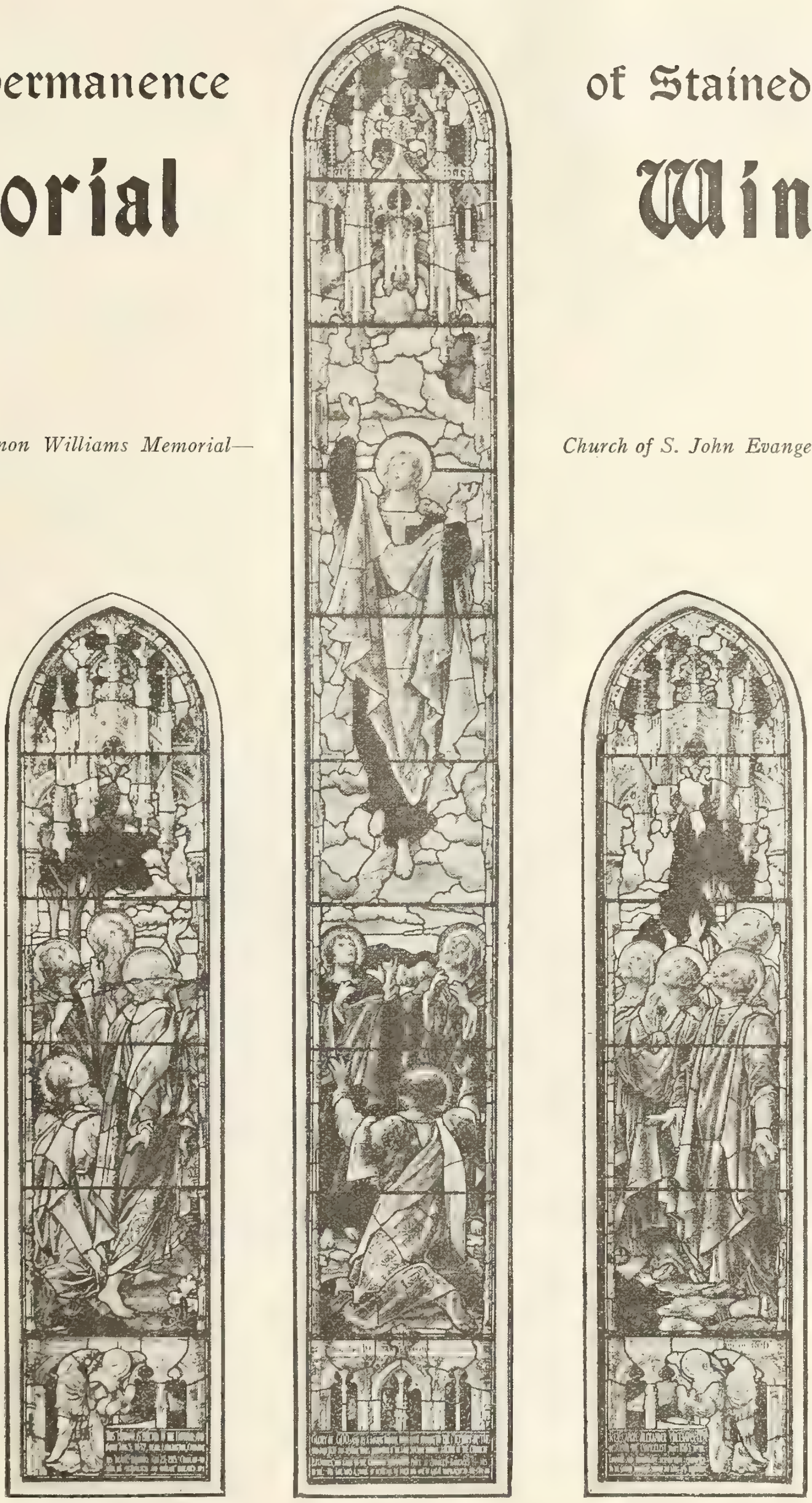

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Gleanings from Divers Fields

THE story of the life and work of Dr John Ebenezer Marks, the distinguished eastern missionary and scholar, whose death occurred recently in England, is an interesting one, and particularly as showing how far the influence of one man can make itself felt. Dr. Marks was born in 1832, and went out to Burma as a layman to take up missionary work under the S.P.G. in 1860. He was ordained deacon in 1863 and priest in 1866. His special gift seems to have been aptitude to teach, and he had every opportunity to exercise it. He was the founder of St. John's College, Rangoon, and for many years its principal, and the intrinsic merit of the school was such that students of all races—Burmese, Chinese, Bengalese, Jews, Armenians, Eurasians and Europeans—were eager to enter it, although it was always with the distinct understanding that they were to receive Christian teaching. Even a son and a grandson of the old King of Delhi, who was a state prisoner in Rangoon, were among his pupils. It is estimated that in the thirty-five years of his work here no less than 15,000 children and young men came under his influence. These did not all become Christians; but the leaven of his strong personality must have made itself felt not only among these thousands of pupils, but, indirectly, upon the whole community as well.

* * *

It will not be a perversion of the old saying, "*Corruptio optimi pessima,*" if we translate it: "The worst kind of men are degenerate Christians." It is only what we are told in the Sermon on the Mount. "If the light that is in thee be darkness, how great is that darkness." There is not a more ruthless massacre recorded in history than that which took place when the Crusaders captured Jerusalem. And the men who were guilty of it wore as their emblem the Cross of Him who taught men to love their enemies. How much worse they were than the Saracens, whom they despised as infidels, is evidenced by the comparatively merciful treatment of the Christians by Saladin when he, in turn, captured the Holy City.

And the same contrast is observable to-day between the "unspeakable Turk" and the Teutons who have forsaken Christ for Odin. We have all read how the ship *Barulos* was stopped by a Turkish submarine and there was a panic amongst the passengers, who were trying to escape from the ship, in the expectation that she would share the fate of the *Lusitania* and the *Arabic*, when the Turkish officer called out to them, "Go back to your ship, we are not murderers." Another story which it does one good to read, comes from a letter from an officer fighting in Mesopotamia. Some of his troops had been shot down by the Turks, and as they lay in the hot sands one was seen to move his hand. A rescuing party of volunteers went out to bring him in. These were all killed but one, who was wounded, but kept on towards the man whom he was sent for, and when the Turks saw what he was after they ceased firing until the soldier had dragged his helpless comrade to the lines, and those who went out to meet them were not molested. Later, when the British had driven the Turks from their position, they found on entering the Khan, hung carefully out of the reach of rifle fire, three goat-skins of clear, cold water, and scrawled on the wall beside it, in French and Turkish, the direction, "For the Wounded." German *Kultur*, which has superseded the religion of Christ, cannot furnish an instance of such humanity.

The sorrows and sufferings of the great war are certainly doing something to tone down religious peculiarities and to abate inherited prejudices. There is a notable instance of this with regard to prayers for the departed. It is not strange that those who have sons, or brothers, or husbands in momentary danger of death, for whom they are constantly praying, should find scant comfort in the belief that when their friends fall these prayers are an offence to God and must be given up. Not only are such prayers used at the great memorial services at St. Paul's Cathedral, but we find them advocated in rather unexpected quarters. There is, perhaps, no diocese in England which would be less open to the suspicion of developing Romish tendencies than Carlisle, but when the subject was discussed in the rural deaneries of that diocese a few weeks ago not a single chapter reported against it, and thirteen chapters expressed approval of the practice, four asking the Bishop to sanction forms for public worship. A Nonconformist minister in Liverpool has come out distinctly in favour of such prayers and, last fall, the Rev. R. J. Campbell published in the *Sunday Magazine* an article defending their propriety.

* * *

To pray for the repose and refreshment of the faithful departed is, of course, not a novelty, but a return to primitive practice, which comes easily within the period of the undivided Church of the first six centuries, to which Dean Wace refers for the testing of doctrines and practices. It was some years ago that Dr. Hopkins of the Auburn Theological Seminary wrote: "The practice is so irreconcilable with the Protestant doctrine of probation as to be generally classed among the characteristics of the Church of Rome. It must, therefore, be with a certain sense of surprise that the Protestant finds this usage not merely in a few of the early liturgies, but in all of them without exception; from which it would follow that we have to take our choice between admitting that the practice is so in harmony with the yearnings of our nature as to spring up sporadically wherever there were Christian worshippers, or else that it was the common heritage of the churches derived from the earliest times before they were separated from each other."

* * *

On the other hand, the report comes from Australia that the Archbishop of Sydney has publicly condemned such prayers and that a secular paper has criticized his pronouncement and ventured to quote the Archbishop of Canterbury against him. It might have quoted his predecessor Archbishop Temple as well in the defence of the practice. It will be interesting to see how the controversy will end. Australia has lost many of its sons in the war. Are they all to be reckoned "dead and gone?"

EUSEBIUS.

York Cathedral

The Church in the West

AT a recent meeting of the Society of the Sacred Mission, whose work is to discover and then train boys with a vocation for Holy Orders, one of the speakers, a lecturer in theology at Oxford, said that the time was come to recognize that vocations must be sought in all classes if the Church of England was to gain a hold on all classes in the country. The Church of England had a fair hold only on the educated classes, because from those classes alone were her clergy drawn—or had been in the past. Dr. Kidd was not arguing against the value of the most thorough education for the clergy, but was insisting on the need of machinery in the Church of England for finding and encouraging vocations wherever they were to be found and for training men who had them to become part of a well-educated, well-equipped clergy.

Our need in Canada, it seems to me, is still greater. With us, however, the difficulty is not that candidates for Holy Orders are drawn only from one class but that no class in the community supplies an adequate number. No one who knows conditions in the Church can doubt the immense advantage we enjoy and have enjoyed from the presence with us of men born and trained in England or Ireland. But that we should be dependent to the extent we are upon men born elsewhere is certainly fraught with peril. The Church that cannot produce its own clergy lacks vitality and would seem to have as gloomy a future as the nation that depends on foreign mercenaries for its defence.

What proportion of the clergy throughout the Dominion are Canadian born I cannot say; but in the West, I fear, it is far less than it should be. From the clergy list of one diocese, which I went over with a friend of much longer experience than myself, it appeared that only about one in ten was born in the diocese and that most of these had been in Orders for many years. Nor was the condition in this diocese, I believe, exceptional; there is reason to believe that in other dioceses in the West the proportion would be even less.

The danger latent in such a condition is clear from what Dr. Kidd said regarding a similar danger arising from different conditions. He said that he supposed that it would be true to say that as a whole the Church of England had a fair hold on the educated classes, little or no hold on the uneducated classes and an uncertain hold on the half-educated classes. The reason, in his opinion, was obvious. The candidate for Holy Orders in the past had been trained at a public school and university, was ordained without special training and left to make the best of the situation. He was a scholar and a gentleman, or at least that was the ideal, and he was able to exercise a certain amount of influence over others whose ideals were those which he himself held.

The Canada of the future will be the resultant of contributions made to her national life by many classes and many races. Only the best, it is to be hoped, that each contributes will be preserved. But whatever national character thus evolved is to be will depend mainly on those whom Rudyard Kipling describes as the native born, and if the Church is to do her share in moulding this national character, her clergy must be largely recruited from the same class. Men of their own stock and environment, having the same ideals and aspirations, will best understand, and, where criticism and correction are required, best criticise and correct the vigorous sons and daughters of our Lady of the Snow.

How such men are to be found and trained demands the earnest thought and prayer of Churchmen. The problem might well occupy us at the Ember Seasons. The Prayer Book presupposes an opportunity for the Bishops wisely to make choice of fit persons among those presenting themselves as candidates for the sacred ministry. In practice, too often the only choice open to our Fathers in God is between accepting any who offer themselves and leaving work undone and fields unoccupied.

Of one thing I feel certain. The men needed are not to be obtained by insisting on the attractions of the clerical profession or dwelling upon such material or social advantages as a clergyman's life may afford. The priesthood is a profession and consequently demands a rigorous professional training. But the man who enters the priesthood merely as a profession is not the man to accomplish the Church's work. Those who seek admission to Holy Orders as a means of obtaining a comfortable living will almost certainly be disappointed and prove a disappointment to their friends. Moreover from the standpoint of a choice of profession, other professions offer to most men vastly superior attractions and other walks of life afford greater opportunities of material prosperity.

The call must be a call to sacrifice. The priest must be prepared to endure indifference with which he is bound to contend, but on which he can make no impression; he must take into account wickedness that knows no need of repentance; he spends his strength in trying to help those who seek deliverance from their sins for whom there seems to be no deliverance in this life; he is vexed with problems for which he can find no solution; he must bear sorrows that he can do little to alleviate and misery that he can do little to relieve. It is the glory of such a life, apart from its many compensations, that will appeal to the generous hearts of generous men.

Our people, we can now say with thankful pride, are ready to make any sacrifice when they see the necessity for it. Fathers and mothers have willingly given their sons to the service of the Empire. Can we doubt that they will gladly give sons, if they can be brought to see the necessity, to the service of the Church. A young man at the front, who in the piping times of peace had lost his desire to take Holy Orders, writes that in the trenches his desire has revived. Having learned the glory of sacrifice with its cost in one direction, he now is prepared to offer himself in another. As it is with the sons, so we may hope it will be with the fathers. Having given their sons once, they will be ready to devote them to the service of the Cross.

G.H.B.

Legends of the Flight Into Egypt

By ALICE MAY ELLIOT

In the Gospel according to St. Matthew we find the only mention of the flight into Egypt. This Gospel, being written especially for the converts from Judaism, lays great stress on the fulfilment of prophecy. Therefore we read that Joseph "took the young child and his mother by night and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my Son.' "

The fact that the great Antitype, the Messiah, who had been prefigured by Joseph, the saviour of his brethren, as well as by Moses, the deliverer of the children of Israel from the house of bondage, had been Himself a fugitive and a stranger in the land of Egypt would have an especial meaning to those men who had mused over the prophecies while "waiting for the consolation of Israel."

The fulfilment of the prophecy, the obedience of St. Joseph when he was twice warned of God in a dream, the dangers and privations to which the Holy Child was so soon exposed, the safe return to the land of Israel, these are all the facts which the Evangelist tells us. In the Apocryphal Gospel, known as the First Gospel of the Infancy, there are stories of the sojourn in Egypt, and other legends which testify to the desire of devout souls to picture to themselves what might have happened during those years of wandering.

We learn from one legend that the ass and the ox which stood by the manger at Bethlehem, and warmed the Holy Child with their breath, also went down into Egypt, the ass being saddled and carrying the Blessed Mother with the Child, while the ox walked beside them. Some legends tell us that the three sons of St. Joseph accompanied the Holy Family. Still another story narrates that Salome, who had vowed to spend the rest of her life in ministering to our Lord and His mother, went with them also, but in most of the legends only the angels are with the fugitives, guiding and guarding them.

In the pictures of the flight into Egypt, the massacre of the Holy Innocents is sometimes shown in the background, while in the middle distance men are seen to be sowing or reaping corn, in allusion to the following legend:

"When it was discovered that the Holy Family had fled from Bethlehem, Herod sent his officers in pursuit of them. And it happened that when the Holy Family had travelled some distance, they came to a field where a man was sowing wheat. And the Virgin said to the husbandman, 'If any shall ask you whether we have passed this way ye shall answer, Such persons passed this way when I was sowing this corn'; for the Holy Virgin was too wise and good to save her Son by instructing the man to tell a falsehood. But, behold a miracle! for by the power of the Infant Saviour, in the space of a single night the seed sprang up into stalk, blade and ear, fit for the sickle. And next morning the officers of Herod came up and inquired of the husbandman, saying, 'Have you seen an old man with a woman and a Child travelling this way?' And the man who was reaping his wheat in great wonder and admiration, replied, 'Yes.' And they asked him again, 'How long is it since'? And he answered, 'When I was sowing this wheat.' Then the officers of Herod turned back and left off pursuing the Holy Family."

It is supposed by commentators that Joseph travelled from Bethlehem across the hill country of Judea, taking the road to Joppa, and then pursuing the way along the coast. This would be a journey of at least four hundred miles, and must have occupied five or six weeks.

Tours Cathedral, France

At one time on the journey, a legend tells us, the Holy Family entered a forest where they would have lost their way had they not been guided by an angel. All the trees of the forest bowed in reverence to the Divine Infant, except the aspen which, proud and arrogant, stood upright. Our Lord pronounced a curse upon her, as He afterward cursed the barren fig tree, and the aspen began to quiver in all her leaves and has never ceased to tremble.

Pro-Cathedral of the Redeemer, Calgary

When the fugitives arrived in Egypt, we read in the first Gospel of the Infancy that they came to a great city "in which was an idol to which the other idols and gods of Egypt brought their offerings and vows." The priest who ministered to this idol and interpreted the oracles had a son, three years old, who was a demoniac. And when St. Joseph came into the inn with the Blessed Virgin and the Holy Child, great consternation fell upon the people, and they all ran together, and at the same time the idol fell down. "And when the Lady St. Mary had washed the swaddling clothes of the Lord Christ, and hanged them out to dry on a post, the boy possessed with the devil took down one of them and put it upon his head." The devil flew out of the boy's mouth after this, we are told, in the form of crows and serpents, and the child sang praises to the Infant Saviour. His father inquired of him how it had happened and rejoiced with him, saying: "My son, perhaps this boy is the Son of the Living God, who made the heavens and the earth. For as soon as He came among us, the idol was broken and all the gods fell down, and were destroyed by a greater power."

Then, we read, that St. Joseph and St. Mary were seized with fear and trembling, and fled, lest the Egyptians should wish to avenge upon them the loss of the idol. As they proceeded upon their journey, thieves left their booty, and prisoners were released when the Holy Child came among them. Also a woman possessed of a devil was delivered from her torment, for "when St. Mary saw this woman she pitied her."

A dumb bride was healed of her infirmity by taking the Lord Christ in her arms and kissing Him, "and she began to sing praises to God who had restored her." "So there was great joy among the inhabitants of the town that night, who thought that God and His angels were come down among them. In this place they abode three days, meeting with the greatest respect and most splendid entertainment. And being then furnished by the people with provisions for the road, they departed and went to another city."

There another woman possessed of the devil was healed by the Holy Child, and after making her thanksgiving, she "brought perfumed water to wash the Lord Jesus, and when she had washed Him she preserved the water."

A girl on being sprinkled with this water was healed of her leprosy. When the Holy Family was going to leave the city, this girl "desired they would permit her to go along with them; so they consented, and the girl went with them till they came to a city, in which was the palace of a great king." There the girl told the prince's wife, who was grieving over the leprosy of her son, of her own cure, and again the Holy Child was washed with perfumed water, and when it was sprinkled on the little prince he was "instantly healed of his leprosy."

Then follows a vivid story of enchantment, suited to the mysterious land of Egypt.

We are told that the Holy Family, arriving at a strange city, saw three women "going from a certain grave with great weeping. When St. Mary saw them, she spake to the girl who was their companion, saying, Go and inquire of them, what is the matter with them, and what misfortune has befallen them?" The three women gave no answer, but invited the Holy Family to lodge with them.

"They then followed them, and were introduced into a new house, well furnished with all sorts of furniture. It was now winter time, and the girl went into the parlor where these women were, and found them weeping and lamenting as before. By them stood a mule, covered over with silk, and an ebony collar hanging down from his neck, whom they kissed and were feeding."

Then the amazing fact was told to the girl that the son of the house had been bewitched and changed into this mule, and that his widowed mother and his sisters had applied in vain to wise men and magicians for help in their distress.

When the girl heard this she told the women to take courage, and related her

(*Continued on page 674*)

THE ENGLISHMAN AND HIS DESCENDANTS

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He seeks the companionship of his fellow Englishmen.

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Women's Work and Social Service

"I FEEL in a very stormy mood to-day" said Netta the other afternoon. "Oh! I don't know,—different things: the unending appeals which I want to respond to and can't—all of them,—every post brings them. Santa Claus Associations, Children's Aid, Hospital Funds, Consumptive Children;—here are three or four I have just had. Then all the societies and all sorts of special groups giving entertainments for patriotic purposes, and sending tickets which one has to buy or sell or return: they bewilder you with their multiplicity. . . However that is not the cause, really, why I feel so stormy to-day. Just look at these things; I cut them out of the same paper this morning, the same issue."

She held out two newspaper cuttings. Here is the first—part of it,—

> "In the Little Gray *Lingerie* Rooms will be found a Miniature Paris of Alluring Dainties and Novelties for Milady's Toilette. Pink and white silk 'Undies' of every Lovely Description, Exquisite Little Caps, Beauteous Silk Shoes and Fascinating Array of Sachets, Vanity Pockets, Jewel Bags, Garters, etc., All Crying Loud their Suitability for Christmas Giving.
>
> "One glance around the place and you will agree it is enchanting. Secluded from the great rustle and bustle of Christmas activity you may sit down in quiet, and revel in the lovely bewilderment of dainty fal-lals.
>
> "For here is French *lingerie*, lacy and lovely, with its fine hand-stitchery, yet practical withal in its rare durability.
>
> "And as alternative choice, a delightsome array of Italian silk and crepe de chine, beauteous as a May day in its pink and white prettiness. Satin, too, includes itself as a *lingerie* fabric in two magic washable qualities, termed 'Neptune' and 'Mermaid.' . .
>
> "And besides all these are the winsome little hand-made *sachets* in the form of silk bags, of cunning little bundles tied up with ribbon, of lace rosettes, of tiny pillows. Vanity cases, too, are a pretty feature, fashioned in pink and blue satin and equipped with puff and mirror. It is a wonderful Christmas display of dainty feminine belongings."
>
> Among many items "selected for honourable mention are 'Blue satin garters with net frill edged with fur, $6.00.' 'French cap of apricot taffeta, lace, Sèvres blue ribbon and tiny rosebuds—$13.00.'"

* * *

I drew a long breath. "No," said Netta, "it's not the garden of Armida,—it's Toronto preparing for Christmas. Now the other,"—and I read this *Address to the People of Ontario.*

> "*Do you realise* the staggering burden that France is bearing in this great war?
>
> "*Do you realise* the importance of preventing the exhaustion of your gallant ally?
>
> "*Do you know* that the Germans hold, either by actual occupation, or by reason of their being in the war zone—68 per cent. of the coal despoits of France: 85 per cent. of the pig iron of France; 68 per cent. of the textile industries of France; 43 per cent. of the total industries of France?
>
> "*Do you know* that, practically, the whole of the able-bodied male population of France is under arms?
>
> "*Do you realise* that there are millions of French and Belgian refugees to be supported by the French people?
>
> "*Can you visualise* what is meant by the word 'refugee?' In one devastated district there were collected, in one day, 800 children playing in the ruins, homeless, without parents?
>
> "*Do you know* that last summer the Germans sent back to France civilian prisoners at the rate of 1,000 a day: they wore the clothing they wore at the time of their capture, and the conditions of filth and squalor, in which they had been kept, made their clothing pestilent?
>
> "*Do you know* that the *Secours National*, the great relief organization of France, has an Ontario branch at 51 King St. West, Toronto?
>
> "We appeal confidently for contributions, either of money, clothing, or materials, old clothing of all descriptions in good repair—such as underclothing, outer clothing, boots, sheets, blankets, towels, handkerchiefs—will be gratefully received."

The appeal is signed by the president, Sir Glenholme Falconbridge.

* * *

"Think of it!" cried Netta,—"think of Poland, Serbia, Belgium! Think of our men in the trenches, at sea, in hospital, in prison!—in that same paper we were also invited to consider lists of Christmas gifts, dainty and costly trifles, and larger things up to $85.00; and then there was a paragraph headed, 'Canadian prisoners do not get enough food,'—the account of a speech by one of the men exchanged from Giessen:—and then think of considering, or being asked to consider the possibility of buying these wicked extravagances, for I think they are that."

Netta is not a "dowdy" person; she likes to look well, and it is a pleasure to her to gratify her taste both in clothes and also in house furnishings and kindred things, so these strictures of hers were not those of one to whom pretty things offer no temptation.

"Don't you think," I hazarded, "that people are getting more modest and moderate in their expenditures? I mean since the war began?"

"Yes," she said, "that is true of many people. I know personally ever so many who have made changes in their expenditure, getting fewer things for themselves and spending more on others. And, of course, there must be heaps of people who are doing the same. One can't judge in any individual case. But you know as well as I do that some people must be buying these absurdities, otherwise it wouldn't pay to handle or even to advertise them."

"The talk about economizing and not economizing, confuses people," I interposed. "One man exhorts, 'Cut out every bit of unnecessary expenditure, save; lend your savings to the Government.' Another protests, 'Oh no, don't do that; you'll only make me and my children and others like us, paupers, and then the country will have to support us, and who will be the better?' Some people are honestly confused, and a great many are being allowed or encouraged to imagine that their most patriotic service is to indulge all their expensive whims and have all their old luxuries and pleasures.

"I came to the conclusion long ago that one reason for the financial difficulties of some apparently honourable men, is the extravagance of their wives and daughters. Sometimes their excuse is that, 'it is just to please Mr. F.': 'he does like a good dinner': 'he does like us to dress well,' and so on, but more often, I think, this is just an excuse, and self-gratification or competition is the chief reason. . . You can train yourself to say no to your wants, or you can indulge yourself till you get incapable of saying no to anything you fancy.

"Well," went on Netta, "think of the appalling need for the barest and most elementary things among all these people—our allies—and yet some people are trying to persuade us that our duty to our country requires us to be buying all sorts of unnecessary, useless, extravagant things for ourselves. Of course a woman can only judge for herself, but I simply can't do what I ought and what I want to do, unless I economize somewhere. I'm managing with fewer clothes and things, so as to have more money to give, and the things I have bought lately have been the sort of sensible garments which would be of some use to give away later.

* * *

"And Christmas is coming and all these allurements are offered for Christmas presents. I suppose I wonder if it's to be the same old round. I'm a thorough believer in Christmas presents, but it seems to me there's such a chance this year for helping people, children especially, to realise the true Christmas spirit."

"It is so easy to interest children in others," I remarked. "If you tell them about little children in other countries whose fathers have gone to the war, and whose homes have been burned or destroyed, and who need food and things they themselves have plenty of, they will be very ready to give up their Christmas toys."

"Yes," said Netta, "Mrs. A— was telling me about her little son, who evidently had heard her and his father speaking about the prisoners of war. Afterwards she found him writing a little note to Santa Claus, something like this: 'Dear Santa Claus, I told you I wanted you to bring me a sleigh to go down hill with, and I did want it awfully, but if you don't mind sending it to a prisoner in Germany,—I'd rather have that, please.'"

"After all," I said, "he was learning the Christmas spirit, which is not so much giving of your abundance,—though it includes that,—but giving up something in order to give at all. It has struck me in this connexion, how much more willing most people are to do things to earn money, than they are to give up anything. They will put the most splendid energy into a sale or a concert or some other entertainment, in order to make money for a patriotic purpose, when they won't deny themselves ices in town or any other little treat. Yet I can't help thinking that what we need is not energy in planning and doing and working, so much as self-control in spending and getting and enjoying. Our Anglo-Saxon love of comfort and comforts, together with the bounty of Nature in this country, has made us very lavish in our standard of what we require, and the complexities of modern business, with all its competing allurements, seem to feed, if not actually to create, the demand for what it supplies. . . But of course it's equally true that our demand for luxuries of all kinds, ties up a good deal of labour in their production, which should be freed for more useful things.

"We need to be helped to economise and to save, and when the next Government War Loan is launched, I hope there will be vouchers for quite small sums, even down to dollar ones, so that small earners may invest their savings in the War Loan. It would be a good bit of national education."

* * *

Miss Edith Durham, so well known for her work in the Balkans, in a letter to the *Nation*, writes as follows, and I read it to Netta before we parted:—

> "Scene,—the dining-room of a small French hotel, in a town much occupied with wounded and refugees.
>
> "They ought to be whipped, soundly whipped!' cries the old Medecin Chef. He is head of all the hospitals of the district, and his opinion carries weight.
>
> "My father," explains his daughter, "refers to the *mondaines* who are now buying hats and frocks of the new modes. He has read an article about them which annoys him extremely."
>
> "It is a crime," maintained the old gentleman stoutly, "and I blame equally the journals which describe these follies and induce silly women to buy them."
>
> "Surely," ventures a lady timidly, "they give work to the dressmakers."
>
> "Let them give work—but work that is of some use. Any woman who wishes to spend 1,000 francs in employing dressmakers can order shirts for the hospitals, and clothes for the wounded and refugees. Not to put it all on her own back. I hope, Mademoiselle, that your compatriots, who are said to be practical, are not committing these follies and extravagancies."
>
> "I fear," I replied, "that one finds foolish people in every land."
>
> "Certainly, in the little dining-room there was not a single example of the fashion. Everyone was 'making her old dress do,' and expressed the determination to replace it only when quite worn out and then to buy a durable garment of a form that does not need many extra metres of stuff.
>
> "It is not the time now to wear flowers and feathers. 'A plain hat that will stand bad weather is all that is needed for this winter,' they agree.
>
> "Next morning I received a batch of English papers and with the above conversation fresh in my mind, read them with shame. In one column I read that 20 shillings would feed 20 Polish refugees for a week. In another that Messrs. X. could supply me with 'a paletot of great elegance for the very reasonable price of 55 guineas.' Someone else offers 'ideal lining for a cloak at only 8s. 11d. a yard.' 'Delightful fabrics, the filmiest imaginable at a bargain price,' and other objects eminently suited for winter and war time.
>
> "The censor's function is, I believe, to suppress the publication of facts (1) likely to assist the enemy; (2) that it is not desirable for the public to know. . .

Surely the excision of pernicious nonsense tempting the weak to extravagant and wasteful expenditure, might employ him very usefully. . . Why not employ the furriers in making sheep-skin coats for our men in the Balkans—where it will soon be (is now) most bitterly cold in the highlands—instead of wasting time and material on 55 guinea paletots?"

* * *

"Do you know what it all reminds me of,—this picture and this," said Netta, as she rose to go, "that scene in *Piccadilly* where Frank Vanecourt addresses the meeting, and satirises the ladies for 'sitting with strings of lost human souls round their necks, and what would keep an infant school in each ear,' and for deceiving themselves in imagining they are sacrificing anything for the sake of the heathen. When you think of the desolation and suffering of the war, it seems simply impossible it can be right from any point of view to spend money getting unnecessary things for oneself, when that very money could be sending hampers to prisoners of war or comforts to the fighters, or food and clothes to the refugees. I simply can't do my share of this, and at the same time buy all the things I need and like getting. I don't see any way of arguing oneself out of that position," she said decisively.

Nor, I confess, do I."

Honour Bright.

Legends of the Flight Into Egypt

(*Continued from page 671*)

own experience to them, how she had been cured of her leprosy, and advised them to tell their troubles to St. Mary without delay.

And when they heard the sad story, "St. Mary was grieved at their case, and taking the Lord Jesus, put him upon the back of the mule." And the Lord Jesus granted the petition of His mother, and restored the young man to his proper shape, whereupon the re-united family thanked and blessed the Lord Christ and His mother.

"Then both the sisters told their mother. saying, 'Of a truth our brother is restored to his former shape by the help of the Lord Jesus Christ, and the kindness of that girl, who told us of Mary and her Son. And inasmuch as our brother is unmarried, it is fit that we marry him to this girl their servant!

"When they had consulted Mary in this matter, and she had given her consent, they made a splendid wedding for this girl. And so their sorrow being turned into gladness, and their mourning into mirth, they began to rejoice and to make merry, and sing, being dressed in their richest attire, with bracelets. Afterwards they glorified and praised God, saying, O Jesus, son of David, who changest sorrow into gladness, and mourning into mirth!

"After this Joseph and Mary tarried there ten days, then went away, having received great respect from those people, who, when they took their leave of them, and returned home, cried, but especially the girl."

After this the Holy Family came to a desert place infested with robbers, and there saw the two thieves, Titus and Dumachus, asleep with their company in the road. Titus begged Dumachus to let the strangers pass before the company should awake and see them, but Dumachus refused until Titus promised him forty groats, and gave him his girdle as a pledge.

"When the Lady St. Mary saw the kindness which this robber did show them, she said to him, 'The Lord God will receive thee to His right hand, and grant thee pardon of thy sins.' Then the Lord Jesus answered, and said to his mother, 'When thirty years are expired, O mother, the Jews will crucify me at Jerusalem, and these two thieves shall be with me at the same time upon the cross, Titus on my right hand, and Dumachus on my left, and from that time Titus shall go before me into Paradise'; and when she had said, 'God forbid that this should be thy lot, O my Son,' they went on—"

There is a charming ballad which probably came in some form from the East and was popular in the sixteenth century. It exists in the Provencal dialect, in Italian, and in German, and has been translated into English and beautifully illustrated by Francesca Alexander. This "New Ballad of our Lady, when she fled into Egypt with the Child Jesus and St. Joseph," tells a touching story of the meeting of the fugitives with a gipsy, who greets them kindly and offers them shelter, and fodder for the ass. Her offer being accepted by the weary travelers, the gipsy begs leave to tell their fortunes, and begins by recounting the history of the Blessed Virgin. Then with humility and wonder the gipsy takes the palm of the Infant Saviour, and foretells the terrible events which shall come to pass, even to the scourging and the crucifixion. Consoling the sorrowful mother by telling her of the honour which is hers for the sake of us sinners, the gipsy begs for an alms—not of gold or silver, but the gift of repentance and eternal life.

The First Gospel of the Infancy tells but little more about the sojourn in Egypt, after the meeting with the two thieves: "Hence they went to that sycamore tree, which is called Matarea: and in Matarea the Lord Jesus caused a well to spring forth, in which St. Mary washed his coat." "Thence they proceeded to Memphis and saw Pharaoh, and abode three years in Egypt."

The modern Matarea is distant about five miles from old Cairo, and the ancient sycamore tree which was venerated until A.D. 1665 as the one under which the Holy Family rested, has been replaced by first one and then another planted on the same spot. We learn from another legend that the Holy Family lived for three years at Matarea, where St. Joseph worked at his carpenter's trade.

Modern Cairo was built after the Arab conquest of Egypt; but old Cairo was probably the town of Babylon, perhaps a north suburb of Memphis.

Hinchens, in his *Egypt and Its Monuments*, speaks of the deep impression which old Cairo, and especially the great Coptic Church there, with its "air of austere melancholy," made upon him:

"The church of Abu Sargeh is like no other church that I visited in Egypt. Its aspect of hoary age makes it strangely, almost thrillingly impressive. Now and then in going about the world, one comes across a human being—who might be a thousand years old, two thousand, anything, whose appearance suggests that he or she, perhaps, was one of the company which was driven out of Eden, but that the expulsion was not recorded. And now and then one happens upon a building that creates the same impression. Such a building is this church. It is known and recorded that more than a thousand years ago it had a patriarch whose name was Shenuti, but it is supposed to have been built long before that time, and part of it looks as if they had been set up at the very beginning of things. . . . ."

"Everywhere one sees wood wrought into lattices, crumbling carpets that look almost as frail and brittle and fatigued as the wrappings of mummies, and worn-out matting that would surely become as the dust if one set his foot hard upon it. . ."

"But I had yet to receive another and a deeper impression of solemnity and heavy silence. By a staircase I descended to the crypt which lies beneath the choir of the church, and there, surrounded by columns of venerable marble, beside an altar, I stood on the very spot, where, according to tradition, the Virgin Mary soothed the Christ Child to sleep in the dark night. And, as I stood there, I felt that the tradition was a true one, and that there indeed had stayed the Wondrous Child and the Holy Mother long, how long ago.'

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357 Yonge Street, Toronto

"But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, 'Arise, and take the young child and His mother, and go into the land of Israel, for they are dead which sought the young child's life.' And he arose and took the young child and his mother and came into the land of Israel."

And so Emmanuel came out of Egypt, and the Hope of Judah from among a strange people. To the ancient land of Egypt was left a wondrous memory, for there, in the midst of a people which sat in darkness, the Light had shined, and there the first faltering steps were taken by those blessed feet, which so soon were to be "nailed for our advantage to the bitter cross."—*Living Church.*

Reviews

The Constructive Quarterly. December, 1915.

THIS is a remarkably good number and contains much of special interest to Church people.

The first article by Dr. Manning of Trinity parish, New York, entitled "The Protestant Episcopal Church and Christian Unity," is notable and should be carefully read. We make no apologies for making one or two quotations.

"Looking at the matter only from the practical point of view, any action on the part of the Anglican Communion or of the Episcopal Church which would tend to impair or obscure its historic position as to the ministry and Sacraments would show a shortsightedness and lack of vision indeed. It can be explained only on the assumption that we had come to believe in nothing more than a United Protestantism and had no real hope or desire for the reunion of Christendom.

"The belief as to the Church and the ministry which the Episcopal Church holds is that which was held by the whole Christian world for fifteen centuries, and which is held by three-fourths of the whole Christian world to-day. Clearly it would be as mistaken in policy, as it would be wrong in principle, for the Episcopal Church in this matter of her fundamental belief to abandon the position of the majority in order to align herself with the minority, and that a very greatly divided minority.

"Whatever the difficulties and obstacles, whether the prospect is encouraging or discouraging, the ideal of the Episcopal Church must for ever be the ultimate reunion of all Christendom.". . .

"She can do nothing for the sake of a seeming temporary gain which would weaken her central position, or lessen her power to help towards the realization of this ultimate ideal, because she believes that this, and this alone, is in accordance with the prayer and purpose of the Church's Divine Head."

Under the heading "Intercommunion" appears a statement by the Rev. D. Macfadyen, a distinguished Congregational minister in London, and a criticism thereon by the well known Anglican theologian, the Rev. T. A. Lacey, member of the Council of the English Church Union.

It has been the practice of Mr. Macfadyen when no opportunity of communion in his own Church was available, to present himself for communion in Anglican or Roman Catholic Churches. This he has done in all good faith and he states he has never found any question asked or objection raised by the officiating priest.

"The principle on which this practice rests," says Mr. Macfadyen, "may be briefly stated thus:—The Sacrament is the Sacrament of the Lord's Supper. The Lord's table is His own. It is of His appointing, not man's. Christ is the giver of the Feast, not the priest. The priest is the minister or servant of the Church. It is the Sacrament of Christian unity in which all Christians are invited to testify that they are members of one body. (1 Cor. 9). As a Christian I claim the privilege of renewing my direct relationship to my Lord in obedience to His command, and in so doing release afresh my membership in the mystical body of the Lord. When that privilege is offered to me no act of my will should refuse it. Every Church has a right to exclude unfaithful or unsuitable members, and if any officiating priest were to refuse to admit me to communion I should accept his decision as the decision of the constituted authority in that communion; but I do not assume that I am excommunicated until told so in some regular form."

Mr. Macfadyen goes on to defend his position from the Congregationalist theory of the constitution of the Church.

Mr. Lacey's criticism, which before publication had been submitted to Mr. Macfadyen and pronounced by him inoffensive, is sympathetic. He notes that Mr. Macfadyen presents himself not as a Congregationalist, but as a Christian, and is quite willing to accept exclusion from the altar by the proper authorities, but declines to excommunicate himself. Whilst stating that the sin of schism unpurged and unabsolved is universally taken to be a bar to Catholic communion, Mr. Lacey at the same time points out that "The sin of schism lies more in temperament than in overt acts. A willingness to seek Catholic communion seems to show that the schismatical temper is tending to disappear, if it is not yet entirely absent." Mr. Lacey points out, and here he is of necessity somewhat technical, that the power of a priest to exclude from the altar—that is to pronounce the sentence of excommunication, is very limited and only on rare occasions to be justified. The whole article is worthy of very close consideration. We would like to quote from its concluding paragraph.

"The great peril of Christendom at the present day is to settle down to sectarian exclusiveness. Banners exist, and are not to be ignored in a spirit of foolish optimism, but they should not be treated as immutable. Every attempt, every desire to pass them, involves at once a theoretic recognition of Christian unity and a practical recognition of a Christian order which is more than sectarian. There is one step gained; the ultimate term of progress is recognition of an order, an authority, which shall be nothing less than Catholic. If this be the promised fruit of the practice which Mr. Macfadyen defends, it may well be tolerated. It can hardly be allowed, but toleration means something else." . . .

Other articles of note are, "Uniformity: Federation: Unity" by the Bishop of Bloemfontein, "War and Missions," by Professor Joseph Schnidlin of the Catholic Faculty of the University of Munster in Westphalia, and "Lay Religion," by Principal Forsyth, the chairman of the Congregational Union of England and Wales. We hold back for future notice under a different heading Professor Winsteed's article on "The Neutrality of the Churches in the War against Disease" with the comment thereon by Surgeon General Gorgas.

In the Wake of the War Canoe, by the Venerable W. H. Collison, Archdeacon of Metlakahtla. The Musson Book Company, Toronto.

The sub-title of this attractive book describes it as "A shining record of forty years successful labour, peril and adventure amongst the savage Indian tribes of the Pacific Coast, and the piratical head-hunting Haidas of the Queen Charlotte Islands, B.C."

This is a record of heroic missionary work within the borders of our own land. The Bishop of Deny and Raphoe writes the preface and perhaps the best way to give our readers some idea of the contents of a fascinating and soul-stirring book is to quote part of what he says:

"This is a record of a wonderful triumph of the Cross. Foremost and throughout it is this. But even for a reader quite indifferent to religion it ought to have an absorbing interest. In the simplest and least pretentious language it records a career of the most romantic adventure. . . To be landed with one's wife in northern regions from the last ship of the season, among savages, and to be told as the farewell word of civilization 'You will all be murdered;' to be chased in an open canoe by sea lions and narwhals, into whose close masses a disobedient sailor has fired; to be chased again by a shark so huge that his dorsal fin overlapped the stern of the canoe . . . to be prostrated with fever and to have the pagan medicine men whooping and dancing around your bed, conscious that if you die they will be rid of you and if you live they will claim the cure, these and stories at sea, and the wars of the Indian tribes, and conflagrations and earthquakes, make up a fine catalogue of adventures. It is a wonderful story of devotion and faith triumphant over every conceivable hindrance and difficulty."

The value and interest of the book are greatly increased by the numerous illustrations, all reproductions of photographs of the scenes and conditions of the author's work. This volume should be in every Sunday School library for the instruction and inspiration of our children.

THE CRADLE AND THE ALTAR

"Ye shall find the Babe."

BEFORE the Cradle cold and bare
In Bethlehem's lowly stall,
We kneel to-day in humble prayer
And in the Infant lying there
We see the Lord of all.

A wonderful humility
Hiding His power and might;
A Glory which we may not see,
A Love revealed in mystery
The Godhead veiled from sight.

Before Thine Altar, Lord, we kneel
In reverence and prayer,
Though from our sight Thou dost conceal
Thy Glorious Presence, yet we feel
And know that Thou are there.

A Gift of God's Incarnate Love,
So little we can see,
Yet faith would ask no sign to prove
How He Who dwells in Heaven above
Comes in this Mystery.

The wonder wrought in Bethlehem's stall
Sheds light upon our way,
We answer to the Christ-Child's call
When we before His Altar fall,
And praise our God to-day.

A. R. G.

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CALEDONIA

METLAKATLA

On Saturday afternoon, Dec. 4th, Bishop DuVernet opened the new St. Paul's Hall, Metlakatla. This hall is to be used by the Church Army and other Church Societies such as the Women's Auxiliary in connection with the Church of England. The Church Army procession was met at the door by the Bishop, and Peter Haldane read an address first in English and then in Tsimshean asking the Bishop to officially open the hall. After the dedicatory prayers the Bishop gave an address upon the text:—"Fight the good fight of faith," and was followed by the Rev. J. Macqueen Baldwin, who spoke of his work in Japan where he has been labouring for twenty-six years. Both addresses were interpreted. Two of the Church Army officers, Peter Venn and William Louth, offered up prayer in the native tongue, and the Bishop pronounced the benediction. The hall which stands in the north west corner of the church property is a credit to the native carpenters who built it, giving their labour freely as a contribution to the cause.

ANYOX

On Sunday, Nov. 28th, Bishop DuVernet preached in Christ Church and baptized two children, one being the infant daughter of the incumbent, Rev. Jas. H. Atkinson. On account of the high price of copper the smelter at Anyox is working at full pressure.

HURON

STRATHROY

The Church was reopened Friday, December 10. The memorial windows and tablet erected to the memory of Capt. Fritz W. Robinson were unveiled by Col. Delamere and Major Chesham, who were wounded at Givenchy, France, June 15, the same battle in which Capt. Robinson lost his life.

The services were conducted by the Bishop of Huron, assisted by Dean Davis, Archdeacon Richardson and Canons Craig, Tucker and Sage, of London.

A Company, 135th Middlesex Battalion, under Major Somerville, were present, also a number of the Lambton Battalion men, under Col. Kelly.

LONDON

The 42nd anniversary of the founding of the Cronyn Memorial Church was celebrated on Sunday by special services at which Rev. Robert Johnston, D.C.L., rector of the Church of the Saviour, Philadelphia, preached both morning and evening. Rev. R. W. Norwood, the rector, took the early celebration. The choir gave a special program of music. The collections of the day were given to the East End branch of the Red Cross Society. On Monday evening a congregational reunion was held, at which addresses were given by Dr. Johnston, the Bishop of Huron and Col. R. I. Towers, of the 70th Battalion.

NOVA SCOTIA

The first of a series of quiet days for the clergy of each of the deaneries, which His Grace the Archbishop proposes to conduct, was held on December 1 at Bridgewater, for the deanery of Lunenburg.

The series of Advent lectures at the Church of England Institute was opened with a lecture of outstanding strength by Dean Llwyd, whose subject was "Prayer Book Revision in Canada." The others who will contribute to the series are Rev E. A. Harris, of Mohone, His Grace the Archbishop and Archdeacon Armitage.

ONTARIO

CAMDEN EAST

The Bishop of Kingston recently made a visitation of this parish when a class of adult candidates was presented for confirmation and a number of memorial gifts in St. Luke's Church—altar cross, altar desk, altar rail, flower vases and pulpit—were dedicated to the glory of God and the use of the church. The pulpit, presented by Mrs. L. Perry in memory of her mother and father, is, indeed, a work of art, and was designed and executed by the Toronto Brass Manufacturing Co.

KINGSTON

St. George's Cathedral has started its Sunday evening teas and entertainments for the soldiers, following the church service. Dean Starr will continue these gatherings every Sunday evening during the winter. Other churches might well follow this excellent example, and it will be appreciated by the soldiers of the Garrison.

OTTAWA

OTTAWA

Brotherhood of St. Andrew

The regular monthly meeting of the executive committee of the Local Assembly was held on Wednesday evening, Dec. 8th. Representatives being present from All Saints', Westboro, St. Matthew's, St. George's, All Saints', and St. Alban's.

The officers for the ensuing year were elected, as follows:—Vice-president, Mr. Howard, St. George's; secretary-treasurer, Mr. J. P. Wadsworth, St. Matthew's; chairman of committees:—Lay Services, Mr. R. K. Sampson; soldier work, Mr. Howard; junior brotherhood, Mr. Alder Bliss.

QU'APPELLE

MAPLE CREEK

The parishioners of St. Mary the Virgin Church are justly proud of having accomplished the wiping off of an old and burdensome debt on their church. A debt of $4,000.00 was incurred in 1910 to pay for the building of the present magnificent structure of St. Mary's Church and since last Easter the balance of the debt, amounting to $2,500.00, including interest, has been paid. Encouraged by two grants, one of *£40* from the S.P.G. and the other for *£100* from the S.P.C.K., both expiring this year, the wardens and vestry made a special effort, with the result that their church is now free from all legal encumbrances. Not only has this been done, but for the first time on record, this parish has met its diocesan assessments in full, showing what can be done in this great and glorious western diocese of ours, with a little determined effort.

QUEBEC

At the conclusion of a paper on Prayer Book Revision dealing with the proposals

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passed by General Synod read before a meeting of St. Matthew's Branch of the Church of England Men's Society on Dec. 9th, it was unanimously resolved,

"That this meeting deprecates proposed changes in our Book of Common Prayer inasmuch as they exhibit a tendency to lower the standard of our faith in order to meet the growing laxity of the times, and to pledge ourselves to do all in our power to uphold the full doctrine and principles of the present Prayer Book, and,

"That a committee be appointed to prepare a memorial to be presented to the Diocesan Synod at its next sitting, praying them to use their utmost endeavours in opposing changes of the above character."

RUPERT'S LAND

WINNIPEG

The Sunday School Association of the deanery of Winnipeg held its monthly meeting in the lecture room of Trinity Hall on Thursday evening, December the second. Owing to the illness of the Rev. Professor Ferguson, the prepared paper on the Revised Prayer Book was not given. The Ven. Archdeacon Fortin and the Rev..H. Cawley gave addresses on the subject. The Rev. T. Marshall occupied the chair.

The Federation Council of the C.E.M.S. in Winnipeg recently held their quarterly meeting in St. John's schoolroom, Winnipeg. Bro. A. E. Warner (St. John's) presided and there was a good attendance of delegates. Rev. Bro. Cawley, rector of St. Alban's, Fort Rouge, Winnipeg, was present as a visitor. The council resolved to make an application to the local hospitals for powers to be granted to the society whereby any member of the society could upon production of his official badge be permitted to visit the sick soldiers at any hour of the day.

It was also agreed to make an application to the Prayer Book and Bible Society at Mimico, Toronto, for a free supply of prayer books for use by the soldiers. Various amendments to the constitution and by-laws were approved and passed. It was hoped that several new branches would be started in and around the city in the near future.

CARROL

His Grace the Archbishop visited this parish on Advent Sunday and administered the rite of Confirmation to six candidates. During the delivery of two most impressive addresses His Grace spoke of the need of holding fast to our baptismal vows and to the faith of the Church. He spoke against the so-called Union Sunday School and remarked that the parish had suffered for a long time from the ill effects of this.

There is now a Sunday School regularly held in Carrol and a cottage Bible class is being held once a week which will undoubtedly bring a strengtheneing and deepening of the spiritual life. The incumbent at Carrol, with which Hayfield is joined, is the Rev. C.F.A. Clough.

TORONTO

TORONTO

The Bishop will (D.V.) hold an Ordination on the fourth Sunday in Advent, December 19th, in the Cathedral, when the following are expected to present themselves for the order of deacons:—Mr. Frank Matthews Brunton, L.Th., Mr. William John Taylor; Order of Priests,—Rev. Alexander Webster Mackenzie, B.A., Rev. Harry Luscombe Nicholson, B.A., Rev. Richard Simonds Tippet, B.A.

St. Mark's, Parkdale

The congregation of St. Mark's has bought a rectory, 188 Dunn Ave., into which the rector, Rev. W. L. Armitage, has just moved. It is a large, comfortable, commodious house with good grounds. It is the product of the work of the Woman's Guild, formed three years ago, though they have supplied many necessary articles around the church and parish house besides. The Guild purpose holding their annual sale of work on Thursday, Dec. 16th.

Rev. Prof. W. H. Griffith Thomas is giving a very interesting and instructive series of Advent sermons on Sunday mornings. They have been thoroughly appreciated by the congregation.

The Sunday School orchestra, which has reached a high point of efficiency, gave a very enjoyable concert last week. They had some excellent talent from the city assisting them.

St. Mark's was kindly and handsomely remembered in the will of one of her noblest sons, the late Mr. George Gouinlock. In life he was ever most exemplary—devoted to his church and always solicitous of her welfare. His family always seconded his efforts and interest, being active in various organizations. For many years he had been one of the lay representatives to the Synod. The bequest is another indication of his thoughtful interest and generous sympathy.

The Mothers' Union

A service was held in St. James' Cathedral on Wednesday, Dec. 1, at 3.30 p.m. Shortened evensong was read by the Rev. Canon Plumptre, and an address was given by the Rev. T. G. Wallace on "Temperance." The preacher pointed out several different aspects of intemperance, apart from the meaning most commonly assigned to that word, which assail many people and are to be carefully guarded against by "those who profess and call themselves Christians."

Among others he described over indulgence in drugs, in dress, and in speech, which is so apt to deteriorate into gossip, as being forms of intemperance having sad results in one's own life, and in those of others. The address which was very clear, showed a sympathetic knowledge of human frailty and doubtless touched the hearers in different ways, closed by indicating the means of resistance to be found in Christ alone. Some associates were enrolled by the rector and the National Anthem with the addition of the verse "God save our splendid men" was sung.

A business meeting was held later in the parish house when tea was served. The minutes of last meeting and the treasurer's report were read, also an appeal from the librarian for suggestions as to new books. Some friends proposed some names, which will be ordered.

Western Hospital

To the Editor, Church Life:

Sir,—May I, through your columns, again ask those men and women who will be good enough to forego the pleasure and privilege of attending the 11 a.m. service at their parish church on Christmas Day, to come and help in the singing in the services in the wards at the Western Hospital, Bathurst St., beginning at 10.30 a.m.? If those who will assist in this way would kindly let me have their names as soon as possible I would be much obliged to them. All are requested to meet in the reception room at the hospital not later than 10.20 on Christmas morning.

Chas. L. Ingles.

408 Brunswick Ave.

BIRCHCLIFFE

A lantern lecture on missionary work in the Far North was given last Wednesday evening to a well attended meeting by the Rev. W. H. Fry. He described the methods of travelling on land, water, and ice, and also showed by his pictures something of the progress made by the missionaries in their work among Indians and Eskimo. The lecture was greatly enjoyed by all.

EDMONTON

The Bishop of Edmonton has issued an appropriate prayer-card for use during the war, and all churchmen in the diocese are urged to unite in offering up daily these special petitions.

The first week in the New Year will be marked by a daily service of intercession

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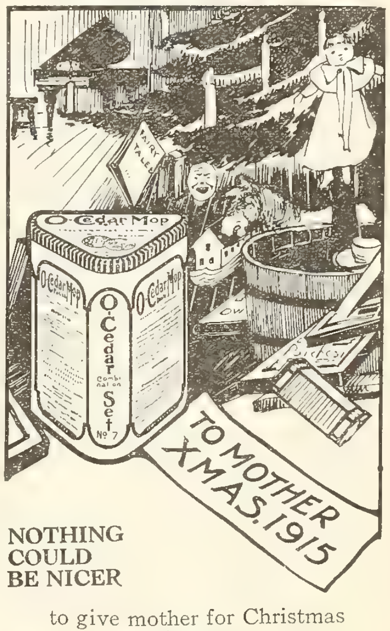

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WINNIPEG MONTREAL

in all the churches of the city, while in the Pro-Cathedral a special noon day service will be held at which the Bishop will be the special preacher.

The Rev. Ackroyd Stoney, of Sedgewick, and Rev. G. H. Sheppard, of Wetaskiwin have resigned their parishes, while the Rev. G. H. Snell of the Pro-cathedral has decided to take up work in Eastern Canada.

The preacher at the morning service on Dec. 5th at the Pro-cathedral was the Rt. Rev. Bishop Hamilton, of the Canadian Church in Mid-Japan. Bishop Hamilton is returning at once to the Orient.

During the season of Advent Ven. Archdeacon Webb is preaching a series of sermons on: "What we know and believe concerning the Condition of the Departed."

The Rev. McQueen Baldwin, a missionary to Japan, was the special preacher at Christ Church on Sunday evening, Nov. 28th.

A committee of Parish Visitors has been formed at the request of the rector to assist in the regular visiting of the outlying parts of the parish.

The Rev. McQueen Baldwin was the special preacher at St. Peter's at the morning service on Nov. 28th.

NEWFOUNDLAND

A sale of work in Christ Church parish hall, Harbour Grace, netted $230, sufficient to pay off the indebtedness on the building.

The women of St. James' Church, Carbonear, have just raised $100 by their annual sale of work.

The liquor interests have retained counsel, in order to attack in the Supreme Court the validity of the act passed at the last session, with a view to the nullification of the vote in favour of prohibition.

A parish club has been formed in connection with St. Thomas' Church, St. John's. The Bishop will be the honorary president and he has consented to its being called the Llewellyn Club.

At a sale of work in Trinity by St. Paul's Guild, $116 was raised for the Parsonage Building Fund.

The moveable feast of missionary meetings is now being held all through the diocese.

Corporal Richard Fowlow, whose death at Malta from typhoid has just been announced, was a member of the choir of St. Andrew's Church, Trinity East.

Personal Mention

THE Bishop of Huron and the clergy of the city of London have presented Capt. the Rev. W. D. Peacock, chaplain and recruiting officer of the 33rd Battalion, with a solid silver communion set, to be used in the trenches. The set was given as a token of appreciation of the chaplain's work amongst the soldiers and his general work among the various churches in London.

* * *

At Brussels only one Anglican clergyman remains courageously with his young wife, the Rev. Mr. Gahan, who visited Miss Cavell before her execution. Last November Mr. Gahan was arrested and imprisoned, but he was released at the request of the American Embassy which "was wanting an English speaking chaplain for the American colony."

* * *

Mr. G. F. Kingston, M.A., has declined the offer of the secretaryship of Anglican Laymen's Missionary Movement.

* * *

Mrs. Würth (née Miss H. D. McKim) formerly missionary of the M.S.C.C. at Ispahan, Persia, has arrived in Switzerland, having left Persia by the southern route through India, the only one available at present.

* * *

Miss Katharine Robins of the M.S.C.C. and in charge of St. Mary's School, Kaifeng, China, is doing deputation work in the Canadian Northwest. Miss Robbins will probably return to China in the Spring.

* * *

Dr. Archer of the M.S.C.C. has arrived in Canada on sick leave from India. He will spend most of his furlough at his home in Campbellford, Ont.

* * *

Canon Gould has been at the Coast and is now visiting several of the cities on his return journey east.

* * *

Mr. R. W. Allin, of the M.S.C.C., has been doing deputation work in Western Ontario the last two weeks.

* * *

The Rev. G. W. Holmes is the new rector for Selkirk, Man.

* * *

The Rev. H. A. Collison has been appointed junior archdeacon of the diocese of Columbia. His father, whose new book, "In the Wake of the War Canoe," we review on another page of this issue, has been Archdeacon of Caledonia for the past fifteen years. Archdeacon Collison, junior, is well known and deservedly popular in Victoria and highly respected in his present parish.

* * *

The Rev. R. A. Hiltz, M.A., secretary of the Sunday School Committee, delivered his annual course of lectures on Sunday School work before the students of King's College, Windsor, on October 23rd and 24th. Mr. Hiltz's visits to his alma mater are always welcomed by the students.

* * *

The annual service of the Students' Missionary Society of King's College was held in the College Chapel on the evening of St. Andrew's Day, when an excellent and helpful sermon was preached by the Rev. W. P. Robertson, B.D., rector of Truro.

* * *

The Ven. Archdeacon Martell, rector of Windsor, has been appointed chaplain of the 112th Battalion, now being formed in Nova Scotia. The first parade service was held at Christ Church on Sunday, Dec. 5th.

A quantity of diocesan news, letters and other matter is unavoidably held over till next week.

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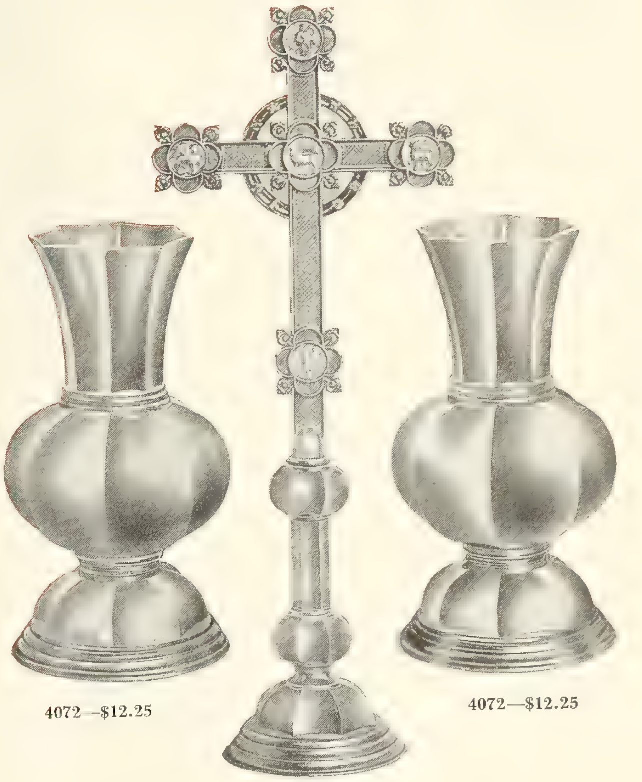

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The Week

The Sunday After Christmas

PROPERLY speaking, the true festival of the Incarnation is the feast of the Annunciation. Then after the delivery of Gabriel's message, and the acceptance by the Blessed Virgin of her high destiny, "the Word was made flesh," and the mystery of our Redemption was begun.

Yet Christmas is no unsuitable time to think for a little upon that wonderful truth, for it is the feast of the

"Word of the Father
Now in flesh appearing."

What a proof of the love that passes knowledge is the doctrine, always new and always wonderful, of God becoming man!

If we are to realize even faintly something of that amazing condescension, we must keep firmly fixed in our minds the truth that as the Catholic faith teaches, our Lord Jesus Christ, was from the instant of His Incarnation "perfect God and perfect Man," that under the veil of His humanity, even in His infancy, there was hidden the majesty of the eternal God. We need to realize, too, that it was "for us men and for our salvation" that He was pleased to subject Himself to mortal conditions. Small wonder then that to all Christendom Christmas has become a festival of love and rejoicing. No gift can be greater than the Gift whose giving we commemorate at this time.

Rightly then is Christmas a season of joy. "It is meet that we should make merry and be glad," provided always that we do it as those that love God. For Christmas joy can never be real and deep, unless it is founded on a realization of what Christmas means. Here the hallowed imagination has its part to play. We should do our best to call up before our minds the events of the first Christmas Day, see them as if they were enacted before us.

More than that, we should ourselves be actors in the drama. We, too, should watch in the fields with the shepherds, and listen with them to the Angel's message, with them we should listen to the first "Gloria in Excelsis" ever heard by man, with them we should go "even unto Bethlehem," and fall down before the manger where our God is laid.

Thus shall our Christmas be blessed, when we learn something of that divine love which could stoop so low "to make us clean from all sin."

Christmas Holiday or Holy Day?

GREAT historic festivals tend towards the forfeiture of their first estate. Gradually they lose the simple poetry and charm of their earlier tradition until a mere image only of their former greatness remains. This sorry declension Church Festivals are prone to suffer at the hands of the heedless crowd. Christmas Day is a feast, and a feast coterminus with civilization. It might, indeed, be claimed as one of the red-letter days distinguishing civilization from savagery. Christmas is a time of decoration, of song, of friendships renewed and fireside story. It permits and encourages all innocent and healthful delights both within and without the family circle. But Christmas above all things is a Church festival of solemn import and devotional aspect—a fact in many quarters too frequently forgotten. Its sacred character and devout associations are allowed to slip into the background, and what should be an occasion of festive worship simply becomes a period of "wassail." Then the oldtime honour has fled. It cannot be too much emphasized that Christmas as celebrated by the Christian Church was intended to supplant the ancient "Saturnalia" or pagan festival. It is owing to Church teaching, Church principles, and Church observance that this change was finally brought about. The "reforming"(?) zeal of some well-intentioned folk has spread its influence alongside the persistent effort of Churchmen to keep the day within its hallowed memorials and purpose. What has been the effect? Even at present many professedly Christian bodies do not mark Christmas Day by any devotional exercises at all. It is questionable whether they do not assume a more serious and befitting attitude towards the "birthday" of national or local celebrities than "as at this time" our Saviour was born. Meantime there exists an unwholesome tendency to import all sorts of legends, myths, fairy-tales, and pagan lore into the hour the Church once signalised in token of their displacement. If St. Bernard chided his generation for its departure from true Christian tradition at Christmastime, is not such admonition needed to-day? Let us have a "merry" Christmas by all means and shew forth with zest all the joy this day allows. But let us also remember that the time of holly and evergreens has long ago by Churchly influence been separated from the "Abbott of Unreason and Lord of Misrule." And this can be done by the diligent and reverential example of all Church people who would fain sing "Noel" in sincerity and truth.

Reading the Exhortations

IF Grecian philosophers felt the need for "familiar talk" with their pupils; if the clergy and their congregations required the stimulus of "Homilies" in the sixteenth century, are printed exhortations within the Prayer-book and elsewhere now entirely out of date? Might not these beautiful and stirring discourses with great advantage be more frequently read in Church service? Doubtless a large number of our clergy pay due regard to the rubrics concerning this function. By some, however, this most useful discipline and delightful duty for some reason or other is overlooked. Certainly this is not for lack of wholesome material. Those exhortations in the Order of Holy Communion for instance—what can better serve to gravely admonish the wayward or stir up the wills of faithful people? Severally addressed to those who need diligently examine themselves; more wisely heed the privilege of a loving call; and come with clean heart to this Holy feast, they meet with a word in season the inmost thoughts of the people in the pews. This is no small advantage gained. But besides this good office these potent exhortations contain instruction of priceless value for non-communicants. Why not read out the third exhortation when communicants are "conveniently placed for the receiving of the Holy Sacrament?" or even in place of the sermon? Did our clergy fully realise how thoroughly and heartily their hearers would appreciate this aid to their devotions, the duty would never be neglected. Also in this connection it is germane to mention the exhortation included in the "Forms of Prayer" issued for use in time of war by the S.P.C.K. It should be read out at least during the weekly service of Intercession. For that matter this exhortation will eminently serve the purpose on any occasion when prayer is wont to be made.

When Charity Prevails

CANADA sets a noble example to the world during the Christmas week when "Charity rains down royalties from her own right hand." In this case it takes the shape of Christmas cheer provided for the seven thousand prisoners of war now within the internment camps of the Dominion. They are to be released from work and to be given special rations. Amid the strong passions naturally excited by current events on the fields of Europe, it is gratifying to note that those who are fighting for the wholesale betterment of the world and resisting the brutal dictate that the forceful must suppress the weak, shew to the foe a "more excellent way." The logic of this attitude is perfectly compatible with sharp resistance of all perverse thoughts of wrong and stubborn arrogance. Such charitable actions breathe the very spirit of tolerance, justice, and humanity. Would that the lesson might be rightly endorsed in quarters where now it appears to be ruthlessly ignored.

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WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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We shall be pleased to acknowledge and forward other amounts as they come in.

The War and Religion

Solemn Charge to His Clergy

By THE BISHOP OF LONDON

THE clergy of the diocese of London to the number of between 1,500 to 1,600 obeyed the summons of the Bishop to meet him recently at St. Martin's-in-the-Fields for meditation and intercession on behalf of the Church and the Nation at this crisis. The Bishop also delivered a long Charge dealing mainly with the duty of the Church to lift the nation to higher spiritual conceptions in regard to the war.

The Bishop in the course of his Charge as reported in *The Church Times*, said that he had called them together at what was one of the supreme moments in the history of the world, because he believed that what happened there, and what happened as a result of their meeting, might affect decisively the question as to whether this day of wrath would set, as the sun sometimes seemed to do, in blood, or whether at eventide there would be light.

An Appalling Chastisement

To the believer in God, he continued, the question must come with ever-increasing force: What is God's meaning in all this appalling sorrow? It was not enough to say we were fighting for the noblest cause ever entrusted to a nation, for freedom and international honour. That was true. Every boy who fought for these things was a hero; everybody who died for them was a martyr. And Christ Who died for the world regarded them as His comrades in arms.

But this did not cover the whole ground. It did not interfere with the belief in the righteousness of our cause to look upon the war as the most awful chastisement ever inflicted on the human race; and we were right to seek to know its meaning. The clergy of the Worcester diocese who had met in retreat to seek guidance on this question, found the answer to be that chastisement had come upon the world because the world had forgotten the majesty of God. He desired to discuss this warning from Worcestershire. What would be the symptoms of having forgotten the majesty of God? First, there would be a weaker sense of sin. Once a nation lost the background of the purity and holiness of a Personal God, sin no longer appeared sin. It might even appear to be an undeveloped form of good. The sensible man, we had been told, did not worry about his sins. But the man who had the sense of the majesty of God did worry about his sins until he had got rid of them; there is in such a man a continual desire, the desire of a son to be perfect as his Father which is in heaven is perfect.

The Clergy and Enlistment

Proceeding, the Bishop referred to the question of the enlistment of the clergy. "Many of our younger brethren are troubled as to their duty to their country at the present time. They have received the recruiting circular, sent to them, I may add without any authority from Lord Derby, and they are naturally anxious to volunteer before, as they express it, "they are fetched" by conscription. So burning a question did I feel it to be, and so deep was my sympathy with these young men, that I took the opportunity which occurred of having the question carefully considered by the whole episcopate of England and Wales, and by an overwhelming majority it was decided to adhere to the original line taken by the Archbishop at the beginning of the war, that priests must not enlist because of their Ordination, which has been held through the ages to preclude priests (except in very exceptional cases) from the shedding of blood; and also because of the great need of priests at the present time to visit the sick and wounded, to act as chaplains to the troops, to comfort the mourners and to prepare the nation spiritually to deserve victory."

The answer of the young priests to the invitation to enlist was quite clear; it must be their cross to bear the imputation of want of patriotism, and they must lay the responsibility upon the Bishops. Priests who could be spared from the parishes had been encouraged to act as chaplains, and, as experience had shown, had shared to the full all the dangers of the soldiers. Priests might also enlist as stretcher bearers in the R.A.M.C., and such were sometimes exposed to risk greater than that of the men in the trenches. Such fields of dangerous service for the Army as were open to the clergy should be filled at whatever cost to those who remained at home, but undoubtedly the majority of the clergy could best help the nation at this time by steadily, consistently and patiently continuing their work.

But just because this work is carried on in comparative safety from the shells and bullets, it must bear the mark of exceptional fervour and devotion; the nation has no use for a priest who is deliberately kept outside of the fire zone, if he lives a life of comfort or ease; there must be a sacrifice about his work, and a toil and a discipline in some way corresponding to the toil and discomfort of the man of his own age who at the same moment is standing up to his waist in cold, muddy water, and over whose head the bullets whizz in constant succession.

The Faithful Priest at Home

And what a field of service he has to-day! Every name on the Roll of Honour should be a sacred treasure to the priest; he should write to each member of that Roll as often as he can; he should commend him to the chaplain of the regiment which he has joined; he should visit the home from which he came as constantly as possible, use his influence that the liberal separation allowance should be used to embellish the home for the returning soldier, not to find its way to the nearest public house. Again and again the parish priest will be seen in his church pleading the Great Sacrifice for the absent members of his flock; he will not be content with reading in a monotonous voice the biddings put forth by the Archbishop fourteen months ago, but in a living, interesting way, he will be helping his people to follow in their prayers the ebb and flow of the great campaign, and keeping his people in living touch with the realities of life and death.

But, besides the constant celebration of the Holy Communion, the times will carefully be studied when even two or three of his faithful people can be gathered to join him in the priestly task of intercession; he will remember that "when Moses held up his hand, Israel prevailed, when he let down his hand, Amalek prevailed," and he will determine that it shall not be for want of his holding up his hands that Israel shall not prevail to-day. But he will determine that all his people, too, shall know the joy and power of intercession; "Pilgrimages of prayer" have been undertaken by women through the country districts with marked blessing; he, too, will have his pilgrimage of prayer through his parish; he will not be ashamed to gather a few at a street corner in his parish for a few minutes for prayer. Things are possible to-day which were not possible a year ago. The nation is half awaked and is half aware that something awful is happening in the world; it is the business of the Church to point out that what the nation needs is to wake fully to the great truth of the majesty of God.

His lordship proceeded to refer to the suggestion, emanating from the Committee appointed by the Archbishop, that what the nation needs is a National Mission conducted by the National Church. If we are leaders at all, it is this peremptory and yet permissive leadership in spiritual things which we must supply to-day. The Nation will take it from a Church strongly in earnest, obviously leading the way in self-sacrifice and devotion, obviously turning with all its heart to the great, majestic God, Whom it, too, has largely left out of sight, for it remembers the great message repeated in one of the daily Lessons a few weeks ago—"as His majesty is, so is His mercy."

The Dislike of Worship

The second symptom of forgetting the Majesty of God, continued the Bishop, is undoubtedly a disuse and dislike of worship. After all, why should men worship unless a Being Who commands their worship is present to their imagination and their souls? Many will say that churches and chapels are emptier to-day than they used to be; that Sunday is less observed as a day of worship, whatever it may be as a day of rest. I was walking the other day with a curate of some standing through what has been considered for years a well-worked parish, and he told me that in streets and streets no one comes to church. There was the little knot of faithful who came to everything, but the leaven was far from having leavened the lump. Have we not grown too much accustomed to this? Have we not acquiesced too much in this wholesale neglect of God? Is not what is wanted some great national mission to bring home this great Voice which is sounding clear over land and sea, warning, threatening, and yet calling back with the yearning note of love never really absent, although for the time the dominant note of it is full of lamentation and mourning and woe? The nation, he went on, if we are to win this war, must be brought to believe that "the most mighty God has spoken." It must learn to obey the command: "Take thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Here, again, we must begin with ourselves. Have any of us yet learnt adequately to worship God? On a day like this we are bound to ask ourselves whether the old awe is still with us as we enter the sanctuary, whether we lead the prayers of the Church as those who are addressing a Most High and very present Being and whether we celebrate as those who are indeed celebrating the Most Holy Mysteries? No one can put on reverence; a special voice or tones reserved for church only irritate. True reverence is only conveyed to a congregation by one who is himself all the time "hidden in the secret place of God's tabernacle from the strife of tongues."

The "Uppishness" of Man

There are still more symptoms, he proceeded, which will show us whether the nation at large has still to be brought back to the recognition of the Majesty of God. One is what one can only truthfully be described as the growing "uppishness" of man. There was a time in the history of the world when the degradation of the human race and the hopeless depravity of man was immensely over-emphasized. After all, God made man His image; a man is a free personal spirit as God is. God does not despise man; He loves him. God not only made man; He died for him; He pours down His Holy Spirit upon him; He has a glorious home for him in another world, and so long as man realizes and recognizes what he is in relation to God, absolutely dependent upon Him and finding his true personality and coming to his best in Him, man is a noble and lovable being. But once isolate man from God and you exalt him into a false position. He begins to criticize God as if he were on the same level; he lays down the law to God as to whether, for instance, He can or cannot perform miracles; he questions God's wisdom in using outward signs; he sometimes thinks and expresses his opinion that it would have been better for God not to have done so; he informs God that he ought to have been told much more about the other world than God has, as a matter of fact, seen fit to tell him; he announces that the existence of pain and suffering in the world is inconsistent with any belief in God's beneficence. Is this a parody of many things we have heard or read in recent years?

This is very different from that loving, reverent arguing with God which you find in the Psalms; We might appeal to God with perfect reverence to show Himself to-day and not allow the world to think that He can be on the side of treachery and murder and inhumanity; for it is just because we love and honour God that we are jealous for His honour; and as for Biblical criticism, so long as it is humble and reverent, we are all the better for it, and read our Bibles all the more intelligently for it; but with regard to another kind of criticism which has become only too common of recent years, the old Prophets would have had only one sentence to use with regard to it: "God is in heaven, thou art on the earth; therefore let thy words be few."

But there is another side to this truth of the Majesty of God which is comforting and inspiring rather than humbling: that is the certainty of victory to those who are ultimately found fighting on God's side. The greatest dishonour we can do to God is to imagine or to lead others to imagine that He can ultimately be defeated. Everything looked as black as it was possible to look on the evening of the first Good Friday. On Easter Day the whole aspect of the world was changed. God stretched forth His arm. His enemies were not only defeated but annihilated.

My brethren, it is those who believe in these great truths who should keep up the heart of the nation at this time. We don't want pessimism and we don't want shallow optimism; we want fortitude—the fortitude of men who anchor their hopes in God; we want the splendid confidence of St. Paul. "If God be for us, who can be against us? If God so loved the world that He gave His only begotten Son, how shall He not with Him freely give us all things?"

Pain and Suffering

But even more than the loss of the sense of sin, even more than the abandonment of worship, even more than the unbecoming attitude towards God, and even more than much current pessimism, there is one last symptom of extraordinary import, and that is the modern attitude towards discomfort and pain and suffering. In one aspect the sensitiveness to suffering is the outcome of the Spirit of Christ; the splendid rush of pity to the sufferer; the rallying round the wounded in a united brotherhood and sisterhood; the heroism of those wounded themselves—why! it is the redeeming feature of the whole war, and bears witness to the wonderful way in which God can bring good out of the most appalling evil and make even the fierceness of man resound to His praise.

But, on the other hand, there is another attitude towards pain and discomfort which is by no means so creditable, and that is an almost querulous impatience felt by those who have neither been under shells nor bullets, at having the old comfortable life disturbed, as if it was quite unfair of God (if there is a God) to ask them to bear any hardship at all.

The truth of the matter is that we in our generation have had up to now "too good a time." Life for most of us, in spite of hard work, has been very comfortable; for those who have not the discipline and trials of a parish priest's life, more comfortable still.

This "falling into the hands of God," being chastised by Him, is a new idea to our generation, and we don't like it; we forget that our country became great through greater and more prolonged sufferings than any we have borne at present. Those at home at least "have not yet resisted unto blood," although God knows many would have gladly died if their lads might have come back unscathed. What we have to learn to-day is "to lie still under the moulding hand of God," certain that as His majesty is, so is His mercy.

(*Continued on page 687*)

THE GIFTS OF HOME-LIFE

EVERY living thing has some sort of a home. The term has passed into concepts which illustrate its power. Among lower creatures "home" may be a crib or a den, a hive or a nest. As to human folk it may be a mansion or wattled hut. Yet no higher compliment can be paid to any place than to say it is homelike. Any happy change from toil to rest, from danger to refuge, from anxiety to peace and from misery to comfort suggests the hearthstone. What is more, the gentle persuasion of wiser thoughts turning the prodigal heart once more to the "Father" is said to be a "coming home." No term in our language has quite the like force unless it be the term "heaven." A modern writer has pictured a singing linnet peeping down from its nest upon a weeping and broken-hearted princess. The princess was a fugitive. The dew-drenched feathered minstrel was "at home."

It has been pointed out that home-life in its truest and most vigorous aspects belongs to the peoples of Northern climate rather than those dwelling in the South. Also to the English-speaking race more than to any other. This being so it may be understood why nations whose traditions and affections centre upon the home-bred maxims of neighbourliness and virtue have produced the finest qualities of civilization and culture. Both these are household gifts. They stick close by the fireside. The family circle is the nucleus of the State. It is the kingdom in miniature. Provided that the rules of orderly government obtain here, they will in due time receive homage everywhere. The mother-wit which presides over the group around the hearthstone's cheery flame determines the dialect of our public debates and in the final ensures the stability and worth of every public institute from the wayside hostel to the throne.

This is often said, but just as often forgotten. Hence the need for saying it again. Burke said that "patriots" and "gentlemen" were those who had learned to bring the dispositions that are lovely in private life into the service of the Commonwealth. The tone and texture of the home life goes far to settle the question as to whether this shall be done. How unspeakably important then, that this charmed circle should be leavened by influences of the purest character, and replete with those moral and spiritual elements which alone can bring its members to the fullest pitch of maturity and power. Thus and thus only can any nation possess—

"A glorious company, the flower of men
To serve as model for the mighty world."

When the Roman matron exclaimed of her children—"these are my jewels," it is a fair inference she was justly proud of them in that the jewels had been polished.

History is the memory of the human race as it recalls the accumulation of experience. And history unanimously witnesses to the closest relationship between the home, the school, and the temple. Do we to-day realise what this means? The heathens themselves might give us a hint through their household gods. It means that the love, the confidence, the sympathy, the silvery links that bind together this little community upon the hearth, are not merely factors of human contrivance. They are of Divine foreordination. Society at large takes cognisance of overt acts. Society pays or respects a man for what he does, performs, achieves, and holds. Society takes only a slight or secondary notice of what he is. But it is the express function of the home-life to guard, nourish, and develop the lasting virtues of his character and the deeper designs of his motives and personality. In this responsibility—this work—the household temper and instruction outranks all other agencies put together.

We build roof and walls against the rigors of climate. We pile stone on stone to make a garner-house for the comforts that minister to our pride, pleasure, or material welfare. Yet home can never really become "home indeed" by favor of its stout rafters or manifold furnishings. It can only become a grand reality when there exists the household altar; when there is something in its atmosphere that lures us away from the defilements and dross of earth and domesticates our affections within a world beyond their din and dust.

This is its lasting claim to reverence and on close search this will be found the secret of its wondrous appeal. In these hurried days the persistent demands of trade, travel and adventure do much to break up this truth or hide its treasure from our sight. Still, at Christmastide the wanderer in the "bush" finds his thoughts gently turning towards some dear spot where the glimmer of a household lamp shines across the snows. And in this token we may all learn afresh where human hearts the world over can be best taught to stand "true to the kindred points twixt heaven and home." Blest is the home that by the dignity of manhood and the sound of prayer offsets the narrowness of worldly circumstance.

Days of Humiliation and Intercession

EARLY in the present month, His Grace the Primate of All Canada, following the lead of the Archbishops of the Mother Church in England, addressed a communication to the Archbishops of the four Ecclesiastical Provinces of the Dominion in relation to a Day of Intercession and various spiritual exercises considered as of outstanding importance and undoubted urgency in relation to the present war. The Primate's communication was as follows:—

My Dear Lord Archbishop:—

You will have observed that the Archbishops in England have appointed the first Sunday in the year as a Day of Intercession in connection with the war. They propose that the opening of the coming year shall be "set apart in our Churches and Cathedrals for solemn intercession to Almighty God and for thankful recognition of the devotion which has been forthcoming in the manhood and womanhood of our country." They further propose that, "with a view to a really thoughtful use of so solemn a season that wherever possible the observance should begin on the two preceding days; that Friday, December 31st, the closing day of the year, should be kept as a day of self-denial and of penitence for the manifold sins and shortcomings whereof we are conscious as a people, and that on Saturday (New Year's Day), at such times as may be most convenient, services should be held and opportunity given for quiet in preparation for the Holy Communion and other services of the Sunday thus specially appointed."

I am writing to suggest that, as Metropolitan, you will arrange to have the Church in your ecclesiastical Province follow the lead of the Mother Church in this profoundly important matter. While our Dominion has done so splendidly in providing men, means and munitions for the awful struggle in which our Empire is engaged, one cannot help feeling that as a Christian people, we have not at all adequately risen to the spiritual calls of the crisis through which we are passing. While we are grateful that our material forces are being so well mobilized, and while as Church people we have been most glad to co-operate in it all, may not this very concentration which cries, "Nothing matters but the war," lead us to forget that our spiritual forces must also be placed on a war basis? The fullest devotion to national interests at this time is not incompatible with a very much deepened and extended zeal for the promotion of a better religious spirit.

I trust, therefore, that a special effort will be made by our clergy and others throughout Canada to have the proposed Day of Special Intercession very widely observed—not merely, that is, by a few faithful ones, but that many others may be brought to a deeper recognition of the over-ruling sovereignty of God and of the important fact that in this life-and-death struggle, not only men and munitions count, but that the "help which is done upon earth He doeth it Himself."

The suggestion that the two days preceding the Sunday should be observed is a most useful one. At the very least, on the last day of the year, let there be a special service and let the "watch night" service of the year be marked by a profound realization of the urgency of God's call to repentance and amendment of life. I am, Most affectionately your brother and friend,

S. P. RUPERT'S LAND, *Primate.*

The Archbishops and Bishops of the Church in Canada have accordingly placed themselves in touch with their Clergy by Pastorals and otherwise, with a view to carrying out these laudable suggestions.

Surely the Church as a whole, realizing the situation that confronts the world to-day, and answering loyally the call of its Episcopacy, will use the mighty instrument of prayer—prayer for pardon of sin for the wounded, for our men who are fighting for liberty and right, and for the many other lawful objects of prayer at this time,—for the familiar words are certainly true—

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain through the night and day.
. . . .
For so the whole round world is every way
Bound by gold chains about the feet of God."

Our Old Country Letter

December 2nd, 1915.

MANY friends of Foreign Missions have pointed out that the enlarged and more accurate information about them spreading now, in consequence of the practical experiences of our army in so many foreign fields, must inevitably bear good fruit in intelligent interest. That this is coming to pass is illustrated by the annual report of the Army Missionary Association, just published. From it we learn that last year's contributions were the largest ever sent through the Association, amounting to £1,085. This total, however, does not represent all the contributions of the Army for Foreign Missions, but only what has been paid through this one Association. We read, "It is encouraging to observe that the Army is giving to the missionary cause more in this time of war than in time of peace. This is to be attributed partly to the fact that the intimate association of English troops with men from all parts of the Empire fighting shoulder to shoulder with them, has led to the English soldier learning for the first time and first-hand, what are the conditions of the Church in the backwoods of Canada, New Zealand and Australia, and the lack of spiritual provision in many places. They have heard in the trenches or as they lay wounded in hospital, from their colonial comrades, the truth about the matter; and it has awakened their sympathy. So with the Indian troops he sees fighting so bravely by his side. It makes him long that these brave men should share his religion, and all the joy that flows from it.

"The Army Missionary Association has no missionaries of its own, nor does it support any one particular Mission or Society. But it helps to support all Church Missions for which it receives contributions from the Army. It acts as the agency in the army for spreading the knowledge of Church Missions, and supplies information and literature about them. It relies almost entirely on the garrison and hospital chaplains to carry out this work by prayer and intercession, meetings, study-circles, collections, and by inviting subscriptions and donations."

* * *

I told you about the stringent new rules for London as to the hours during which drink may be sold to the public. There is no doubt as to their beneficial effect, nor that this measure is sorely needed and long overdue. But, all too mild as it is, it is awakening most indignant protests from "the trade," who have no conscience as their "brother's keeper," but a very keen desire for personal gain. And our vacillating authorities have so often and fatally yielded to this sort of agitation already that one has no certainty that they will not spoil all by doing so once more. We must "wait and see!"

* * *

The seventh of the course of lectures at St. Martin's was on "The Vocation of the Church of England." "We have lately been reminded that nations cannot exist by traditions. Individuals and institutions, if they are to live and justify their existence, must have a purpose, an aim, a mission, a sense of a function to be discharged, a task to be fulfilled. In a word, must have a vocation, and must find their strength and well-being in consciously responding to it. The Church of England can be no exception to this rule." And the preacher worked out very instructively this practical bearing of "Our Place in Christendom." But I fear I must leave my intended short account of some of his valuable thoughts on it to a future letter.

* * *

The eighth lecture on "Our Place in Christendom" in the course I have described to you, was given last week by the Bishop of Oxford, and the ninth yesterday by Canon Scott-Holland of St. Paul's Cathedral. The latter in particular was a noble sermon, but both were admirable beyond almost all those before them. Bishop Gore's subject was "Intellectual and Moral Liberty in the Church," and Canon Holland's "The Nineteenth Century." I am unusually hurried this week and find it impossible to give any idea of either of these really fine and thoughtful discourses in a few lines. May I beg you to let me have a little extra space for them next week, and to let me end now with a promise to fill it?

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE ATHANASIAN CREED

To the Editor, Church Life:

Sir,—To many a layman the present controversy about the Athanasian Creed is a puzzling one. We have been taught from our childhood that "Church Doctrine" is "Bible Truth." That every statement in this creed had full scriptural authority. Yet we hear and know that some of our clergy will not recite it, and that some of our Bishops sympathise with their difficulty. But with all our doubts and difficulties in life is it not refreshing to hear this creed recited? It is a tonic and a warning; and seemingly a very proper warning. "A protest against past and present forms of unbelief or misbelief—a protest against the prevalent fanaticism of the day, which calls frantically on the sinner to trust in Christ's 'blood' or 'finished work' without any reference to, or with very little reference to, His Person." Do we know of any way a man can be saved except by first believing in the Incarnation of our Lord—that He is Perfect God and Perfect Man—and without holding this belief, so far as we know, one must perish everlastingly. This is, perhaps, the most difficult clause in this creed; but is it more difficult than the words of our Lord "I go my way, and ye shall seek Me, and shall die in your sins; whither I go ye cannot come. . . . I said therefore unto you ye shall die in your sins; for if ye believe not that I am He ye shall die in your sins?" If we die in our sins and cannot go His way do we not, so far as we know, perish everlastingly? And if this is true is it not the honest and most charitable thing to frankly say so? On the other hand this wonderful exposition of the Incarnation is really most helpful and comforting. We begin through it to realise better something of the wonderful love of God; something, too, of His wonderful power to save us from our sins.

A Puzzled Layman.

PRAYERS FOR THE DEPARTED

To the Editor, Church Life:

Dear Sir,—Occasionally in our Church papers, we see reference made to Prayers for the Departed.

Now, if that was the practice of the early Church, and is still lawful, why is no provision being made for such prayers in the new Prayer Book. Why keep back what would be a great comfort to many of our people at this time of warfare and distress of nations.

If the Church can revise the Prayer Book, cannot she authorize prayers for the Departed, and incorporate them into the Revised Book of Common Prayer?

Enquirer.

Dartmouth, N.S., Can.
Dec. 6th, 1915.

OSTEOPATHY AND CHIROPRACTIC

The Editor, Church Life.

Dear Sir,— Allow me to thank you for your very timely note in issue of Nov. 25th on Osteopathy and Chiropractic. One impression conveyed by it I should like to correct. The commission, promised by the late Sir James Whitney, and named by the present government, was appointed as a result of a request from the irregular practitioners for license.

The stand taken by the Ontario Medical Association seems to me unexceptionable. They merely insist that all who offer to treat the sick should have a thorough grounding in the fundamental sciences of medicine, i. e., anatomy, physiology, embryology, bacteriology, chemistry, medical and surgical diagnosis, pathology, and then be allowed to use any form of treatment they choose. It is self evident, for instance, that a man who holds the theory that all diseases are caused by displacements of bones and ligaments is very dangerous in the case of a bacterial disease such as diphtheria or typhoid fever. We have all of us seen untold harm done by the irregulars in tubercular joints and bones, only to take an isolated instance.

The clergy have great influence in medical matters on account of their position as family advisers, and I am sorry to say that many who would resent a medical man's opinion on a theological question are quite ready to air their views on medical matters, although the latter is much nearer an exact science than theology. So I hope you will find room for this letter, in the hope that they may be made to see that our object is not to create a "trust," but merely to safeguard the public from imperfectly educated and often unscrupulous men, who are looking for a short cut to the most humane and I may say sacred, of the sciences.

J. Graham Harkness.

Dec. 7th, 1915.

CHURCH PARADES

To the Editor, Church Life:

Churchmen have no idea of embarrassing the militia authorities in the midst of their present worries and perplexities, so that probably no protest will be made officially, just now, against the extraordinary regulations which require soldiers and officers to attend church parades in one or other of the city churches which compete for military patronage.

A soldier would shrink from incurring the suspicion of insubordination by objecting to obey orders, however arbitrary, which compel him to commit an act which his conscience tells him is perilously near the sin of schism, if not quite over the border line. He may conscientiously join in the family prayers of his unit which necessarily are undenominational, if he has every opportunity afforded him of doing his duty as a Churchman and as he conceives of that duty. The large preponderance of enlisted Churchmen, over 70 per cent., ought to have some influence with those responsible for exploiting them to bolster up the *one-Church-is-as-good-as-another* theory.

A Church and State Loyalist.

St. Mark's Hall, Vancouver, B.C.

The Autumn Meetings

THE regular autumn meetings of the Council and committees of St. Mark's Divinity Hall were held in the hall on Wednesday afternoon, Dec. 8th. A. McC. Creery, chairman of the council, presiding. Letters of regret for absence were read from the Bishops of Kootenay and Columbia, and the Rev. G. H. Andrews, of Victoria. Verbal messages to the same effect were sent by Messrs. F. W. Sterling and J. H. MacGill. After the reports of committees, the principal, Rev. C. A. Seager, D.D., reported that there were now in the hall, owing to recruiting, only 11 students, the same number as in the first year of the Hall's existence. But for that the number would have been at least 20. Eight students have volunteered, and others have been prevented from entrance owing to the war. He was proud of the fact that there was sufficient virility among the men to lead so many to enlist. He made sympathetic reference also to those men who, through a deep sense of duty to their chosen calling, had so far refrained from enlisting. There were men in the hall whose daily sacrifice it was to keep away from the recruiting office. Five former St. Mark's men were now serving in the ranks of the ministry in B.C. and were doing well, a good contribution, he thought, for three years' work. The first batch of regular graduates of the College from St. Mark's would be produced next spring. Finances were, of course, a source of anxiety, especially in view of the small number of students and the decrease in fees; but he was sure that with the large body of interest behind the Hall and with a spirit of faith and sacrifice, all would be well.

Two vacancies in the council were filled by the election of the Very Rev. C. D. Schofield, dean of Columbia, and W. L. Keene, Esq., of North Vancouver. Grateful reference was made to generous help from England which the Hall had received.

On the evening of the same day, the annual public meeting was held in St. Paul's parish house, the chairman of the council again presiding. On the platform were His Lordship the Bishop of New Westminster, the Ven. the Archdeacon of Columbia, Prof. Trumpour, the Rev. H. G. King, rector of the parish, Dr. Gould, general secretary of the Missionary Society of the Canadian Church, Rev. D.M. Rose, formerly secretary of the Laymen's Missionary Movement in the Anglican Church, now accepted as a missionary to Kangra, India, and the Principal. Owing to his train being late, the Rt. Rev. Heber Hamilton, Bishop in Mid-Japan, who was expected, was unable to be present. The Principal laid special stress upon the need of candidates for the ministry, in view of the great shrinkage owing to the war, and of the era of expansion when the war was over. Then, the want of men would be found to be a serious matter. There were two sources of supply. One was the trenches. He believed that many men would be led to give themselves to God's work through their experiences in the war. This had been the case after the American War. The other was the Church at home. Parents and friends, all who had any influence over youth, should realise the situation and bring their influence to bear.

The Rev. D. M. Rose spoke of the small number of Canadian young men, relatively speaking, giving themselves to the work of the ministry. He did not believe that the absence of financial prospects was the cause of it but the failure to realise the greatness of the work, and the fact that every parish and mission, however small, was part of a great world-wide movement for the uplift of the whole race of man. Rev. Dr. Gould in the course of a splendid address, outlined the effects of the war upon the world and the new opportunity it would give the British race for spreading the gospel of Christ. In this country he was certain that there would be a tremendous influx of new peoples after the war and that no man could do a nobler thing than take part, through the ministry, in moulding the future of this country.

The meeting, which was largely attended, was brought to a close by a few earnest words from the Bishop.

The War and Religion

(*Continued from page 684*)

It all, then, comes round to this for ourselves and our people. "Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time, casting all your care upon Him, for He careth for you. And the God of all grace, after you have suffered awhile —don't let us forget that—shall Himself stablish, strengthen, settle you; to Whom be the honour and glory for ever."

Practical Steps Towards Recovery

But, meanwhile, what practical steps are we to take immediately to recover this forgotten truth for ourselves and revive it in the nation?

First, meditation. "Be still and know that I am God." Let us come back ourselves to God, stirring up the gift of God which is in us through the laying on of hands, and come back to the pristine fervour of our Ordination day. We must show ourselves men of God.

We must face facts. We must face the appalling failure to bring home to the people of England the sacramental religion outlined and taught in the Prayer Book. It is a matter of pride that of the new armies 70 per cent. should be officially reported in the House of Lords to be of the Church of England; but it is not a matter of pride but of humiliation to see the handful of communicants which are to be found in the great camps at home out of that number. It is our business to discover this Advent where and why we have failed.

Then there is undoubtedly a stern call to-day back to discipline and a stricter life. Why should it be thought right for even an Evangelical to neglect the Church's rule of fasting laid down so clearly in the Prayer Book. The original Methodists were so called because they were so strict in the method of their lives. John Wesley for years was the strictest of Churchmen. On the other hand, why in the name of Heaven should it be thought uncatholic by another section of the Church to be a teetotaller?

The Bishop cited the example of France and Russia in regard to the drink traffic and rebuked the complacent attitude of many Churchmen in regard to this matter. It was hardly to be wondered at that the outside critic asked, If the National Church can do so little against so great a national curse, what is it for?

Continuing, he said there must be something more than sporadic intercession. There must be an unbroken chain of intercession, and he suggested the outline of a plan by which all the twenty-seven rural deaneries of the diocese might take part in continuous acts of prayer.

He went on to speak if the inventiveness of Love. Once there was a determination to bring the nation to God, love would find a way. The Holy Spirit would show in each hour what they ought to say and to do.

He concluded by reading the following letter from one of the many London clergy serving at the Front:—

"It may interest you to know that in this London Division we chaplains at our weekly meeting now use the Prayer Paper that you issued a little while ago, because it seems to us to express what we feel we ought to be praying for. Some of us are feeling so strongly that we want to be made fit to live and to be good enough men to uphold the cause of God; for we do feel it to be that without any doubt, and naturally we look to the Church at home to help us to do it!"

That, said the Bishop, is the voice of a good man and true from the firing-line; let us send back the answer to our gallant comrade—"By God's grace, we will."

Personal Mention

THE Bishop in Mid-Japan and Mrs. Hamilton have been staying with the Bishop of New Westminster and Mrs. DePencier in Vancouver on their way to the East.

* * *

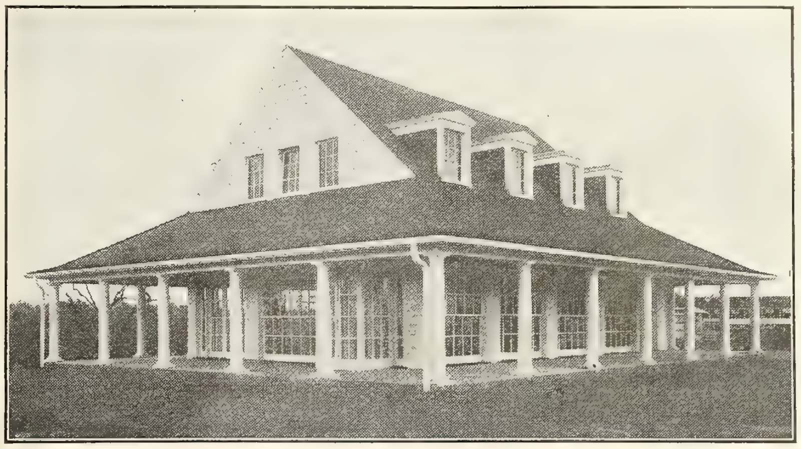
The appointment of Rev. Canon Tucker, rector of St. Paul's Cathedral, London, as chaplain of the 7th Regiment, has been gazetted. He will have the honorary rank of captain. Very Rev. Dean Davis is permitted to retire, and will retain his rank as honorary major.

* * *

Rev. E. W. Pickford, of Brighton, Ont., has been appointed chaplain of the 139th Northumberland Battalion.

* * *

Captain J. E. Fenning, rector of Newcastle and Orono in the diocese of Toronto, has joined the 136th Durham Battalion, now being organized.



Church and Assembly Hall at Toronto Free Hospital for Consumptives, near Weston, Ont., for Sunday Services, Lectures through the week, Moving Pictures, etc., will seat 200, and by clever arrangement of windows, can be used in Summer as Auditorium for 500 to 1000 people. The first Anglican service will be held on Christmas Morning by the Rev. Canon Rollo.

* * *

A life membership has been presented to Mrs. Fraser, one of the vice-presidents of the Chatham, Ont., branch of the W.A. by the members.

* * *

The Rev. Edward Bushell, rector of St. Matthias' Church, Westmount, Montreal, has just celebrated his twenty-fifth anniversary as rector.

The New Infirmary Building, being rushed to completion to provide for patients urgently seeking admission to the Muskoka Free Hospital for Consumptives, will accommodate over 40 bed patients. 619 patients, the largest number in the history of the Institution, are now in residence—312 at Muskoka, 307 in the allied institutions on the Banks of the Humber, near Weston.

* * *

Canon Gregg, of Christ Church, Dublin, has been elected Bishop of Ossory, in place of Dr. Bernard, appointed Archbishop of Dublin.

* * *

Another son of the rectory, or rather this time of the Bishop's Court, has volunteered for overseas service for King and country. Mr. Arthur P. Lucas, of the Hamilton Branch of the Imperial Bank, and a son of the Bishop of Mackenzie River, has given up his work to enlist.

* * *

Rev. G. H. Murray, of Danville, has been appointed to Three Rivers, Que.

* * *

Through the liberality of the late Baroness de Longueuil, St. Mark's rectory, Longueuil, Montreal, has been freed of debt, and the mortgage burnt. Besides paying off the mortgage, the bequest included a handsome stained window in the church to the memory of her husband, seventh Baron de Longueuil, and £50 in perpetuity for the benefit of the church.

* * *

The death occurred at Grimsby on Saturday the 11th inst., of the Rev. J. H. Talbot, for many years rector of St. George's Church, Oshawa. He had been in failing health for the past four years and resided in Toronto until recently, when his family moved to Grimsby. Mrs. Talbot is the daughter of the late Rev. John Pearson, of Holy Trinity Church, Toronto, and the family removed from New Brunswick some 25 years ago to Oshawa, where Mr. Talbot enjoyed the esteem of a large circle of friends, who deeply regret his demise. He is survived by three daughters—Mrs. Morris, Grimsby; Mrs. A. R. Wheeler, Toronto, and Miss Constance Talbot. The funeral took place at Grimsby.

* * *

Mr. H. H. Scott, son of the Rev. Canon Scott and lieutenant in the Canadian Grenadier Guards Overseas Battalion, was married on Saturday in St. Matthew's Church, Quebec, by the Bishop of Quebec to Miss Constance Hall, of Montreal.

* * *

The Rev. Canon Bevan, rector of All Saints' Church, Niagara Falls, has three sons at the front.

* * *

Rev. V. E. Hobart, who has been assisting at St. Matthew's, Quebec, in the absence of the rector, who is at front, is himself now going to the front with the 148th Battalion of Montreal.

* * *

Archdeacon Mansfield Owen, the newly-appointed Dean of Ripon, was presented at Birmingham with an illuminated address and a purse of £720. The subscribers included 138 clergy. The address expressed high appreciation of the archdeacon's thirty-two years' work in the city.

* * *

The Rt. Rev. Dr. Farthing, Bishop of Montreal, addressing a patriotic meeting at St. Lambert, promised to be ready to go to the front if ever the government called for men of his age.

* * *

The Rev. W. T. Cluff, of Stratford, has been appointed a member of the executive committee of the diocese of Huron in place of the late Rev. Canon Ridley.

* * *

News has been received of the death at the front of Thomas Eustace, a divinity student of Bishop's College, Lennoxville.

* * *

The Rev. W. J. Taylor and the Rev. Frank Brunton, who were ordained in Toronto on Sunday, have been appointed assistants at St. Paul's and St. Matthias', Toronto, respectively.

* * *

Trinity College School, Port Hope, has reason again to be proud of the achievement of one of its boys. Flight Lieutenant Strachan Ince, who acted as observer in the British aeroplane which recently sank a German seaplane off the Belgian coast, is an old T.C.S. boy, and a son of Mr. Wm. Ince, one of the wardens of St. Thomas', Toronto. At the time Lieut. Ince had been in active service only one week.

* * *

Word has been received of the death of Cyril Craft, lay reader of St. Peter's, Quebec, who was to have been ordained this year, but who enlisted in the First Contingent.

* * *

In a ripe old age, honoured and respected by the whole community, held in the warmest affection and esteem by those who had the privilege of his acquaintance, a sincere Christian and a devoted Churchman, His Honour Judge Benson has passed away in Port Hope. In every department of the work of the Church he took a lively and active interest, he was most regular in attendance at public worship, and all his actions were controlled by a deep sense of religion. He was a man of strong convictions, yet such were his courtesy and kindliness of heart that his opponents were also his friends. Of his long and honourable career as a county judge the secular press has already spoken. He took a keen interest in education and was an active supporter of every worthy cause. He loved children and was loved by them, and his life was filled with kindly deeds. Canada and the Church are poorer by his death. To his widow and family we tender our respectful sympathy.

Christmas Carols

By F. LESLIE CALVER, Organist and Choirmaster,
Holy Trinity, Red Hill, England

"Glory to God in the highest, and on earth peace, good will towards men."—St. Luke 2:14.

SUCH was the first carol, sung by the holy angels amid the thrilling scene so vividly described by the Evangelist. This song is happily used in the Communion Service as the opening of *Gloria in Excelsis Deo.*

The word *carol* seems to be derived from the Italian verb *carolare*—to sing, implying a joy-song, and outburst of exuberance. In the time of Chaucer (who died in 1400) this word usually meant simultaneous dancing and singing. Gradually its secular origin was beclouded, and nowadays a carol generally means a Christmas song of thanksgiving, though there were formerly not only Easter carols, but also winter, and even summer carols.

A real carol, in the modern sense of the term, should, strictly speaking, have a refrain. Thus, to take a familiar and particularly good example by Sir John Gross, a former organist of St. Paul's Cathedral, London, "See amid the Winter's Snow," satisfies this requirement, its refrain being, of course, "Hail, thou ever blessed morn!" On the other hand, "Christians, awake," however much we may admire it, is not a real carol, but merely a Christmas hymn—because it has no refrain.

* * *

The Yuletide festival was introduced into England at an early day; probably with the Christian Faith, but at all events before the close of the sixth century. Heathen holly, ivy, and mistletoe of Druidical times early lent their coloring to its festivities—a characteristic which most of us would be sorry to see dropped. The following is a "seasonable" reminder:

The holly and the ivy
Now both are full well grown;
Of all the trees that spring in wood,
The holly bears the crown.

Exactly when carols found their way into England is uncertain. In Norman times they were sung by roving minstrels. Early examples often took a narrative form, sometimes dwelling upon legendary embellishments and apocryphal incidents connected with our Saviour's birth. Needless to say, such forms were usually very long and monotonous.

Interesting, indeed, is "When Cryst was born of Mary fre"—an example dating from the fifteenth century. The MS., which is preserved in the British Museum, has some curious instances of the unsettled condition of spelling obtaining in England at that time, when our language, though still fettered by Latin, Norman, and other influences, was just beginning to assert itself, like a bird learning the use of its wings, as an independent tongue.

In the time of Henry VII., it was a duty of the choir of the Chapel Royal, London, to sing carols before the sovereign, but they were elaborate in style, resembling anthems—a departure from the orthodox simplicity and directness which some modern writers, not always with success, have emulated. Certainly carols of a straightforward character, calculated to strike home to the hearts of the people, and requiring no lengthy preparation, are those most likely to survive. It is well to distinguish between the carol and the Christmas anthem, each having its rightful place.

A delightful old specimen, taken from a Miracle play of the Middle Ages, is "the Coventry Carol," so called because the performance of the play took place at Coventry, Warwickshire. Thus it begins:

"Lully, lulla, yw littell tine childe,"

and the following curious directions are given regarding it: "The first and last [stanza] the shepheards singe: and the second or middlemost the Women singe." In modernized form, this carol may still be heard in some of our English Cathedrals and churches, and is especially appropriate for the "Innocents' Day"—the Church's memorial of Herod's fiendish act in causing so many helpless babes to be put to the sword, in order to set at rest his misplaced fears regarding some supposed earthly rival. How often has the battle of might *versus* right, in varying aspects, been fought!

* * *

Quaint, indeed, is "The Boar's Head Carol," a convivial specimen which is annually sung at Queen's College, Oxford, amid time-honored ceremony, at 5 p.m. on Christmas Day. Enters the precentor with the bearers of the boar's head, and begins to chant:

The boar's head in hand bear I,
Bedecked with bays and rosemary,
And I pray you, my masters, be merry,
etc.,

the Latin refrain being then taken up by all present. In explanation of this custom, it may be said that a soused boar's head was anciently the first dish on Christmas Day, and was carried up to the principal table in the hall with great state and solemnity. "The Boar's Head Carol" originally appeared in a collection of carols printed in 1521 by Wynkin de Worde.

Another example with an extraordinary mingling of English and Latin words is the melodious *"In dulci jubilo"*; those who have heard this well sung are never likely to forget it. First published in 1570, this unique composition was, even then, described as "a very ancient song for Christmas Eve." The tune is better known than the words, having—to its disadvantage—been adapted to "Good Christian men, rejoice." In its newer garb, this tune is often rattled through at a rate which entirely destroys the lofty dignity of the original.

To many, the hoary-headed "Good King Wenceslas" is rather *too* familiar; it is, nevertheless, charming, and the moral conveyed wholesome. A quaint reminder of old English is where the king bids his follower: "Mark my footsteps, good my page," instead of "my good page," as we should say nowadays. Numerous instances of this transposition (as it seems to us) of two adjectives occur in Shakespeare. To modernize such mediaeval forms deliberately—as is sometimes done—suggests a lack of tradition.

In many old carols we find the word *Nowell.* This means Christmas *news,* and is derived, by a roundabout process, from the Latin adjective *novellus*—new. Thus the well-worn lines—

The first Nowell the angel did say
Was to certain poor shepherds in
fields as they lay,

mean that it was "certain poor shepherds"—*i.e.,* the humblest representatives of the human race—who received the first *news* from the angel of our Lord's Nativity. From the same root is derived the French word *Noel,* meaning Christmas.

Popular fancy is mostly fastened upon old favourites, but many really splendid new carols are annually produced.

Carol services are a feature of most of the leading Cathedrals and Churches at Christmas time. Few, indeed, can listen to such music unmoved. There is a peaceful, albeit, joyous thrill about the very idea of Christmas, indescribable in its intensity, which carols, perhaps more than anything else, tend to bring to the surface of man's emotions. —*The Living Church.*

The Christmas Guest

FAR away from the homes of men, in one of our northern townships, in 1903, Adam Sylvester commenced to hew out his little homestead. He worked steadily with his oxen and boy-helper and soon a five acre patch was cleared and fenced with fallen trees. His rough shack, which was barely a shelter, gave scant protection against the dreary winds and winter cold. He was most careful of his strong, sturdy oxen and built a log stable of goodly dimensions to provide for them and their food. He was happy and bright, and had not Edna Black given him her promise that she would wait until he came for her?

One by one the trees were felled and cut for saw logs and for wood. The clearing gradually grew in size until in 1907 twenty acres were planted in oats, wheat and vegetables. The saw logs brought a good price and each time Adam hauled logs to the distant mill, he brought back lumber for his new home. The house was at last built and painted; the new chimneys poured forth smoke, for he wanted all to be bright and warm when he brought Edna back. On December 25th, Christmas Day, 1908, after five years of hard work and patient waiting, he said to his faithful helper, "Keep the fires going and have the supper ready when we return." At 8 o'clock he brought his bonny bride back to the clearing in the woods, where they found the fires burning and a Christmas tree decorated with wedding gifts for Adam from the teamsters and mill-hands with whom he was a favourite.

Edna felt lonely at first but soon caught the self-sacrificing spirit of home-making and all went merrily. What wonderful things they saw in the forest, stream and lake! In springtime what birds nested close to the home and ate crumbs and grain from Edna's hand! The beauty, richness and freshness of nature's lavish green, the songs of birds, the tricks ot squirrels, the gentle deer and the wild fowl worked into their lives as a bond of unity and growth. When Christmas came again there nestled close to Edna's side a sweet little boy with eyes just like his father's. What full, happy days as little Peter grew! The men from the mill loved him too and came to hear him crow and see him play. When he was a year old he had his first party and all the boys were invited. What funny gifts they brought! A huge knife, a pair of stockings almost big enough for a man, a box of very pink and sticky candy, a dancing jack one of the men had made himself, a game of dominoes, bow and arrows, a little sleigh, a fur cap and so on until some forty presents were tied on the tree.

Adam and Edna made the men, although so many, spend the afternoon in their home. In the evening they sang old fashioned hymns and carols. Some whistled, some used mouth organs, while others sang. They had a beautiful time and went back to their homes sober and happy for the first Christmas time in many years.

Once more Christmas has come, but a heavy shadow lies across Adam's door. Fever has stricken his bright-eyed wife and she lies tossing from side to side and burning with devouring heat. Adam patiently watches, bathing her brow and moistening her lips, and hoping against hope for a change for the better. The men at the mill claim the boy and place him in the care of the wife of one of the mill owners. Edna grows worse and the doctor brought from a distance holds out no hope of her recovery.

'Tis eight o'clock. Adam steps to the door and looks out at the sky, which is one blaze of stars. A man comes slowly up the road, pauses and then turns towards Adam's house. He approaches, sees Adam's dejected form, sees the tears on his face and, drawing close, whispers, "What is it?" Adam turns his dull, stricken face to the stranger and says, "My wife is dying." The stranger questions, "What day is this? Whose day is this?" Adam answers "Christmas Day, the day of Christ." "Well, cry to Him on His own day and tell Him the ache of your heart." Adam groans, "O Christ, our God, spare my wife." The Stranger answers, "She lives" and lo, He is no longer there, for, caught up by unseen hands, He vanishes and is lost amidst the radiant stars.

The Christmas Doll

A LITTLE girl with rich red dress, warm red coat, bright red cap, red mitts, red boots and red hand-sleigh sat on the snowy sidewalk crying bitterly. It was Christmas morning and she was feeling very badly treated, for she had discovered that Santa Claus had given Mary Boon, her little friend, a large life-sized doll and hers was much smaller. She could not bear it; although she had fifteen dolls, she had none as large as Mary's. She sobbed as though her little heart would break.

Just then Jane Roberts, a thin delicate girl with frayed cotton dress, came along. Her eyes shone with joy, for at Church that morning she had heard such beautiful singing and a kind lady had given her a doll—a doll all dressed, mind you. She was hugging it tight and taking it home to show her mother. It was the only dressed doll she had ever had in her arms and it was lovely. She came to Rosa Lee and saw her crying, oh so sadly? She stopped and said soothingly, "What is it, dear? Tell me. I'll help you." But Rosa cried and sobbed most bitterly. Jane was puzzled but finally heard Rosa say, "Oh it was the doll." Jane looked at her dear new gift, the doll was now almost part of her very life—it tugged at her heart—the tears came to her eyes, they fell on her doll, and her hand, on her dress, but she said, "Here is mine, take it."

Just then Mr. Lee, who had seen all, stepped up and said, "How many dolls have you, Rosa?" She answered, "Fifteen." "How many have you, my little girl?" "This one which was given me this morning and a rag doll mother made me." He looked at the girls and Rosa flushing red with shame, handed back the doll and asked to be forgiven for her selfish and naughty acts.

The father that night, having made enquiries, sent a Christmas bundle to Jane's mother with instructions that Jane should have the new coat, dress, hat, mitts and boots, because she was unselfish and kind. He wrote a note and said, "The spirit of Christmas is to give gladly to others and not to be selfish and envious. Jane has caught the spirit of Christmas, may she keep it all her life."

A Bit of Gold

COME Thou, dear Prince, oh, come to us, this holy Christmas-time!
Come to the busy marts of earth, the quiet homes, the noisy streets, the humble lanes.
Come to us all, and with Thy love touch every human heart,
That we may know that love, and in its blessed peace
Bear charity to all mankind.

Eugene Field.

The Call of Christmas

[Writing to the *Cowley Evangelist* in 1914 one of the Fathers said "Enthusiastic home workers hearing at a missionary meeting earnest appeals for help in some part of the world which is new to them, forthwith drop the old love and take on the new. To withdraw help from existing work may lead to disastrous results. It might be the very death of some most important work for God.' Does not this also apply when subscriptions drop off on account of the war ?]

I SAW a group of African children whose ages varied from eight to fourteen, standing near a mud building which looked as if its last days were close at hand.

The children were discussing something with solemn faces, and they often pointed to the closed door. Presently another boy ran up with a merry, eager face and shouted a joyous greeting — "Clismas Day to-day."

"There's no Clismas here now," responded one of the bigger boys in a tragic voice, "Clismas is finished."

"Finished, but why? I've run all these miles to get it, why is it finished?"

"I don't know, but many days ago Padre came here, and he said to the teacher, and his voice was very sorry, 'Shut the door of this school; it is finished for many days. There is no more money for wages, and the friends in England who gave it to us are not going to give it any longer, and so you must come back to the central station with me, and this one must die.' And our teacher said:

"'But my boys, Padre, what can I do with my boys?'

"And Padre answered him and said:—

"'If any of the boys want to learn very badly they can come and live at the Boarding School, and for the rest they must wait. And possibly a day will arrive when we can open this school again, but I fear it cannot be before Christmas.'

"And Padre looked very sad and bowed his head saying, 'We shall not keep Christmas here this year.'"

Then the boy threw out his hands and said: "And now Clismas has come, and there is the school. See, it is naked, the door is shut fast, the roof is full of holes, and when the rain falls the water runs through, and if you look through the cracks you will see the ground is wet. Very soon our school will sit down. Last year it was a beautiful house, and we had Church in it, we sang about Clismas, and our teacher showed us holy pictures and we had great rejoicing. This year there will be no Clismas."

"At first," joined in another boy, "we thought in our hearts to go to the central school, but our family said many words, and our mothers refused entirely to let us go; they said it was far away, and we might never return, but for many days the words our teacher taught us remained in our hearts, now we have forgotten, and the white people have forgotten us, and so the school is shut up and we are left alone!"

Then all the boys lifted up their voices in a great cry:—

"Our school is finished and there is no Clismas."

I saw a comfortable room with a bright blazing fire and a small table drawn up to it ready for tea.

In arm chairs on either side two girls were sitting, talking.

"Oh, Hilda," said one, "did you write and say we could not go on taking the Mission Magazines for next year?"

"Yes, I did, and I also told them that we could not give our usual subscription this year, what with the taxes and all one has to do on account of the war. Mission work really must be given up for a time at any rate."

"And yet," said the other, "it does not seem quite right, and of course if you once let it drop it will not be easy for the Missionaries to recover the ground they have lost."

"Oh, well, we must think of *our own people first.* I've just been getting a few little presents and things for the children, they at any rate must have a merry Christmas.

And then I saw a poor stable with a rough manger full of hay, and on it a wondrous Child was lying with wistful face and little arms stretched out longingly. Behind the manger, half hidden in the gloom, was a cross and nails, and all round in the far distance were thousands and thousands of dusky figures with sad dark faces and hungry looks. And in my ears these words were ringing:

"Thou did'st leave Thy throne and Thy kingly crown
When Thou camest on earth for me."

Then it was borne in upon me, that though we must do all we can for our Fatherland and our own people, the claims of our Lord and Saviour and His work of redeeming souls must never be allowed to suffer.

And we will not let it suffer.—*E. S., in African Tidings.*

THE CHRISTMAS STAR AND SONG

A SONG! A Star!
In the clear midnight sky
Good news from far
Of blessing from on high.
So came glad tidings to the list'ning earth
When herald Angels sang the Holy Birth.

A Star, a Song,
"Good will to men, and peace."
Expected long,
The song shall never cease.
Follow the Star, and sing the song again:
"Glory to God—Peace and good will to men."

Lead on, O Star,
And ever guide our feet
To Bethlehem far,
The new-born Child to greet:
And Angels, teach us all to sing aright
Your wondrous song of that first Christmas night.

—*A. C. Ogden.*

CHRISTMAS is with us! Its message is falling
Sweetly and clearly as once long ago,
Tidings of Grace and of Glory recalling,
Told by God's Angel to mortals below.
May the sweet message of love and salvation
Lead us to worship at Bethlehem's stall,
Offering our lives in a deep adoration,
Giving ourselves to the Giver of all.

A. R. G.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, A.P.H.A.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

Deanery of Thunder Bay

Two of the Rural Missions in the Deanery of Thunder Bay have opened new churches within a month.

The Church of the Good Shepherd, Slate River Valley (Mission of Oliver) was destroyed by fire early in the year, and has been rebuilt on a new and more suitable location given by Mr. C. P. Bliss.

Rev. Canon Burt took the opening services, assisted by the incumbent, Rev. R. H. Fleming, deacon, and the church was thronged with an enthusiastic congregation. On the following Sunday, in spite of very inclement weather, the building was again crowded for harvest thanksgiving, Rev. Canon Hedley, R.D., being the special preacher. The church is a neat frame building of dignified appearance, well appointed and furnished, cathedral-glass windows lending a very good light effect. There is no debt.

Rev. R. H. Fleming has been steadily winning his way during the year of his incumbency. His mission extends from Fort William to the borders of Keewatin diocese, and services are held regularly at three points, Slate River, Kakabeka Falls, and the old Church of St. James, near Murillo.

In Dorion Township, fifty miles northeast of Port Arthur, in the mission of Nipigon, Rev. P. F. Bull has succeeded in erecting a new church building of great promise which was opened on Dec. 9th by Rev. Canon Hedley, R.D., and dedicated to St. Matthew. The site is a good one on land given by Mr. E. J. Payton, and the church has been built largely by volunteer labor, Mr. Bull himself contributing the lion's share. The building stands on a high concrete foundation, providing a very useful parish hall for social purposes. Neither basement nor superstructure is finished. The furniture consists of a stove, thirty chairs, and a temporary altar and lectern of rough lumber.

There is a debt of some $500, money being a rare commodity in Dorion. But the church population numbers about one hundred, and with such a devoted and popular leader as Mr. Bull, the opening of the church opens also a new era for the Anglicans in this isolated settlement.

SCHREIBER

A beautiful altar cloth and frontal have been given to St. John's Church, Schreiber, worked by Miss E. Green and Mrs. Quinton of the Algoma Missionary Association; it was used for the first time on St. Andrew's Day.

The Archbishop of Algoma has announced that a friend of the Church has offered to pay the balance that is due to the contractor on condition that the brick veneering of the church is completed by next June. The local branch of the W.A. has undertaken to be responsible for this. We hope, therefore, that the Church will be out of debt and ready for consecration next year.

EDMONTON

During the month of November, the rector, Rev. C. Carruthers, preached a series of sermons on the war at Holy Trinity. The following subjects were treated:—"What we are fighting for," "The Angels of Mons," "Prophecy and the War," "Should a Christian fight?"

The Sunday School at King Edward Park is to be removed from the Public School and will then be called St. David's Sunday School and later St. David's Church.

The Mission Hall of St. Barnabas' Mission, which was the property of the late Hon. John Gordon, has now been deeded to the church.

At a recent meeting of the Musical Festival Committee it was decided to give a series of concerts at the Armouries in the interests of the soldiers now training here, and St. Paul's choir is scheduled for a share in this good work.

The rite of Confirmation was administered at St. Faith's Church on Dec. 12th by the Bishop of the diocese when a large class was presented by the rector, Rev. Canon Boyd.

The Patronal Festival week was duly celebrated in the parish of St. Andrew, and was most encouraging to the rector and those in charge.

The questions of church enlargement and improvement of St. Mary's have been settled, and work will begin at an early date.

Rev. C. W. McKim gave a lantern address at St. Mark's Church on Sunday, Nov. 21st.

The Mothers' Meeting had the privilege of listening to an excellent address by Miss Gould, whose wide experience in nursing fits her in a special degree to give helpful counsel to mothers.

During Advent the Rev. W. Everard Edmonds is giving a series of Sunday evening addresses at the Church of St. John the Evangelist on the "Ordered Life."

The W.A. held a sale of work on Friday Nov. 26th with very satisfactory results.

HURON

The Bishop has issued the following Christmas pastoral:

"Once again we are about to commemorate the greatest event in the flesh of the Eternal Son of God, that He might by His humiliation redeem mankind, for the glory of which we were created. That is the overwhelming fact and vision of Christmas, which nothing else must overshadow.

"Even the great war must not engross us so as to put that event out of our minds. Indeed it cannot if we fully realize the fundamental issues at stake. For what are we contending? Is it not for truth, liberty, brotherhood, and the defence of the weak against the tyranny of the strong? And do we not owe these conceptions to Him who was born as on the first Christmas Day? Apart from Him the world knows only the doctrine that might is right. All the progress which mankind has made upward to substitution and ascendancy of moral over brute force in the life of men and of nations, is due to the impulse and inspiration given to mankind through the Incarnation of the Son of God. It is for this ascendancy that we are really contending in this great conflict.

"Let us apply to ourselves the principles for which we contend.

"Christmas Day commemorates the birth of Him who is the Truth, who is the Brother of every man, and who came in the weakness and innocence of a little babe and to seek and to save the weak and the helpless. It is, therefore, the festival of Truth, of brotherhood, of the sacredness of the weak and the helpless. Let us be true in our words and in our lives, helpers and defenders of the weak —weak whether by reason of age, condition, sex or race, and let us practice these principles in our own immediate circle and neighbourhood. If the Eternal Son laid aside the riches and glory of His heavenly home to be born and to live in the lowliest state that we through His poverty might be rich, shall not we, who owe to Him all our hopes of eternal blessedness, follow in His steps, and humble and deny ourselves that others through our poverty may be enriched?

"He, for us men and for our salvation, came down from heaven and was made man and was incarnate by the Holy Ghost of the Virgin Mary.

"'O come, let us adore Him, Christ the Lord.'

"Believe me, yours faithfully,
"David Huron."

MERLIN

As a result of a canvass of part of the parish of Trinity Church, Merlin, a sufficient sum has been raised to purchase a parsonage lot. It is the intention of the incumbent, the Rev. P. H. Streeter, and wardens, to continue the canvass and devote the proceeds to the "parsonage fund."

BERLIN

The new pipe organ for St. Matthew's Church has arrived and is being put into place.

THORNDALE

The Rev. W. G. Reilley has been inducted rector of St. George's Church. The Ven. Archdeacon Richardson officiated and the service was most interesting and impressive. The wardens, Messrs. J. B. Harding and James Dawson, acting upon the Bishop's mandate, received the rector-elect, and the archdeacon continued the ceremony. Mr. Reilley has laboured for more than 20 years in Chatsworth, and will, no doubt, do good work in Thorndale.

WINDSOR

A handsome memorial tablet, erected by friends of the late Captain "Joe" Helliwell, the first Windsor officer to give up his life for the empire, has been formally unveiled in All Saints' Church. Rev. P. C. Harding, the rector, made a feeling reference to Captain Helliwell's worth in the community in his address following the service.

NEW WESTMINSTER

W. A.

The diocesan board met in Holy Trinity school room this month. There was a very good attendance and considering the "hard times" the reports of the officers and conveners were very hopeful.

The treasurer reported the receipt of $100 from St. Michael's branch, the full amount of their pledge money. The corresponding secretary read letters from several parishes which had received help in various ways; one from Mr. Godsmark, student in charge of Alta Vista, saying that owing to the efforts of the parishioners and help from the W.A., the parish was entirely free from debt. The appeals for this coming year were received from Miss Bogert.

Extra-Cent-a-Day Fund amounting to $24.00, was divided between two needy parishes.

A life membership was presented to Mrs. Gray of Central Park, by Vernon branch in recognition of her valuable service.

The librarian reported ten new books in the library.

The rector of the parish gave the noontide address.

In connection with the history of the W.A. which Mrs. Plumptre is compiling and to which each diocese is asked to contribute its own history, Mrs. Van-Nostrand gave so interesting an account of New Westminster that a resolution was passed of grateful appreciation of her work and asking that several copies might be typewritten with a view to publication later on.

The request of the Rev. F. W. Cassilis Kennedy for help in his work was discussed and a resolution passed, that the money voted for a worker and up to the present time not required for that purpose, be used as seems most advantageous to Mr. Kennedy in forwarding work among the Japanese.

NIAGARA

ANCASTER

A very impressive service was held in St. John's Church in memory of Lance-Corp. Roy Traverner, of the first Canadian contingent, who had been a member of the choir and a worker in the Sunday School. The sermon was preached by the Rev. Canon C. E. Belt, rector of the parish, who spoke feelingly of his former church worker, who had given his life for his country.

HAMILTON

The Bishop conducted a confirmation service in Christ Church Cathedral on Sunday evening a week ago.

NOVA SCOTIA

Plans are afoot for the holding of a great missionary conference in Halifax at the time of the next meeting of the diocesan Synod in June, 1916. Dr. Lloyd, president of the Board of Missions of the Church in the United States, has accepted an invitation to be present and to take an active part in the conference.

On the evening of Tuesday, Dec. 14, the members of the Russian congregation who have enlisted for service overseas were the guests of honour at a supper given at the Church of England Institute by ladies of the congregation of All Saints' Cathedral, and a fully enjoyed "function" it proved. Dr. V. E. Harris, who has been ministering to the Russian congregation and to whom the men are entirely devoted, presided, Mr. M. Shacknov acting as interpreter. There was a beautiful musical programme and there were also fine addresses by Dean Llwyd and Canon Vernon.

The Anglican clergy of the city are giving their active support to a "Follow the King" pledge signing campaign which is to be carried forward on the initiative of the social service council of Nova Scotia, of which Canon Vernon is the president. Dean Llwyd, in particular, strongly favours it.

On Friday, December 17, the Diocesan Women's Cathedral League, an organization to which All Saints' Cathedral owes a large debt, and to whose wisely directed, effective activity CHURCH LIFE has in its diocesan news columns more than once made reference, opened in the Church of England Institute a tea room which they will conduct for a week, the proceeds to go towards the reduction of the mortgage debt. The league, which has raised thousands of dollars already, is showing splendid enthusiasm and is proposing to attempt still greater things. Given three or four generous gifts by wealthy churchmen or churchwomen, the debt could be speedily wiped out, and there is much, both in the loyalty of the Cathedral Congregation, which grows with every month of the Dean's able and earnest ministry and in the growing loyalty of the diocese as a whole, to give encouragement to the belief that the day when it will be entirely wiped off is not very remote. His Grace the Archbishop, whose work in this connection has been heroic, has made himself so beloved by his people and given them such an "eloquent" example of self-forgetting devotion that there is an ever strengthening desire to "follow his lead" and make possible the consecration of the beautiful building at the earliest possible moment. Of what rich and blest spiritual influence it is the centre how many true hearts rejoice to testify! That was an era-marking day for the Church of England in the diocese of Nova Scotia on which its corner stone was laid.

The course of clergy lectures at King's College, Windsor, will open on Saturday, May 13, to be preceded by a service in the chapel on Friday evening when a devotional address will be delivered by the Bishop of Ottawa.

There will be two courses of morning lectures on Saturday, Monday and Tuesday: one by the Bishop of Ottawa on "Three Modern Presentations of the Christ," and the other by the Rev. W. S. H. Morris on "Light, Life and Truth; Studies in the Gospel of St. John."

Afternoon lectures with opportunity for discussion will be given as follows:—

Saturday, May 13th, the Rev. E. H. Ball, D.C.L., on "The Differentiation of Soul and Spirit."

Monday, May 15th, the Very Rev. Dean Llwyd, D.D., D.C.L., on "The Philosophy of Bergson as it Affects Christian Dogma."

Tuesday, May 16th, the Rev. V. E. Harris, D.C.L., on "The Russian Church."

On Monday evening the Rev. Canon Simpson, D.C.L., will lecture on "Catechizing."

ONTARIO

The Bishop of Kingston has issued the following pastoral:

Christmas, 1915

"To the clergy and laity of the diocese of Ontario greeting.

"My Dear Brethren in Christ:—

"It is not an easy task to send you a message of good cheer this Christmastide. The sky is still black with the gloomy clouds of war, and it is most difficult to see a ray of light in the thick darkness. Sorrow and mourning for the loss of dear ones who have given their lives for their beloved country weigh heavily on the hearts of many, and the end of such distressing losses is not yet. The blessing of peace on earth seems likely to be withheld from us for a long season, while the deadly conflict in which the world is engaged ever grows in grim intensity.

"Yet the Christmas Festival has its message of comfort for us even in the midst of this terrible strife. For it reminds us that our only hope for the restoration of peace on earth and good will amongst men lies in the Prince of Peace. It is He Whom the world has forgotten; the message of Divine love which He brought to mankind has become neglected and obscured, and we are now suffering because of that neglect and forgetfulness. And so men's hope lies in returning with penitent hearts to the service of Him Who alone can give the peace which passeth all understanding.

"Let us, therefore, resolve to make this Christmastide a special time for intercession, at the feet of the Blessed Babe of Bethlehem, that peace may once more be restored to an agonizing and distracted world. Let us throw our whole hearts into intercession, as we have not done hitherto. Enrol yourself at once, if you have not already done so, in the League of Intercession in your parish. Make your prayers a living, ever-increasing stream of power, a fit offering to the Prince ot Peace.

Christ came into the world as at this time to begin His human life of service, ending in His sacrifice of Himself upon the Cross for our sakes. The call to Service and Sacrifice, always an important part of our Christian vocation, comes to us now with a note of special appeal. In answering that appeal, in doing, at the cost of personal sacrifice, all that you can for those whom you can help, you will find a real and lasting joy, of which not even the prevailing sorrow and gloom can rob you. Now is the time beyond all others to show that we are in reality as well as in name true servants of the Prince of Love and Peace, to spare no effort to spread the knowledge of His claims both at home and abroad, to ask His pardon for our poor service hitherto, to spend ourselves in a life of loving sacrifice and devotion. So shall we bring a worthy offering to the feet of Him Who maketh wars to cease in all the world, Who giveth His people the blessing of peace.

May Almighty God in His loving mercy make us more worthy followers of His beloved Son, Who, as at this blessed season, for us men and for our salvation, came down from heaven and took our flesh upon Him, to free us from the bonds of sin, and make us heirs of everlasting life.

"'Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee.'

"Yours with the season's holy greeting.

EDWARD J. KINGSTON
Coadjutor Bishop of Ontario."

BANCROFT

On St. Andrew's Day, a service of intercession for foreign missions was held in St. John's Church, Bancroft, the members of the W.A. attending. The incumbent, Rev. J. Cantrell, gave an appropriate address on "Labourers Together with God," I Cor. 3: 9.

On Friday, Dec. 10th, the W.A. of St. John's Church, Bancroft, held a bazaar and tea, assisted by the Girls' Branch, the total takings realised over $46.00. The greatest praise is due to all those members of the W.A. who worked so hard and patiently to make the bazaar a success.

BROCKVILLE

A memorial service was held at St. Peter's Church for Lieut. George K. K. Wilgress. Rev. H. H. Bedford Jones, M.A., the rector, spoke very feelingly of the late Lieut. Wilgress, his good and useful life and early death.

OTTAWA

OTTAWA

Rev. T. J. Stiles, rector ot St. Alban's Church, Ottawa, who has been suffering from an attack of la grippe, is now much better.

On Wednesday evening, December 15th, Bishop Roper visited St. Matthew's Church and held the induction service for the lay readers. The service was conducted by Rev. G. S. Anderson, assisted by Rev. R. C. Magee.

Mr. Francis H. Gisborne, I.S.O., was granted the chief license by His Lordship on account of his faithful service in the diocese of Ottawa.

The following, were also, inducted to the office of lay reader: Mr. Thornell, Mr. C. G. Orton, Mr. F. H. Plant, Mr. A. W. Stanley, Mr. Postlethwaite, Mr. A. B. Lambe, Mr. H. M. Sanford, Mr. J. P. Wadsworth, Mr. T. G. Acres, all of St. Matthew's; Mr. R. K. Sampson, of All Saints', Westboro; Mr. M. A. Davis, Holy Trinity, Ottawa East.

BOARD MEETING OF W.A.

The service was taken by the Rev. J. F. Gorman of St. John's Church, Ottawa, who began the first of a series of addresses from the "Acts of the Apostles."

Women's and Girls' branches have been opened at Osgood, while a junior branch has been formed at the Church of the Good Shepherd, Cornwall, and a junior re-organized at St. Barnabas', Ottawa.

The convenor of the "All People's" Settlement House, 221 Le Breton St., made an appeal for furniture, bedding, clothing and specially skates (a boys' club of sixty members having been formed with a view to hockey teams).

The Dorcas secretary reported seven bales, cash value $264.89. Co-operative Christmas bales were sent to Shespegwaning, and Victoria Home, Peigan Reserve; a parcel to Miss Archer in Japan, communion linen to Piapot. A really splendid hooked mat for one of Archdeacon Pugh's churches was exhibited and more are in the making. The secretary appealed for church linen.

The treasurer's receipts were $408.70, and expenditure, $230.35.

$50.00 from the Extra-Cent-a-Day fund was voted for the itinerating expenses of missionaries in the Yukon.

The Lord Bishop of the diocese will hold public Bible Classes this winter under the auspices of the W.A.

A warm letter of thanks has been received from Mr. Clarke the missionary at Madawaska for $50, voted last month towards the rectory fund. The rectory is now under construction.

The circulation of the *Leaflet* for December was 1,220.

Excellent reports were read from the W.A. of Pembroke, Madawaska, Forrester's Falls, Manotick, Pakenham, Antrim, Galetta, Carp, Fitzroy Harbour, Cornwall, Eamer's Corners, and the G. A. of Fitzroy Harbour.

In closing, Ottawa diocese desires to send loving greetings to her sister dioceses through the message, "A Christmas Thought," written by Mrs. Bompas, wife of the late Bishop of the Yukon.

Where is our childhood's Christmas long departed,
The many greetings showed on either hand?
Now friend meets friend cast down and heavy hearted
The demon—war—is lowering o'er the land.

Hushed is our music now, for who could e'er
Dwelling mid shattered homes find room for mirth?
O God in pitying love Thy children spare
And pour Thy peace flood o'er the stricken earth.

Yet should our Christmas still its radiance find
From the great sea of love may joy drops spring.
Our God still rests on Mary's breast enshrined
And we may worship where we cannot sing.

QU'APPELLE

LANG

The Bishop paid his first official visit to Lang on the second Sunday in Advent. The little town is about twelve years old, and has an unusually large proportion of Canadian Church people, but until the present year they have not had regular ministrations from their own clergymen. There are four ecclesiastical edifices in the village, and the place is very much "overchurched," but our people prefer to worship in a restaurant, until such time as they can have a church of their own. His Lordship preached the sermon at Evensong to the usual goodly congregation, and expressed his pleasure and gratitude for their faithful attendance at the services, and particularly at the early morning celebrations of the Holy Communion, held in that unusual place of worship.

RURAL DEANERY OF MOOSOMIN

The annual conference of the Rural Deanery of Moosomin, held in St. George's Church, Wolseley, on Monday and Tuesday, Dec. 13th and 14th, was most successful. While the number of lay delegates present, probably owing to the badly disorganized train service, was not so large as was expected, representatives were present from each parish in the deanery except Fleming and Broadview.

The proceedings commenced with evensong and prayers for peace and for our soldiers, on Monday evening, conducted by the Rev. A. P. Rowland. On Tuesday morning a celebration of Holy Communion was held, the Rev. E. C. Gross, rector of Moosomin and rural dean, being celebrant, assisted by the Rev. E. A. C. Hackman, of Wapella. Matins was said at 9.30 by the Rev. F. C. Orman, of Wawota, assisted by the Rev. E. B. Humphreys of Baring. At 10 o'clock the business of the conference began, the gathering being called to order by the rural dean who gave a short address outlining the business of the gatherings. Reports from each parish were then presented from which it was seen that the work of the church is being well maintained and in many cases considerable progress was shown in every department. After dinner the Rev. Canon Knowles, of Regina, secretary of the diocese, gave a most interesting address in which he outlined the problems confronting the church with respect to church extension and development in the diocese. He dealt also with the financial problems of the district. The matter of offerings for mission work and the question of financial assistance given to non-self-supporting parishes was next dealt with and in each parish it was agreed that there should be no retrenchment in the matter of missionary giving and in each district where help is given from the diocesan funds a promise was given to make up the necessary amount locally in order that a reduction in the grant given might be made. The Rev. A. E. Burgett, of Regina, diocesan missionary, then addressed the conference, dealing with the problems confronting the church in the various activities. The business sessions of the conference were closed by the Rt. Rev. the Lord Bishop of Qu'Appelle, who gave a most eloquent address in which the note of optimism was struck with a view to the future after the conclusion of the war. The day's proceedings were brought to a close with evening prayer in St. George's Church, which was heartily sung, a large congregation being present. The office was sung by the Rev. A. P. Rowland, assisted by the Rev. T. Cresswell, of Rocanville. A most helpful sermon on the subject of "Growth in the Spiritual Life" was preached by the Rev. H. E. Moxon of Sintaluta.

RURAL DEANERY OF MEDICINE HAT

The annual rural deanery conference of Medicine Hat was held at St. Barnabas' Church, Medicine Hat, on Dec. 2, 1915. The Rev. Canon Knowles, secretary of Synod, was present; all the clergy of the deanery and lay delegates from most of the parishes. The conference opened with Holy Communion at 8 a.m. in St. Barnabas'. Matins was said at 10 a.m., and the first session followed immediately. The rural dean, Rev. E. A. Davis, of St. Barnabas', in his opening remarks, mentioned that 2 clerical members of the conference had gone to the war. The Rev. A. G. Wilken, of Bow Island, brigade chaplain to the 63rd Batt., 3rd C.M.R., and the Rev. Hugh Speeke, of the Southern Alberta Mission who has been killed in action. R.I.P. The morning was spent in receiving the reports from the various parishes. Towards the end of the session the following motion relating to Children's Day was discussed and carried unanimously, "that Children's Day being fixed at a time which is apt to clash with the harvest festival, and so making it difficult to emphasize the importance of Children's Day beforehand and on the appointed day, and also to appeal for the support of the S.S. Commission (as well as for the general diocesan fund), this conference of the Medicine Hat rural deanery now assembled requests the authorities to change the day appointed as Children's Day to a more suitable time."

At noon the conference adjourned to St. Barnabas' Church for prayers and intercession. At 12.30 St. Barnabas' W.A. kindly entertained the members to lunch. The afternoon session was largely taken up by the secretary of Synod. In the course of his excellent address he laid before the conference the financial position of the diocese; the requirements for the new year, and outlined the way of obtaining them as follows (a) by educating Church people in every parish as to the duty of offering and as to the objects for which offerings are required; (b) by the two special Synod collections (at Ascensiontide and at the Harvest Festival); (c) by establishing the duplex envelope system; (d) by farmers in the spring setting aside 1 or 2 acres for the church; (e) by the assigning by the W.A. in each parish of 10 per cent. of their income to missionary purposes in accordance with their constitution.

He emphasized the necessity of education in the duty of systematic almsgiving from the pulpit, at parish meetings and by personal conversation. The King's business must come first always, however great and urgent other pressing calls may be. Again there must be system. The diocese has adopted the "block assessment" system and by this method the income of the diocese has been increased by 60 per cent in 9 months, but no system, however good, will succeed unless it be properly carried out. It is the duty, therefore, of every parish to co-operate loyally and to see that its assessment be met and sent in quarterly. Towards the close of the session the following motion relating to the S.S. Commission was discussed at some length and carried "that in view of the principle of economy now prevailing, this conference of the rural deanery of Medicine Hat now assembled is of opinion that that principle be applied to the Sunday School Commission." At 8 p.m. there was choral evensong and an address on missionary work in St. Barnabas' Church.

QUEBEC

QUEBEC

An interesting and important meeting of laymen was held in the Cathedral Church Hall in response to the call of the Bishop of Quebec, the principal object of which was to discuss the advisability of holding special missions in the city during the coming Lenten season. Bishop Williams presided and after prayer explained the object of the meeting and took occasion to express his gratefulness for the manner in which the laymen had responded to his invitation. The movement which he suggested was that of a spiritual revival and this could be achieved better by the holding of missions. In the present time of strife and stress one should not stop and think of things material but those spiritual. The need of spiritual revival was very real, and this could not be better prepared than now, before the season of self-sacrifice and penitence. Following the Bishop's address the following resolution, moved by Mr. W. H. Wiggs, and seconded by Mr. F. T. Handsombody, was unanimously carried:

"Realizing as we do that God through the visitation of this vast war, is calling the peoples of the world to a greater earnestness of life. Therefore, resolved that we the men in attendance at this meeting, desire to thank our Bishop for his leadership in bringing us together for its consideration, and we promise to do what in us lies to further the wishes expressed in his Pastoral Letter in our own lives, and in the lives of those whom we may be able to influence."

Brief addresses were given at the meeting by the Very Rev. Dean Shreve, Rev. A. R. Beverley, Rev. A. R. Kelley, Rev. C. Cassap, Dr. G. W. Parmelee, Dr. John Hamilton, Mr. J. S. Sutherland and Mr. Harper Wade.

Four hundred members of the 33rd Battalion paraded to the Choral Eucharist at St. Matthew's on the Third Sunday in Advent. Rev. V. E. Hobart preached the sermon.

RUPERT'S LAND

Meetings of the chapter of the rural deanery of Dufferin were held at Holland on the 7th and 8th inst. The following clergy were present: Rev. J. A. Maggrah, rural dean, Holland; Rev. P. D. Locke, Carman; Rev. C. H. Bristoll, Glenboro; Rev. W. H. Boyd, Roland; and Rev. Robert Martin, sec.-treas., Somerset.

On Tuesday afternoon the results of the autumn campaign on behalf of the Home Mission, M.S.C.C., and diocesan Sunday School funds, were considered and discussed. Very encouraging reports were read from the various parishes and it is expected that the full assessments for these funds will be met by the end of the year. An interesting paper was read by Rev. W. H. Boyd on the subject of "Old Testament Prophecies and the Second Advent." At the special service held in the evening an eloquent sermon was preached by Rev. C. H. Bristoll.

On Wednesday there was an early celebration of Holy Communion. At 10 o'clock a "Quiet Hour" was conducted, during which the Rev. P. D. Locke read the prayers and gave a most inspiring and helpful address. The business meeting of the chapter was afterwards held in the rectory and it was decided to hold the next meetings at Somerset in May, 1916.

Hospitality for all visitors was kindly provided by the rector and parishioners of Emmanuel Church.

MORDEN

The Archbishop has arranged that the Church throughout Canada should follow the lead of the Mother Country in the observance of the First Sunday in the New Year as a day of Intercession in connection with the war. Moreover, his desire is that these dying days of the old year shall be days of preparation. It is recognized that the first day of 1916 should be kept by us in a solemn manner, different from all others that we have known.

A three days' Mission of Help will be conducted in St. Thomas' parish on Dec. 31st, Jan. 1st, and Jan. 2nd, to strengthen our people in Christian fortitude and faith: for solemn intercession and thanksgiving.

The missioner is the Rev. J. J. Robinson, warden of St. John's College, Winnipeg.

SASKATCHEWAN

SASKATOON

An impressive ceremony took place recently in Christ Church when the Rt. Rev. Bishop Newnham administered the rite of confirmation to forty-five candidates. Inspiring and uplifting addresses were delivered by the Bishop before and after the ceremony in which he admonished the candidates presented to fulfil faithfully the duties devolving upon them and to make constant preparation for the larger citizenship in the kingdom of heaven. Appropriate hymns were rendered by the assembled congregation led by the choir, Mr. C. Bernard Lowe presiding at the organ.

TORONTO

The Bishop, in accordance with the Primate's suggestion for a day of Special Intercession, has issued an earnest pastoral:

His Lordship hopes for the adoption of the following plan:

"i. To again observe the first Sunday in the New Year, Jan. 2, 1916, as a Day of Humble Prayer, Intercession, and Solemn Self Consecration to God; and 'for thankful recognition of the devotion which has been forthcoming in the manhood and womanhood of our country;'

"ii. The observance of Friday, Dec. 31st, 'as a day of self-denial, and of penitence for the manifold sins and shortcomings whereof we are conscious as a people;' and Saturday, the Feast of the Circumcision (New Year's Day), 'as a day of quiet preparation for the Sunday;'

To the Old Year penitential exercises and the New Year intercessions, the Bishop adds suggestions for the pre-Lenten and Lenten periods, as follows:

"iii. Pre-Lenten gatherings of the clergy as frequent as possible for Intercession, instruction, and inspiration, that they may be prepared to bring home to their people, in Lent, the deeper messages of the war;

"iv. A Pre-Lenten Quiet Day for the Clergy, to be held on or about Feb. 22, with the same purpose in view;

"v. The use of Ash Wednesday, on as large and wide a scale as possible, that, by means of Special Services on the day, national penitence and humiliation may be emphasized, and the day be made one of intercession for abundant blessing upon the season of Lent;

"vi. The use of some week (during the Septuagesima Season, or Passion, or Holy Week, or some other week in Lent), as a special period of accentuating the spiritual lessons of the war, or as a week of Mission—such to be observed wherever it may be deemed possible and advisable."

TORONTO

The Bishop held an ordination service in St. Alban's Cathedral on Sunday morning when Mr. F. M. Brunton and Mr. W. J. Taylor were ordered deacons, and the Revs. A. W. Mackenzie, H. L. Nicholson and R. S. Tippet were advanced to the priesthood.

The preacher was the Rev. J. H. Teney, rector of St. Philip's, who chose as his text 2 Corinthians, 4: 7, "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." The sermon brought out the idea of the weakness of the earthly instrument and the source of true power which is found in God only.

A Quiet Hour was held in St. Alban's Cathedral on Monday under the auspices of the Rural Deanery of Toronto. The Bishop celebrated at 10.30 and addresses were given by the Rev. S. A. Selwyn, vicar of the Church of the Messiah and the Rev. T. G. Wallace, rector of St. Stephen's.

The Bishop conducted an ordination retreat in Trinity College Chapel on Thursday last.

Alterations are now being made to St. Mark's Church, West Toronto, including an addition to the rear to accommodate the choir. The interior of the main building is being remodeled and decorated. It is estimated that the work will cost about $5,000. St. Mark's is one of the oldest churches in West Toronto. It was erected about forty years ago. Rev. A. J. Reid is rector.

The new two-storey addition to the Church of England Deaconess and Missionary Training Home, 179 Gerrard Street East, was formally opened last Tuesday in the presence of a large gathering of the clergy and laity. The work of the home had developed so rapidly that further accommodation was rendered absolutely necessary. The management were relieved of the difficulty of raising funds to provide this accommodation by the generous action of a lady who takes a deep interest in the work. This lady, who wishes her identity unknown, not only paid the entire cost of the new building, but of the entire furnishing and equipment.

Principal O'Meara, of Wycliffe College, presided at the opening, and the Bishop of Toronto officiated at the dedicatory proceedings. Addresses were given by Archdeacon Cody, Canon Bryan, Rev. W. J. Southam and Miss Connell, the senior deaconess, all of whom expressed warm appreciation of the generosity of the anonymous donor.

The Church of St. Mary the Virgin celebrated the first anniversary of the opening of the new church on Sunday. The preacher in the morning was the Rev. Prof. Cosgrave, of Trinity College, and in the evening, the Rev. R. A. Hiltz.

Church Parades

All the overseas units training in Toronto attended divine service at city churches on Sunday. The 74th Battalion went to St. John's Church, Portland Street; the 75th to the Church of the Epiphany; Divisional Cyclists, 30th, 31st, 40th, and 41st batteries of artillery, Engineers, Army Service Corps, Army Medical Corps, Mechanical Transport and other unattached units to St. Anne's; 83rd Battalion to St. James' Cathedral.

BRADFORD

St. Paul's Church, Coulson's Hill, was burnt to the ground on Tuesday morning, Dec. 14, the fire being first seen about 4.30, but too late to save anything. St. Paul's, situated in the township of West Gwillimbury, in what is generally known as the parish of Bradford, was erected during the incumbency of the Rev. Mr. Greer. It was a very pretty country church whose spire could be seen for a long distance. It had been well built, and during the last two years considerable sums of money had been spent in putting it in

(*Continued on page 694*)

THE
TORONTO GENERAL TRUSTS
CORPORATION

DIVIDEND No. 78

NOTICE IS HEREBY GIVEN that a Dividend of Two and One-half Per Cent. (2½ p.c.) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending the 31st of December, 1915, being at the rate of Ten Per Cent. (10 p.c.) per annum, and that the same will be payable on and after the 3rd of January, 1916

The Transfer Books of the Corporation will be closed from Monday, the 20th of December, to Friday, the 31st of December, both days inclusive.

By Order of the Board.

A. D. LANGMUIR,
General Manager.

Toronto, December 6th, 1915.

Women's Work and Social Service

[Note: In answer to a question—Money for *Prisoners of War* may be paid to the Treasurer of your local Red Cross branch, or to Colonel James Mason, Treasurer, *Canadian Red Cross Society, 77 King Street East, Toronto.* The money is forwarded to London, where supplies are purchased and parcels despatched. For the *monthly* contribution of $2.00, you are able to "adopt" a prisoner, and to have parcels sent to him regularly in your name. Monthly contributions are the best way of helping in this work. I welcome the interest shewn in this work by readers of Church Life.]

* * *

The study of various religious systems has made us familiar with the idea of incarnation and of incarnations,—partial, temporary, non-moral; we have all read of deities who dwell at ease, "who lie beside their nectar, careless of mankind": who in the absorption of their own interests, have fought and striven and loved and hated, and been jealous of and angry with each other, just like ourselves. It is a familiar idea. Men, impelled by the necessity of their nature to seek for God, yet unable for all their searching to find Him, made gods in their own image, but the idea of a suffering God was

> "to the Jews a stumbling-block, and to the Greeks foolishness."

* * *

With these conceptions of God as remote, powerful, superior to yet not unlike men, but untouched with the feeling of their infirmity, was sometimes associated the theory of happiness as a withdrawal from the world and its trials, and so men sought forgetfulness and separation in pleasure, in self-indulgence, in solitude, in study, in the endeavour to obtain release from the body, from its claims, its temptations, its sufferings.

Boccaccio, for instance, wrote his famous collection of stories to amuse a party of Florentines who had forsaken their city when it was invaded by the great pestilence, and who found a country retreat where they,

> "sworn foes to sadness, passed their days in diversion of music and dance, merry tales and lively songs, living as if yonder city were not, and as if youth, grace and beauty could endure forever."

It was the company of those who have sought withdrawal from the cares and sorrows of life, and who have obeyed the invitation,—

> "Come away, O human child,
> To the waters and the wild,
> With a faery hand in hand,
> For the world's more full of weeping
> than you can understand."

* * *

Not altogether unrelated to this is the conception which has identified empire with power, and has pictured it setting its foot on the neck of the conquered; which has regarded office, authority and influence as the means not of serving others but of advancing self,—a philosophy which has many votaries of high and low degree. Yet the "human child" who took the "faery hand" and left the world behind, is not, perhaps, so true a type, as the maiden who rejected the wooing of Apollo in favour of a human lover, because she longed for

> "Clambering limbs and little hearts that
> err";

or the boy (whom Kipling has pictured for us), standing

> "in the clear starlight with the new heavy shining slave-ring round his proud neck. And the virtue of the ring is that he must go among folk in housen henceforward, doing what they want to do, or what he knows they need, all Old England over. Never will he be his own master, nor yet ever any man's. He will get half he gives and give twice what he gets till his life's last breath, and if he lays aside his load before that last breath, his work will go for naught."

It is an unworthy desire, and yet one which assails most of us,—the desire to escape from life, to forget it in the absorption of our own pleasures and pursuits, to evade its claims and to dwell at ease. "Afraid of life, we take refuge in our gardens and water our plants," instead of taking part in its toils and battles; we forget, or rather we refuse to learn that

> "that is no true virtue which is unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for not without dust and heat."

* * *

And yet we do not really want to escape; at least, we do not admire those who make this their endeavour. We are with the hero of Browning's poem whom the sentence of judgment set free of this life and its burdens, whom it condemned to "glut his sense upon the world," whom it cast into "a hell of earthly joys," depriving him of any claim to "the spirits' fugitive brief gleams": but though he had welcomed his sentence, yet in the presence of the glories of Nature, the beauties of Art, the triumphs of Mind, he finds nothing to satisfy, and at last, humbly thankful, he is brought back to Earth

> "With limitation as before,
> With darkness, hunger, cold, distress,—'

glad because he is not "dead at heart," but because, struggling, loving, suffering, he *lives.* It is the satisfaction of the real human longing

> "To burn, not smoulder, to win by
> worth,
> Not rest content with a wealth that's
> dearth."

The same idea is beautifully suggested in a reminiscence of Frederick Denison Maurice, of whom we are told that

> "in looking at the fresco of Lionardo's *Last Supper,* he was complaining, almost with indignation, of the girlish and sentimental face which the painter had given to St. John. 'Was not St. John the Apostle of Love?—then in such a world of hate and misery as this, do you think he had not more furrows in his cheeks than all the other Apostles?'"

A similar consciousness makes us shudder at a recent Thanksgiving Proclamation, exhorting to "thankfulness" on the ground that

> "this has been a year of special blessing for us: we have prospered while other nations were at war."

* * *

This spirit of desiring to taste life, to live, not to flee from living, finds many expressions. A noble echo of it is in this utterance of "Aged 20" which recently appeared in the *Spectator.* After referring to the lamentation of some elderly people that they did not die before the war, the writer says,—

> "We all feel it's big tragedy, but because we are young, because we have not got deep down into the ruts of life, we are not afraid. Is it not better to suffer, to ache and grieve, to knock our heads against stony problems, then to spend our lives among cushions with never a thought of these things? . . . Many of us are keenly conscious of the fact that sorrow and anxiety and pain, by coming to us at the outset of life, have not robbed us of our zest in living, but have made of life a possession more worth having, a thing of deeper meaning than heretofore".

After speaking of the new opportunities for service and the gradual realization of the moral issues of the war, the letter goes on

> "The first and foremost feeling after one year of war is one of downright gladness in living during these times; in knowing of, not merely believing in courage, heroism and self-sacrifice; in feeling keenly a love of country; in seeing the sheer bravery of bitter grief. Is it not worth while living now to possess this knowledge? . . . We are suffering much, but it will not embitter us. We shall hear more clearly through sorrow 'the still sad music of humanity,' that is being played under the shrieks and crash of war."

* * *

It is partly thus that, in the storm and agony and tumult which seem to indicate the very break-up of civilization as we know it, the message of the Incarnation is charged with new meaning and new power. He, the Brightness of the Father's Glory and the Express Image of His Person, made Man,—not just a man, not just for a few years—taking not the nature of angels, but the nature of the seed of Abraham,—"tasting the whole of it,"—suffering, temptation, loneliness, desertion, anguish of body and soul,—and therefore sharing the suffering of each one of His brethren, in the thick of it with those who suffer in mind, body or estate.

How can this be realized by us while we are withdrawn, sheltered, engrossed in business, absorbed in pleasure, wrapped in self-centred happiness?

But the men at the front have learnt to know the White Comrade; the wounded man coming back to consciousness,—to thirst and night-

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mare and the pain of wounds,—is able to see Him, to drink from the hollow of His Hand wine that pours from a wound in the palm, and to notice on His Arm "a little cross of blood and light," while to the question if He too had not been wounded, the Comrade makes reply, "It is an old wound that has re-opened lately."

Perhaps it is Fanciful, as pictured thus in the beautiful verses of the Belgian poet, Emile Cammaerts, but nevertheless it is true to the experience that has come to men on whom the Cross is laid, who are willing to make the supreme sacrifice, and who consciously or not, treading the way of the Cross "for freedom and love," are able to receive anew the message of the Incarnation. Nowhere has this revelation of the war found more perfect expression than in these lines by L. W., printed a few weeks ago in the *Spectator,* and often quoted since their first appearance:

"We had forgotten You, or very nearly—
You did not seem to touch us very nearly—
Of course we thought about You now and then;
Especially in any time of trouble—
We knew that You were good in time of trouble—
But we are very ordinary men.

"And there were always other things to think of—
There's lots of things a man has got to think of—
His work, his home, his pleasure, and his wife;
And so we only thought of You on Sunday—
Sometimes, perhaps, not even on a Sunday—
Because there's always lots to fill one's life.

"And, all the while, in city street, or byway—
In country lane, in city street, or byway—
You walked among us and we did not see.
Your feet were bleeding as You walked our pavements—
How *did* we miss Your Footprints on our pavements?—
Can there be other folk as blind as we?

"*Now* we remember; over here in Flanders—
(It isn't strange to think of You in Flanders)—
This hideous warfare seems to make things clear.
We never thought about You much in England—
But now that we are far away from England—
We have no doubts, we know that You are here.

"You helped us pass the jest along the trenches—
Where in cold blood, we waited in the trenches—
You touched its ribaldry and made it fine.
You stood beside us in our pain and weakness—
We're glad to think You understand our weakness—
Somehow it seems to help us not to whine.

"We think about You kneeling in the Garden—
Ah God! the agony of that dread Garden—
We know You prayed for us upon the Cross.
If anything could make us glad to bear it—
'Twould be the knowlelge that You willed to bear it—
Pain—death—the uttermost of human loss.

"Though we forgot You, You will not forget us—
We feel so sure that You will not forget us—
But stay with us until this dream is past:
And so we ask for courage, strength, and pardon—
Especially, I think, we ask for pardon—
And that You'll stand beside us to the last."

* * *

"The Word was God . . . and the Word was made flesh and dwelt among us.

"Jesus Christ, the only-begotten Son of God . . . for us men came down . . . was incarnate . . . and was made man . . . He suffered." . . .

It is Christmas Day.

Honour Bright.

The Church in Canada

(*Continued from page 692*)

thorough repair, both outside and in. The loss to the congregation will be very heavy.

UXBRIDGE

The capacity of St. Paul's Sunday School room was taxed to the utmost last Tuesday evening, when the rector gave an illustrated lecture on the war entitled, "The Fight for the Straits of Dover." The lecture illustrated the repulse of the Germans in the early stage of the war, when a determined effort was made to reach the channel coast. The A.Y.P.A. appreciate greatly the use of these slides in the exchange of our Sunday School Commission, which enabled them to arrange such an interesting lecture with so little trouble and expense.

NEWFOUNDLAND

Rev. E. Clench has been inducted as incumbent of Spaniard's Bay, and Rev. F. Severn has been inducted as incumbent of Salmon Cove, Conception Bay. Both inductions were by Canon Noel.

An oak credence table of beautiful workmanship from Wippell's, London, will be dedicated on Christmas Eve by Rev. C. W. Hollands in St. James' Church, Carbonear. It is in memory of the rector's son, John Hollands, who fell at the front on St. George's Day, 1915.

On November 25th a memorial service was held in St. James' Church, Carbonear, for Josiah Squibb, the first young man to enlist at Carbonear, and the first one to give his life.

A faldstool will be placed in St. James' Church, Carbonear, at the close of the war, in loving memory of the members of the congregation who have fallen during the war.

A Requiem was held in the Mortuary

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Chapel, Trinity, previous to the burial of Rev. James J. White.

The missions of Port de Grave, Bare Need, and Champneys are now vacant.

One hundred of the Newfoundland Regiment at Ayr, Scotland, have been sent forward to fill up vacancies in the regiment at the Dardanelles.

Rev. James J. White, incumbent of Champneys, Trinity Bay, died on Dec 2nd. He was a brother of Canon White, St. John's, and of Mrs. Lockyer, Hantsport, N.S. R.I.P.

Mr. Carter, principal of the Church High School at Trinity, has resigned his position, and will be succeeded by Mr. Hefferton.

The Church of England Temperance Society at Champneys held a festive celebration of its 12th anniversary a few days ago.

Recruiting is still going on all through the Island. Three young men from the Mission of Trinity joined the colours last week.

Private Fred Somerton, son of Magistrate Somerton, Trinity, died from wounds on his way from Malta to England, and was buried at sea. R.I.P.

Bonavista has inaugurated a series of patriotic meetings for the winter months.

Brotherhood of St. Andrew

THE Intermediate Chapter of the Brotherhood of St. Andrew, All Saints', Ottawa, Ont., has an enrollment of 14 members, meeting every Sunday morning. All subscribe to "St. Andrew's Cross."

On the 3rd Sunday in each month the Chapter attends the Monthly Parish Communion for men. On this Sunday there is no Chapter Meeting or Bible Class.

The Chapter has its field of work in the Young Men's Bible Class and names supplied by the rector. The Bible Class meets each Sunday, after the Chapter meeting. On the 2nd Sunday of each month an outsider, a layman, preferably a member of the congregation, addresses the class on a missionary or other subject. For this meeting an earnest and more energetic effort is made to bring to the class young men whom the members have in view as possible regular attendants, also any visitors the members of the class may see fit to bring with them—last month one of the boys brought his father, which has given us a new line of activity —we intend following it up. The holding of this gathering on the 2nd Sunday in the month is for the purpose of bringing together the greater number in order that a word may be spoken and all encouraged to be present at the Holy Communion the following Sunday (The Men's Parish Monthly). Some of the speakers who have addressed the class are Mr. F. H. Gisborne, Lt.-Col. J. H. Wood, Mr. C. A. Magrath, Mr. Ralph Sampson, Lt.-Col. C. F. Winter.

Besides the Brotherhood and Young Men's Bible Class, the same group of boys are leaders in the Boy Scout Troop, the membership in the troop is open to any boy between 12 and 18 years of age. Over 100 boys have been enrolled in these activities since 1st September last.

The leader of the class is Mr. Alder Bliss. The Chapter of the Brotherhood, The Young Men's Bible Class and the Scout Troop all have their own officers and are, of course, run independently.

Christmas at Bethlehem

THE birthday of Christ is attended by great outward splendour in the Holy Land. Ordinarily, the Patriarch of Jerusalem leaves that city, with a big cavalcade of monks and soldiers, on December 24th, amidst the salutation of the whole community of all creeds and nationalities. The Moslems among them even, firmly believe that Christ was born at Bethlehem. He wends his way past the hill of Zion (the city of David), the tomb of Rachel, and through narrow roads with vineyards on either side. He descends a hillock which leads him and his escort past humble dwellings of the staunch Christians of Bethlehem. Pilgrims from all lands are gathered in the village, still lowly, notwithstanding the scores of new buildings recently erected by Bethlehemites, who have sought and made their fortunes in America and Great Britain, where they disposed of the mother-of-pearl wares for which they are famous throughout the world.

The celebration of Christmas begins at midnight, in harmony with the Gospel story of the shepherds receiving a message, the angelic song, in the silence of the night:

> "Peace on earth to men of goodwill;
> The peace of God amongst us still,
> If we will!"

The services are held in the church originally founded by Helena the mother of Constantine upon rising ground overlooking the fields where the shepherds watched their flock. This church stands at the extreme limit of the town, shutting in a broad square wherein are interred the representatives of Christian chivalry of all lands. A little gate studded with iron nails allows the pilgrim to enter into its sacred precincts, and even then, he has to stoop low in order to do so. A spacious lofty hall, extensive in its length and breadth, and supported by mighty molten earth pillars—made by an art long lost—leads us into a humble chapel, beneath which is the sacred cave whither "God in humility came down upon this earth." The Gregorian services are of course performed with a solemnity fit for the occasion, intensified by the correct bearing of the immense congregation, for unlike the Easter celebrations at Jerusalem, where strife amongst Christian factions is the order of the day, Christmas at Bethlehem is more decorously observed despite sectarian feelings.

The religious celebration does not end until the dawn of Christmas morn, when the celebrants emerge from the sacred precincts, and congregate in the homes of the hospitable Bethlehemites, who, for the occasion, keep an open house for all comers, friends and strangers alike, and they exchange greetings, calling upon one house after another.

The Church of the Nativity proper, a picture of which appeared in the last issue of CHURCH LIFE, is in the keeping of the Greek Church primarily, but the Armenian Church has also certain rights literally defined, and guarded by monks of both sects who stand as sentries, that no one may intrude upon the other.

The Roman Church, by some political influence obtained through Napoleon III, built a convent next door, and has access to it through a breach made in the original foundation of Helena. It was here that St. Jerome lived, in a cave near that of the Manger, to commune with Him Whose birth we celebrate at this time.

The only two shrines of Christianity which stand supreme as Christian communities are Nazareth and Bethlehem, for they are inhabited principally by followers of Him who was a native of one by virtue of domicile, and of the other by birthright. The world does not forget that Christ was born at Bethlehem.

Book Reviews

Palestine Exploration Fund. Quarterly Statement.

This number completes the 47th volume of the Records of the work of this Society —work which has proved priceless to all students of the Bible. It contains much of interest. We especially commend the first of what promises to be a series of illuminating papers on the Modern Inhabitants of Palestine as interpretative of Biblical, Rabbinical and other literature. It is hoped, says the editor, "that one result of the new series of articles will be to provide reliable material for comprehending more clearly the history of religious thought, the nature of popular tradition, and the general mental outlook of the ordinary Palestinian peasant."

It is now almost forgotten that Lord Kitchener gave four years of his early manhood to the work of exploration in Palestine. Dr. Samuel Daiches, lecturing before the Society stated that "his industry, his firmness of purpose, his tact, his keen power of observation, his resourcefulness in emergencies, all this we find in the young Kitchener of forty years ago." This lecture has been reprinted in book form under the title of "Lord Kitchener and his work in Palestine" and will, no doubt, find many readers.

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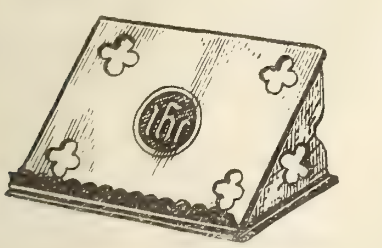

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Christmas Appeal
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Dear Mr. Editor:—

Thanks for your kindness in allowing me the privilege of appealing at this Christmas time on behalf of the Hospital for Silk Children, Toronto.

In the 40 years of the Hospital's existence there have been treated within its walls 26,108 children as in-patients; 231,768 as out-patients; a grand total of 257,876 in and out-patients.

The Hospital for Sick Children gives a province-wide service, for little patients from every section of Ontario have sought its aid. Last year 499 patients were admitted from 232 places outside the city of Toronto. In 1914 there were 394 from 210 places.

Of the 2,838 in-patients last year 1,771 were medical cases and 1,067 surgical. In the orthopedic department of the 2,838 in-patients, 264 were treated for deformities, 21 Pott's disease of the spine, 10 lateral curvature of the spine, 10 bow-legs, 57 club-feet, 17 dislocations of hip, 42 tubercular disease of knee, hip, ankle, wrist and elbow; 76 infantile paralysis, 8 wry neck, and 21 miscellaneous.

Our battle is never-ending—is one that will continue while the world lasts, for it is the fight between the armies of life and death, to save the child life, the sick little ones, sons and daughters not only of our soldier men, but of the fathers and mothers still in this home-land province.

The Hospital is beating back disease and death, the enemies that assail the lives of little children as the British Empire is beating back Germany, Austria and Turkey, the enemies that assail the life of liberty.

So we appeal to the generous people of Ontario not to forget those so near and dear to us, who lie in the beds and cots of this great charity.

Will the people at large, as of old, respond to our call? Will they remember that every year is a war year for the Hospital, every day a day of battle, and that the Hospital needs money, not for its own sake, but for the children's sake?

The Hospital has waged its war for forty years. The people of Toronto and Ontario have been its friend, and this year of all years it requires help. Surely you will give to a charity that cares for every sick child in Ontario, for only as your money reaches the Hospital can the Hospital's mercy reach the children.

Every dollar is a link of kindness in the chain of mercy that joins the money in your pocket to the miseries of some child's life, some mother's heart.

Remember that Christmas calls you to open the purse of your kindness to the Hospital that the Hospital may open the heart of its help to the children.

Will you send a dollar, or more if you can, to Douglas Davidson, Secretary-Treasurer, or

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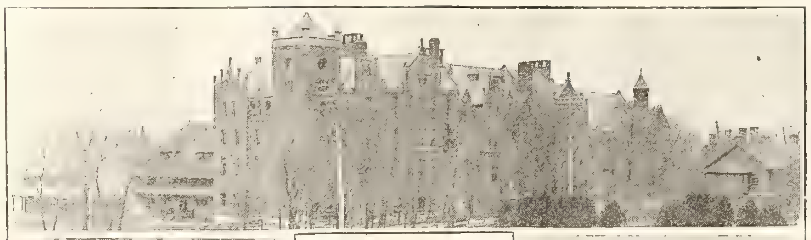

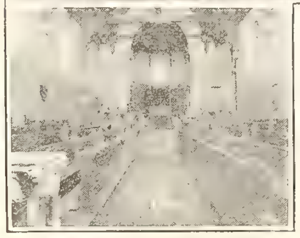

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THURSDAY, DECEMBER 30, 1915

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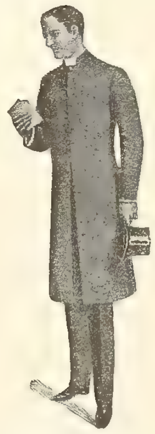

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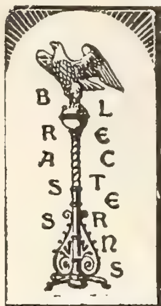

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Church Life.

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The Week

Second Sunday After Christmas

THE feast of the Circumcision, the services of which are used on this day, was in the earliest times observed as (1) the octave of Christmas, and (2) a solemn day of protest against "the error of the Gentiles." This last refers to certain idolatrous festivities which took place at the beginning of January. Naturally, as the remembrance of heathenism faded away, the reference to it in these services tended to disappear. Gradually, too, the commemoration of the Circumcision became the prominent feature of the festival, and the compilers of our Prayer Book took over the title, Epistle and Gospel, from the Sarum Service Books. It should be noted that the services of the festival have nothing whatever to do with the beginning of the civil year.

The Circumcision of our Lord is then the subject of our thought for to-day. The first point that occurs to one is, perhaps, that the Circumcision is an illustration of our Blessed Lord's complete acceptance of the conditions of human life. Born of a Jewish mother, it was His will to submit to the rite required of all others who were so born. It is well for us to remember the complete humanity of Christ, for though there seems little danger of its being forgotten at the present day, none the less it has sometimes been forgotten by those who believed with all their hearts in His Divinity, and such errors have a way of springing up afresh.

There we notice that this was an instance of keeping a rule of the Jewish Church—a rule of divine origin, yet still a rule which was soon to be done away. The law was still God's rule for His people though the time was at hand when with a change in the priesthood, there was also to come a change in the law.

Thus our Lord is to us an example of keeping the rules of the Church, even when we fancy we do not need to do so; for in His case there was no such need and yet he kept them.

Let one last thought be this. We have here the first of the sufferings of the Man of Sorrows, small indeed in comparison with those that were to follow, but real, nevertheless. And it will do us no harm, even at this joyful season, to remember that all that He suffered was for us men and for our salvation. May our lives be such as to return Him some thanks, inadequate as those thanks must be, for His great love.

The Old and the New

A WISE man bringeth out of his treasure things both new and old. The wind up of the old year finds the nations in deadly conflict and the air thick with battle-smoke and rumors of war. The new year will be met by many with conflicting emotions. But now is the time when most of us are inclined to do a little "stock-taking" and try to ascertain just where we stand. This is good as it affects our fortunes. It is better as it bears relation unto our characters. It is best of all as it concerns our attitude and loyalty to those spiritual verities that shall remain when all else has been shaken. Perchance we look remorsefully at the old page of accounts blotted and stained with errors and are glad to "turn over" away from the sight of its crabbed characters. Perhaps we keenly feel the throb of anxiety as we surmise vaguely whether "to-morrow shall be as this day" or "much more abundant"? Let us make the best of this moment and it will help us to make the best of all others. Let us recall the fact that there is a wise forgetfulness and an equally wise remembrance. It is time to forget the things which have left any root of bitterness in the mind. It is time to forget sad failures, to forget little successes, to forget peccadilloes we have exaggerated and grudges it never becomes us to pay. It is time to forget foolish pride, silly prejudices, idle conceits, wasteful labours, narrow ideals, peevish desires and ghostly griefs which are no more than monstrous shadows on the mist. On the other hand it is time to remember that November puts over its seeds for the coming springtime; that the rosebud still gently breathes beneath the wintry drift. God somehow freshens the face of nature out of the "harmonious antagonisms" of sunshine and frost. Life has still incalculable possibilities of virtue, growth, blessing, and righteousness. In this confidence let us press forwards to our unpossessed possessions and be thankful a new year summons us to thus "endeavour ourselves." The older we become the more we need to make a careful and severe selection of the things that shall secure our earnest attention. The Church lesson that immediately follows that Christmas pastoral which insists upon our becoming as "little children" lays stress on the fact that the gospel of Christ has brought us up to a manly heritage—the heritage of "Son," whereby we cry "Abba Father." This is not a contradiction. It is the express temper required to meet the New Year. By so much as we have that touch of genius which can bring the finest elements of the child disposition into the vigorous activities of manly resolution and grace, will the days to come find us "pressing towards the prize-mark."

Stephen the Proto-Martyr

THIS valiant champion of the Christian faith is so named in a late manuscript of the Acts of the Apostles and so commemorated in ecclesiastical tradition. Stephen is mentioned first in the list of the seven deacons appointed in response to the complaints of the Hellenists concerning the need for administration in the distribution of alms. But his life-work was by no means confined to the "serving of tables." On the contrary, Stephen occupies a most prominent position as preacher and expounder of the new gospel message. The tradition that he was a member of the Jewish Sanhedrim is of doubtful authority. It is certain, however, that once convinced that the "new sect" or "new way" contained the true "hope of Israel" this pioneer of the "freedom in Christ Jesus" threw himself heart and soul into the cause he had espoused. Whether as prophet, dialectician or evangelist Stephen proved more than a match for the Judaic opponents who brought against him the accusation of speaking against "Moses and the Law." His trial for blasphemy and his subsequent martyrdom furnish a vivid frontispiece to that thrilling history of all ages following wherein the "blood of the martyrs has become the seed of the Church." His defence before the court exhibits a profound acquaintance with the history of God's chosen people, and his resumé of the prophetic and Messianic elements pointing to the "introduction of the Gentiles" proclaims him at once a true witness and a man of vision. As a matter of fact Stephen in this notable address anticipates what is most distinctive in the after teachings of St. Paul. His ministry and martyrdom, therefore, mark a great crisis in the relation of the Christian Church to the Gentile world. That Stephen was a man "full of faith and of the Holy Ghost" requires no further comment than is given in the beautiful episode the scriptures record anent his attitude confronting his bitter fate—"And all that looked upon him saw as it had been the face of an angel." Nothing can add any weight to such simple testimony, unless it be the sterling devotion to duty and conscience which has made the memorial of "Stephen the proto-martyr" a bright witness for all ages. In this respect his very name is significant. "Stephanus" literally means a "crown." From the lowly office of "deacon" he won it and wears it. His last brief prayers ere he "fell on sleep" strongly recall the petitions offered up from the Cross of that beloved Master Stephen so faithfully served in life and glorified by his death.

Appeal for the Blind Soldiers

THE number of soldiers returning rom the front unfortunately blinded renders it imperative that some provision should be made for their future welfare. In this regard the appeal being made in their behalf is timely and important. Canadians are ever ready to respond under the extraordinary demands occasioned by the exigencies of warfare. The present status of our Dominion Institutes for the blind may not be sufficiently known,—or the specific appeal now made may have been merged in the general notion of public charities. Be this as it may, our Allies across the water are making a determined effort to finance and equip Institutes for the education and training of blind soldiers so as to give them the opportunity of earning a decent livelihood. The question is bound to come to the fore in Canada sooner or later. Under the new conditions imposed present facilities are altogether inadequate, and Canada would do well to follow the lead of European nations in devising means to cope with the situation. It is not to be thought of that any of our brave blind soldiers should be left to the casual mercies of the public street. Their heroic sacrifice in our behalf may well be the moving cause of ours in return.

There are to-day quite a number of occupations in which the blind may be profitably and usefully employed. To furnish the funds and agencies for their training is the least we can do, and no cause is worthier of support.

St. John the Evangelist

THE scattered and fragmentary notices of Scripture and no less the modest reticence of the Apostle himself hinder us from formulating anything like a complete biography of so profound and glorious a writer. Putting together, however, what is plainly said and what may be rightly inferred, we gather the impression of a strong and luminous personality. From the Synoptic gospels we learn that John was the son of Zebedee and Salome. He and his brethren were Galilean fishermen. The hint of hired servants on the boat suggests their lowly trade was at least profitable. Of the two first disciples heeding the witness of John the Baptist one only is mentioned by name—Andrew. It is a fair inference the other was John the Evangelist. From this point the "disciple whom Jesus loved" is admitted into that inner circle of those who were privileged to witness the mightiest works and scenes of our blessed Saviour's sojourn on earth. At the raising of Jairus' daughter from the dead; at the scene of the Transfiguration; at the agony in Gethsemane; at the foot of the Cross and at the door of the Sepulchre in Arimathea—John was one of the chosen witnesses. The solemn hour of the Last Supper also testifies to the intimate relation between this Apostle and our Saviour Himself. And this is emphasized by the interviews of our Lord with His disciples by the lake shore of Tiberius after the Resurrection. Within the Acts of the Apostles John and Peter appear as fellows in two important scenes. One is the healing of the cripple at the Temple gate. The other is the deputation sent down to Samaria to bestow the Holy Ghost by "laying on of hands" upon those converts baptized by Philip the Evangelist. After this, except in the Book of Revelations, the name of John vanished from the New Testament. Outside the sacred canon itself the personality of this "Son of Boanerges" is the focal-point of numerous traditions and legends that have excited much discussion and sharp controversy. Some of these, however, are in such striking consonance with his teachings and character we need not marvel at their being widely accepted. Thus we are told he lived for many years as Bishop of Ephesus and subsequently died there. It is alleged that from this capital he published his gospel. A charming story of his pursuing and rescuing a bandit from his evil ways within this district illustrates his own great parable of the "Shepherd and the lost sheep." Moreover, it is told how when John was of extreme age and too enfeebled for active work, the evangelist was wont to greet the worshippers at the Church door and utter the benediction—"Little children love one another." John is said to have lived even up to the time of Trajan. If so, his own personality forms the living link betwixt the Apostolic and sub-Apostolic eras. However this may be, his writings are forever the heritage of the race. They consummate in the message the poet Browning puts into his lips—

"For life, with all it yields of joy and woe,
And hope and fear—believe the aged friend,
Is just our chance o' the prize of learning love."

Such was the eternal lesson which made John a seer. And such had he learned from that "Word Incarnate," Whom he had handled with his own hands and seen with his eyes. His writings are all aglow with this heavenly companionship. For as they are replete with mystic and celestial "signs" all apparelled in precious habit, so do they give us a glimpse into the very heart of Christ, and mount through all signs and wonders to the climax—"This is the Christ the Son of God, the Saviour of the world." As the robes of the High Priest bore into the Holy of Holies the symbols of the whole creation, so do the writings of this Evangelist proclaim Christ the "Alpha and Omega" of the living universe.

The Circumcision of Christ

"AND when eight days were accomplished for the circumcising of the child, His name was called Jesus." Such is the plain announcement of Scripture. It might have been thought that the extraordinary signs accompanying the birth of the Saviour would have exempted his parents from the dictate and regime of the Levitical law. A mythical account would certainly have invented some excusing episode of this sort. Its total absence here shows that being devout and loyal Israelites the parents of our blessed Lord never dreamed of neglecting a duty and privilege they deemed "established and graven on the tablets of heaven." With them the "convenantal relation" stood for something. They viewed the Child as a consecrated member of God's chosen theocracy sanctified from His birth. His name, Jesus, was written in heaven ere it was announced by the angel upon earth. How many parents in our midst to-day nonchalantly regard the baptismal covenant as merely a "form" or at best a peculiar rite of the Church? And how often for themselves and their children do they ask for just the "irreducible minimum" of command such as shall assure them a "safe" position? The example of our Lord Himself is the only worthy one, as it is the final and complete answer. "Thus it becometh us to fulfil all righteousness." If in his case the dictates of the Law and the Prophets received due and prompt homage, how much more should we gladly accept and honor in our conduct that great commission of His own destined to be the perpetual sacrament for all nations? "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." It is a question of plain, dutiful obedience.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

A Friend	$ 2.00
Total for week	2.00
Previously acknowledged	485.80
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An Old-Time Missionary Meeting

I.

MY recollections go back to the almost prehistoric days of The Church Society. The annual meetings of our parochial branch, if they were not exactly missionary meetings, were models of parliamentary decorum. After routine and the solemn formality of election of officers (it was really a thinly veiled conscription of shirkers) general business was in order; to wit, the moving and seconding of divers platitudinous resolutions and their adoption, nem: con: (vide society minute book, passim). An obliging secretary once explained—"Nem: con:? oh that means 'All pleased that the blessed thing is finished up for another twelve month anyway.'"

The procedure was something after this fashion—

The chairman, "In the absence of the appointed speaker" whose courteous apology has just been read, "I call upon our ever ready Churchwarden to move the first resolution."

The churchwarden accepts the hurriedly scribbled brief. "The motion just placed in my hands, and which it is my pleasing duty to commend for your consideration is as follows—

"Resolved—That it is an, ehem! an . . . an . . . incumberance' '— (short interruption to permit the wiping of a pair of dissolute spectacles, and their more sober readjustment)—"an incumbent duty, no less than the—the inflammable—in . . . in . . infallible"—(after a whispered prompting from the chair) "no less than the in-ef-fallible—I should say, ineffable—the ineffable privilege of every member of this branch of the Church Society of the Diocese of Toronto" (this was plain sailing over familiar seas, and all went smoothly for a space, but there were breakers ahead)—"of the diocese of Toronto, to sit apart at least a little—a—a—tittle"—(chairman—tithe) "ah yes, thank you—to sit apart a tithe of his income for the purpose of lengthening the cords and strengthening the *states* of our spiritual Zion."

The speech in support of the resolution was adequate. It filled a good half hour. I can report the peroration only. "I beg, therefore to move, if I can find a seconder, the resolution I now hand to the chairman and which it would be superfluous for me to repeat."

A seconder was duly found—another eleventh-hour substitute. He had the advantage over the gentleman who had just sat down in that he could thank him for thirty precious moments of hasty preparation, moreover he had not to wrestle with the erasions and distracting interlineations of the "scrap of paper" now safely tabled. He said in part—

"I quite agree with the previous speaker, indeed I would go a step further. If it was the duty and privilege of the Jew to give his sacred tenth, surely we with inestimably greater blessings and opportunities should aim at a correspondingly higher ratio of liberality in dispensing our charity. In fact, with the consent of the mover, I should be willing to substitute "*one twentieth*" for the word "tithe," in the resolution."

The minutes, however, do not tell of any amendment, so it must be assumed that some one with more than ordinary business acumen was able to demonstrate that mystery of vulgar fractions, which ordains that the bigger they look in the *lower story*, the lesser they are when we come to the last disillusionizing analysis. On second thought I find my poor memory has played me false. This "break" did not occur at our meeting at all. It was made on a totally different occasion by a Bishop, forgivable and forgiven; for he was an Irishman and well beloved. But (*mutatis mutandis*) the above record is unimpeachable.

The Church Society had its day and doubtless was sufficient unto it. At all events, whatever we may think of its methods, it *did* educate many consistent tithe-givers, whose names are written in "another book" not in the keeping of any local secretary.

THE OLD TIMER.

A Plea for Love of the Church

I THINK that it is love of the Church that we want to revive. You know, love of the Church has been going. We do not love her as people did of old. We apologize for her, we laugh at her, we cry her down, and half put her aside. But the people of old loved her as she was, although she was disfigured and torn and maimed and curtailed. They held by their faith in the supernatural power within her, they could bear to see her as she is with all her sad losses. And we do well to remember that, in spite of it all, there she is: she is our own mother. And we are going to love her still. That is the way Bishop Andrewes loved her, and Bramhall loved her, and Bishop Ken and Cosin, and William Law loved her, that is how the early Tractarians loved her, how Dr. Pusey and John Keble loved her. And it is that love which we ought to feel—love for the Church because she is supernatural, but also because she is natural, with all the losses and pains and troubles and disfigurements that that entails. I ask you to love her all the more for what she has suffered and lost. I ask you to believe first that she has commerce with the eternal; that she has channels open into the home of grace; that she lives in Christ, and in no other; and then, believing that, however you see her now, and though you face all the disfigurements that are about her now, and though you dare to look at all the facts and all that incriminates her, nevertheless you will know that there is Divine power within her which shall yet lift her until she becomes her true self. So, looking on her, with eyes fixed on what she shall be, you will behold in her, even now, all the outline and limbs and countenance of the Bride of Christ. And you will see her and love her now because she is already prepared to be that Body which Christ has washed and cherished and accepted that He may present it without spot or wrinkle or any such thing, with all its robes made white in the Blood of the Lamb. That is the Church in which we believe, which we dare to see in our own Church of England; that is the Church which has a message to give to all the world; that is the Church in which we will live and die.—*Canon Scott Holland.*

AS THE OLD YEAR RINGS OUT

THE passing of the old year brings serious and salutary reflections to us all. What has become of the past? What has the future in store for us? Such questions are thrust upon us and mount to an unwonted intensity at the solemn moment the bells announce that another year has fled. Oft-times indeed the true significance of this moment is missed. We speak of the past as though it were vanished and lost. We speak of the future almost as though our fortune stood in the behest of some abstract fate. This is a looseness of language neither befitting the facts nor the opportunity. It conceals the elements it is intended to reveal. The past is a substantial part of our being. We need its lessons, its discipline, its refinements of experience, its garnered and ameliorating influence. Its active, creative, and growing energies are still "becoming" in us, and every hour thereof "bears a glass which shews us many more."

Nor to the devout and faithful soul can the future be a sheer unbottomed guess. It is bound up with the Infinite Will that garrisons all. It is instinct with those sovereign laws of Fatherly love and justice which guard our homes, our lives, our destiny, and that Divine hope which stirs within the unexplored remainders of experience and clears its way through every mystery.

"Time" has been called "a notion of the mind." We measure its flight by clock or calendar, by seasons or stars. Even thus, time is relative! Grief lengthens the hour. Joy shortens it. Duty fills its wallet with gold. Idleness but accentuates its vanity. It is we creatures who possess the gift of "looking before and after" alone can give quality and character to time, and determine whether these fleeting days shall filch our hearts to poverty or we ourselves redeem the opportunity. Just because we have "thoughts that date beyond the pyramids" the value of time consists in the depth, strength and purity of our thoughts of it. The event that stands nearest us is that which has most stirred our natures whenever it happened. The vital factor now is reverent, earnest and thankful contemplation. The hour that will best abide and best unfold its treasure in the future, is the hour we feel most keenly the permanent impressions of transient things—the rich and secure residue of mortal sceneries slipping from our grasp.

Mere things decay, but personality may ripen. Impressions once vivid pale and fade; yet the virtues we nurture may grow with exercise. Time may utter the heart-searching dirge of "wailing trumpets upon a darkening stage." But the Godly soul by a living faith can foster the splendid truth of life's reality, worth, ascension, refinement, and victory. Does time itself really crumble the monuments? The period which mosses a pyramid will perfect a diamond.

We have something to do besides count the seasons as they roll or watch for the next surprise. Life has a greater work than to "carve out dials quaintly point by point." It is one thing to remark the inroads of time upon us and the fond illusions it has swept away. It is quite another to be able to say that by God's grace we have mellowed its fruitful hours. "We live in deeds, not years." And therefore "Those joys are lodged beyond the reach of fate." Life's brevity is not so dread a thought when once we have bravely and gladly come at its real business.

But the brevity of mortal life carries its lesson. If brief, then the more reason it should not be cut up into melancholy fragments. If time is short, the more need for giving it unity and strength by choosing straitly the "things that are excellent." Yet why this sense of life's swiftness and transience, except it be that the soul cannot rightly habit amid these quick-revolving images—that we are creatures formed for eternity? 'Tis an old, old lesson forsooth, but there is not one of us but can during the coming year give it a new exposition. "What is time doing with you?"—is the question asked in the streets. "What are you doing with time?" is as the voice of a friendly angel that greets us in the sanctuary. And blessed! the heart that can answer—"I have set the Lord alway before me: because he is at my right hand, I shall not be moved."

The New Year Message of Hope

"Ring out the old, ring in the new;
Ring out the false, ring in the true."

WE who listen to the bells peal this message are conscious that the New Year is no novelty. The hour will come and go like so many others we have known. There is no halt in nature; no signal from the stars; no pause as for fresh effort in the vast system about us. And still withal we are equally conscious that a new page of our life-book is opened before us as we see the bright figures of the new calendar on the wall. Moments like these have an impressiveness like the spell felt during a solemn pause in music. It is good to make a great silence about us whilst we ask the question—Whither? We know not the track before us, but we do know the trend of our steps.

A man is known by what he expects. Half the wealth of life consists in hope. Did experience alone signify that we are to be locked in the fastnesses of cold fact or things as they are, memory could hardly be the blessing it is, for it would repeat *ad nauseam* the dull accents of a worn-out story. Memory itself has great investments in the future the while it gathers riches from the past. Like every other faculty memory requires discipline. It should recall our faults to bury them. It should review our blessings to enhance them. It need not recall our grudges at all. But like an acid poured upon a sensitized plate to fetch out its sun-pencilled figures memory should bring up all legitimate images so as to foster a larger, a more durable and beautiful hope.

"We are saved by hope." Hope changes history into prophecy, experience into patience, hardship into faith, suffering into song. By hope all our thoughts are re-woven into new fabric as silken threads are spun from old leaves. Is hope, then, as a modern painter suggests, the last star in the sky keeping vigil for us? Is it the last string on the harp left unsnapped? Far better deem it an angel alway with us though our eyes may be "holden." And better still, the simple and expressive emblems of scripture—the "door of hope" and "hope an anchor within the veil." God hath made hope a door for us because he knows all the many rooms of his house. A "veil" is but the shadow of mystery. An "anchor" holds fast on the rock beneath the stormiest welter of the sea. The very incongruity of the metaphor carries the suggestion that our troubles are not so masterful as we think, and our hope infinitely firmer than we perceive or dream. Could we see to the heart of affairs we should know of a surety how they work together for good and make for final light and joy and harmony.

We are told—"The things that longest persist are true." Why does hope refuse to die? Is it not because the hand Divine hath impleted the substance of hope in the entire structure of the universe? Would it be an "universe" were this not so? By the patience, strength and power of hope in us we are following slowly the gradual order, inviolate truth and absolute ruling of Him whose eye seeth the end from the beginning. "Man's intuitions are God's tuitions." God has ordained hope a perpetual gift for man. He who hath implanted the desire will supply the answer, for He hath made the whole creation. This "forward-reaching sense in us is His own secret invitation onwards to a better country and a better resurrection.

This "forward-reaching sense," be it observed! It is hope, and not sight. It is promise, and not fulfilment. It is the initial pledge and seal of heritage, not the full possession of the heritage itself. We sometimes talk as though this condition militates against our welfare—as though if we had prevision of the whole road nothing could shake our resolution in treading it. Now on the contrary, it might be shown that the zest of expectation is even greater than the satisfaction of achievement. The stimulus of faith and adventure in this world is much stronger than the stimulus of fact. Being the creatures we are, what is already done seems to us a "closed incident." What is yet to be discovered or wrought rouses in us the resolve to seek, to dare, make a fresh attempt, and to press on towards the mark. So far from hope being the last remaining chance of material hazards, it is the vital pulse of progress and the secret prophecy that sings and sings forever through the night watches towards the dawn. So far from hope being a casual acquaintance we meet in moments of stress, here is our constant friend and able teacher whose hand-clasp we must never lose. Hope is God's envoy to conduct all dutiful and faithful souls to the palace "beautiful."

And they who in the strength of this Divine grace can greet the New Year, giving a new interpretation to old duties and old truths, may surely strike up a new psalm of praise as they journey along the road that leads to perfect day.

The Athanasian Creed at Christmas

By Rev. D. Convers

NATURALLY, then, the emphasis will be on the section teaching the Incarnation. The patient, laborious work of our Anglican scholars, Ommaney and Burn, making out the dim, faded, almost illegible letters on old manuscripts, has given us increased certainty of the exact Latin words penned by the unknown author, so long ago.

Let me translate their text. "But it is necessary to eternal salvation that he believe faithfully also the incarnation of our Lord Jesus Christ." The verb "believe" does not occur before this verse; but the words "also the incarnation" makes us extend it back over the Trinity. One is to believe faithfully the Trinity and also the Incarnation. Written probably between A.D. 420 and 430 the nameless scribe is wonderfully modern. We, of to-day, are interested in and bring into prominence the act of man whereby he responds to God's revelation. The Nicene Creed uses three verbs, believe, acknowledge and look for; but the *Quicunque* is even richer. The faithful are to "hold fast," to "preserve" the faith, to "believe," to "think of" and to "confess" as in the next verse. "Therefore the right faith is that we believe and confess that our Lord, Jesus Christ, is equally God and man." The much abused Athanasian Creed is as ever practical. I must not only believe in Him in my heart; but also confess Him with my lips, confess Him before men. Besides using more verbs, the *Quicunque* as none other, uses adverbs also "faithfully and firmly."

Nowhere is found the phrase "Communion of Saints" but one aspect of that truth is implied for "*we*" are to "worship" not each one in hermit like solitude, but rather by a corporate act. We are to believe in common and to confess as one whole. Our other Western creed forms begin "I believe"; and enshrine the great truth that each is expected to be faithful even when alone. or when he has to face a hostile world. But the Eastern form, springing as it does from a council, begins "*We believe*," upheld and supported by the faith of the Church. Another, complementary thought. The Athanasian combines both. Religion is corporate as well as individual. Who dares to say this is not modern? The despised Athanasian Creed all through these many centuries has been as a "voice crying in the wilderness" that every one by himself must keep the faith whole and undefiled, nevertheless at the same time has insisted that we must worship, we must believe and confess. The early twentieth century plumes itself on discovering that there should be "Social Service" for Christ; and this contemned formulary has seen it all along, known it and held it up before an unfriendly world whether men hear or forbear. What more stupid than Mr. Twentieth Century priding himself that he has discovered social service for Christ and disdaining that truly modern document, the Quicunque which goes on: "He is God from the substance of the Father, begotten before the ages; and He is man from the substance of His Mother born in the age." One might infer from this that we did not even know the name of His mother. The creed goes on "Perfect God: perfect man, from a reasoning soul and human flesh subsisting." The familiar colon in the Prayer Book is intended to divide the words for singing; to bring out the meaning and sense we must punctuate as above. "Equal to the Father as touching the Godhead and less than the Father as touching the manhood. Who, although He is God and man, nevertheless He is not two, but one Christ. One however, not by conversion of the Godhead into flesh, but by taking the manhood into God"—but possibly we should read "in God" although it would make very rough English. "One altogether, not by confusion of substance but by unity of person. For as one man is a reasoning soul and flesh, so the one Christ is God and Man."

At other festivals, perhaps, we might be content to merely mention that Christ had a mother; but at Christmas! Then our hearts and minds have a vision of the Christ Child reaching out His tiny hands to bless His people with His benediction of peace; and faith sees Him in His mother's arms. We crave then the details of the other creeds "Born of the Virgin Mary." We are half ready then to break out with the other Prayer Book titles. For she *is* the "Blessed Virgin Mary," "St. Mary the Virgin," and "Our Lady" in very truth. Her child is "perfect man," surely the title includes being the perfect Son who loved His mother with a warmth beyond what even you and I have for our mothers. Woe is it that controversy has made us hesitate to do our best to sympathize with that deepest love in His most holy heart. We have tried to stimulate our affection for some poor miserable wretch by saying to ourselves Jesus loved even him, in his unattractive character. But some of us shrink from the Christ Child with His arms clasped round His mother's neck and give no heed to "Love me, love my mother too!"

Three points sum up the Incarnation, very God, perfect man, in one person. Mary's son is not a human person who died after three and thirty years, the holiest of saints, a deified man; but one person whose oldest name is God the Son. God on our lips means sometimes the one Godhead, the one divine nature, essence or substance. But no one is surprised when at the Transfiguration we say that God said "This is my beloved Son, hear him" and the word means God the Father. Nor do we hesitate to say, God at Pentecost came upon the waiting Church; and then we mean God the Holy Ghost. As in English we can say Mary is the mother of a person; so *can* we say, *must* we say, St. Mary is the mother of a person whose oldest name is God the Son. The Mother of God was not a title invented to honour the Blessed Virgin; not a title meaning that she was the mother of the Godhead, which would be horrible; but a short, contract way of saying she was the mother of a person and the proper name of that person is God the Son. To deny the title is "to wrench the Incarnation from its basis" of "unity of person"; is "to dig up the root of our salvation." From the unity of person we can use the properties of the Godhead of the one person, God the Son; and also the properties of the manhood of the self same person, God the Son. The New Testament writers taught our theologians of the fifth century to do so. St.Paul wrote (I Cor.2:8) "They would not have crucified the Lord of Glory," meaning they crucified the manhood of one person who as God the Son was Lord of glory. No one saw with bodily eyes the unseen person of the Word of Life, no one handled the invisible Godhead; but St. John was warranted to so write (1 St. John 1: 1) because they saw and handled and heard the manhood taken by the person who was the Word of Life. Most of us read Acts 20: 28 as treating of the "Church of God which He (i.e. God) purchased with His (God's) own blood." Or we read in 1 Tim. 3: 16, God the Son was "believed on in the world, received up into glory," not in His Godhead which had ever been in heaven; but in His manhood which by reason of the oneness or unity of person is linked with His Godhead. We read it in the New Testament and we sing it in our hymns.

"When I survey the wondrous Cross on which the Prince of Glory died," He who being in person God the Son and therefore Prince of Glory died in His manhood. Or at Christmas how we shout it

"O come all ye faithful
  Joyful and triumphant
O come ye, O come ye to Bethlehem
  Come and behold Him
  Born the king of angels."

The person who was God the Son and as such was king of angels was "born" as man and was not *so* "king of angels." Or take Wesley's hymn

"Christ by highest heaven adored
Christ the Everlasting Lord
  Late in time behold Him come
  Offspring of a Virgin's womb.
Veiled in flesh the Godhead see
Hail the Incarnate Deity
  Pleased as Man with man to dwell
  Jesus our Emmanuel"

of the one person whose original name was God the Son something of His Godhead is said, then something of His manhood. Dear to every Christian heart is the theology of the theotokos, she who bore God, commonly translated Mother of God. Whose son was one person, while being both God and man. Why is not all this in the Athanasian Creed in full length? The reason generally given is because the Creed was written before the Council of Ephesus in A.D. 431 was held. But while we *say* only the restrained words of the Creed; our hearts will be paying Glory to the Virgin's Son, both God and Man in one person—on Christmas morning at matins.

Queen Margaret's Missal

MANY of our readers may, perhaps, have never heard of a very precious volume which has recently come to light, viz., the Gospelar of the sainted Queen Margaret of Scotland. This sacred book containing as it does such portions of the Holy Gospels as were used in the Eucharistic service of the Anglo-Saxon Church, is unique not only as an example of manuscript art of the eleventh century and as a proof of the use of a distinctively *Anglican* "Prayer book" in that early age, but also because of the missal's historical and personal interest.

At the time of the purchase of the missal by the Bodleian Library a whole literature was written about it, and it is through the kindness of Bodley's Librarian and that of the Rev. H. Fane Edge, rector of Burnaby, B.C., whose family possessed the missal for so many generations, that we are enabled to give our readers a brief history of the book.

The personal history of this priceless volume was evidently well known to Scott, for the opening chapters of "The Monastery" are based upon the peculiar Latin poem which may still be clearly seen, inscribed on its inner leaf in writing of the 10th century. Of this poem we shall speak later. For the moment we must go back to the year 1066 when Aetheling Eadgar and his mother and two sisters, Margaret and Christina, fled, on the arrival of the Conqueror, to Malcolm, King of Scotland; and it so happened that in the course of a few years Malcolm won the hand of the refugee Margaret,—sister of Eadgar the Aetheling and granddaughter of Eadmund Ironsides. The King found in his Christian Queen a devoted consort; Turgot, her spiritual adviser and Bishop of St. Andrew's, tells us that she became her husband's counsellor, minister and friend: "all that Margaret disliked Malcolm disliked and all that Margaret loved he loved." Immediately upon her marriage she erected the church at Dunfermline, she also supported at her own expense twenty-four destitute persons, and with the help of Malcolm ministered to some three hundred poor. Whenever she could discover the whereabouts of English slaves who had fled, like herself from the Conqueror, it was her work of love to ransom them.

Sir F. Palgrave in his "History of England and Normandy" tells us that "Malcolm would often snatch the Gospel Book from his wife's dear hand and kiss it out of love for her." A still more interesting reference is made to the missal in the Acta Sanctorum, "Queen Margaret had a book of the Gospels beautifully adorned with precious stones, and ornamented with the figures of the four Evangelists, painted and gilt. She had always felt a particular attachment for this book. It happened that as the person who carried it was once crossing a ford, he let the book, which had been carelessly folded in his tunic, fall into the middle of the stream. Unconscious of what had occurred the man quietly continued his journey; but when he wished to produce the book, suddenly it dawned upon him that he had lost it. Long was it sought, but nowhere could it be found. At last it was discovered lying open at the bottom of the river. Its leaves had been kept in constant motion by the action of the water, and the little coverings of silk which protected the letters of gold from becoming injured by contact with the leaves, were swept away by the force of the current. Who could have imagined that the book was worth anything after such an accident as this? Who could have believed that so much as a single letter would have been visible? Yet of a truth it was taken up from the middle of the river so perfect, so uninjured, that it looked as though it had not been touched by the water. The shrivelled appearance of the two outer leaves alone bear witness to the book's immersion. The book was conveyed to the Queen, and the miracle was reported to her at the same time; and she having thanked Christ, valued it much more highly than she had done before. "Whatever others may think, I, for my part, believe that this wonder was worked by our Lord out of His love for this venerable queen." Such is the account given by the confessor of Margaret and exactly bears out the translation of the Latin poem already referred to upon the fly leaf of the missal.

Those whose privilege it has been to see the Missal, now reposing within the venerable walls of the Bodleian, tell us that the outer leaves do indeed bear traces of water and that the description given of the beautiful illuminations of the evangelists answer exactly to the description given. We are glad to say that, for the benefit of the world at large, a complete reproduction in colours of the whole M.S. has recently been made.

The question naturally arises as to how such an ecclesiastical and national treasure has been so long preserved and yet so little known, for it is the only *complete* missal of its kind that we possess. Neither Leofric's missal (1040) nor the missal now in the Rouen Library which was once owned by Robert, Archbishop of Canterbury (1051) are as complete, nor indeed do they possess such a wonderful history.

To trace the missal down the long centuries of its existence and to see how it has been almost "miraculously" preserved for nearly ten centuries can be seen from the signatures upon its fly leaf. The first name is Ceraelh, scratched with a stylus and of very early date; then that of "William Howard," in the handwriting of Lord William Howard of Naworth who died in 1640: the next mark of ownership is "Fane Edge, 1716," It is the last signature which furnishes the clue to its wanderings, for Fane Edge, Clerk in Holy Orders, and Lord of the Manor of Nedging, Suffolk, having inherited the volume from Francis Fane, first Earl of Westmoreland, presented the missal to the neighbouring library of Brent Ely in 1732. Here in this little Suffolk library the precious volume reposed for nearly two centuries until finally purchased by the Bodleian where it now reposes, with the goodly company of St. Augustine's Gospels and the Venerable Bede's copy of the Acts.

The Church cannot sufficiently congratulate herself upon the happy train of events which has preserved for the Church and nation, after so many centuries of wandering and adventure, this wonderful missal of the saintly Queen.

Of Margaret herself it may be added that of the seven excellent kings who succeeded her, three were her sons. She leaves a record of consistent piety, genuine charity and love for the Faith which we of to-day would do well to dwell upon. She was canonised one hundred and fifty years after her decease; having expired holding the "Black Cross" before her eyes, at the very time that her husband and oldest son were slain in battle.

Our Old Country Letter

December 9th, 1915.

I PROMISED some sort of epitome, this week, of the addresses of Canon Scott-Holland, and of the Bishop of Oxford, at St. Martin's Church, concluding the notable series on "Our Place in Christendom."

The Rev. H. S. Holland is Regius Professor of Divinity in the University of Oxford, as well as Canon of St. Paul's, London. He is one of our most eloquent and best known divines. His lecture was on "The Nineteenth Century," and I will give you what idea of it I can. He said, "I suppose that the period which gave to the nineteenth century its significant character lasted from 1830 to 1890. It was during that spell of time that we launched out on the work of social reform and reconstruction, of industrial and scientific expansion which is covered by the broad phrase. Before 1830 we were still under the social reaction which followed the exhaustion of the war (Napoleon's). And for relief from our material depression we enjoyed a wonderful outburst of poetry, imagination and romance, in the literary world, which had nothing in it that was typical of the temper which dominated the subsequent industrial era. We were caught up into the world of magic and adventure, enthralled by the art of Walter Scott. We shook with the rebel passion of Byron. We found ourselves looking out 'through windows opening on the foam of perilous seas,' drawn thither by the delicate spirit of Keats. With Coleridge and Wordsworth we saw 'the light that never was on sea or land.' We felt the sway of visionary things.

"But all this had little to say to the plain and practical utilitarianism, the empirical mechanism, which were to stamp their brand upon the age. It was the dauntless optimism of Jeremy Bentham and the philosophy and political economy of the two Mills, which combined with the immense extension of commercialism to create the mind of the epoch—an epoch which was showing signs of coming to an end during the last ten years of the century. By 1890 we were already aware of the mind and atmosphere in which we stand to-day. Now granting this to be what we mean by the nineteenth century, we are to see how religion as we Anglicans understood it, fared under these conditions How did it survive? In what form did it emerge at the close of the day?

"Well, first, it was singularly unfortunate in its relation to the forces actively and creatively at work in constituting the social order that was typical of the century. It stood apart from and outside them. It had indeed taken form before they were fully in action. It drew its inspiration from an earlier date. Evangelicanism for instance, sprang out of a vast pity for the poor who had suffered such misery under the industrial revolution. It went down to them in compassion, it spent itself in discovering to them their soul and in opening out to them the way of salvation. This had been nobly done ever since the heroic days of Wesley, but there was no talk yet of social reconstruction. And when it came, the splendid devotion of Lord Shaftesbury could only hope to mitigate the cruelties and horrors that had accompanied the reconstruction. His Factory Act signalised what would become, long after, a new leading social motive; but, for the time, it could only check the worst results. It could not touch the temper which directed and controlled the causes. The secular movement, which set itself to reshape the world, had little enough in common with the forces at work in the religious revival. It had no sympathy whatever with such inspirations. To it they were repellent nonsense. It had business of quite another type on hand. It loudly proclaimed its power to think for itself, and to manage its own affairs in its own way. Secular interests were the sole determinants of secular affairs. Business was business. The ethics of trade had not been considered in the Sermon on the Mount. So religion was warned off the ground by the philosophy which had undertaken the work of social reconstruction. And the warning was backed by the entire accumulated authority of the intellectuals of the day. Strong in their new economic science, with a confident optimism that had had no experience as yet of its inevitable limitations, they held the field; they occupied the seats of the mighty. And the Church knew not what to say. It let itself be overcrowded. It fell back on its own special business, and ringed itself round within the circle of its own immediate interests. It did this, perhaps, with all the more zeal and passion because of its exclusion from the busy work that was going forward all round it.

"But whatever the effect on its own inherent activity, it had lost its chance of directing and inspiring the dominant factors which were engaged in creating the new England. It might be aghast at the sight of the hideous slum cities that were spreading their dismal horror over the fair spaces of our sweet country sides. It might protest against manifest crimes, such as the sweating and killing of women and children in the pestilential factories of the North. It could ease and palliate and relieve. It could do something to take the sharp edge off an iron poor law. But it was powerless to get at the heart of the matter. It exercised no control over the formative powers which were building up the industrial system. It had to watch on, as an uncomfortable and helpless spectator, while the vast bulk of the national life organised itself for action on lines wholly independent of the religious outlook, at variance with the mind of Christ, incapable of reconciliation with the spirit of human brotherhood. More and more every year industrialism dominated the entire scene. It bulked ever larger as the characteristic of the century society took its colour and tone from it. It possessed and pervaded our national existence. And moreover, this industrialism that had taken such rooted possession of England's mind, was all based on principles of competitive individualism, with which the idea of a Church, a Christian Society, knit into one body by one spirit, was utterly at variance. This was the supreme disaster which overshadowed the whole period. . . The secular chiefs thundered and threatened, and the Church, in unhappy dismay, withdrew. By this withdrawal it found itself tangled for the whole century in narrow and curtailed opportunity. The big world of affairs was going its own way without it. The enormous social structure that grew up under these years of amazing expansion was not of its making. It moved under alien impulses towards ends that it could not justify. Religion was driven into corners where it could carry on its own business to itself on its own lines, governed by its own sanctions.

And this it did with a fervour that was, perhaps, heightened by its very isolation from outside secular interests. Its impulse was sincere and strong. The flame of its devotion burned keenly. There was a consuming love of souls, a great pity, a heartfelt charity, a noble spirit of self-sacrifice, a rich inspiration, a splendid confidence in the fatherhood of God and in the power of redeeming love put out in Jesus Christ. The whole Catholic Creed had become alive to thousands upon thousands of men and women who desired nothing better than to convey to the poor and the suffering and the foolish their own sense of the peace and joy that had come to them through the transfiguring efficacy of pardon and grace. So a wonderful passion was thrown into the evangelical work of the Church, and the Altars were thronged with worshippers, and there were missions and retreats and spiritual conferences; and everywhere the powers of the Kingdom were pressing forward to take up the new ground. It was a wonderful time. Hearts were uplifted. Houses of God were everywhere made glorious in the beauty of holiness. Knots of priests and of devoted women flung themselves into the thick of blind, desolate, crowded slums, and waged with life-long courage the high warfare of Christ."

I must stop. The magic of the preacher has drawn me into giving you more of his words than I intended. And so it is a merely fragmentary account. I shall be tempted to continue the sequence of thought next week, if possible.

* * *

Arrangements for the observance of the first days of the New Year as a time of national penitence and intercession are in progress, and the Bishop of London has given some helpful details for the guidance of his clergy in making the best of so great an opportunity. I quote his lordship's letter in extenso :—

The more I think of it, the more certain I am that I must leave largely to the initiative of the clergy themselves, taking counsel doubtless with their people, how best to utilize for spiritual purposes the days which the Archbishops have asked us to set apart for self-examination, preparation for the Communion, and Communion and Intercession.

I will only give certain general directions:—

(1) Hours of service must be selected which will suit the people of the locality.

(2) A real effort should be made to reach *all* the people who live in the parish and not only those who come to church at present.

(3) The leading notes of each day must be emphasized:—December 31, Repentance; January 1, Preparation; January 2, Communion and Intercession.

(4) Naturally, Litanies will form an important part of the services on Friday, December 31, and (if such services are possible this year) earnest mission sermons should be preached at the midnight service, which so often comprises those who seldom go to church at any other time. Earlier in the day, where found possible, Litanies might well be sung through the streets, according to ancient custom.

(5) On January 1 there should be a real attempt to make all in the parish understand that the Prayer Book outlines a Sacramental religion, and that the Church does not vaguely cry, "Come to Jesus," but "Come to Him by the way laid down by the Church":—

(*a*) *Baptism*, preceded in the case of an adult by Repentance and Faith.

(*b*) *Confirmation*, or the Falling of the Holy Ghost upon those who have been baptized; or, if there has been an interval between Baptism and Confirmation, by careful preparation of the heart and conscience.

(*c*) *Sacramental Communion* with our Lord, not intended only for a few choice souls, but for every Christian who has once been admitted by Baptism into the Christian Society.

(6) On January 2, not only should every regular communicant make his or her Communion, but earnest efforts should be made between now and then to bring back lapsed communicants to the precious privilege which they have abandoned. The fact of the matter is that the time has passed for vague emotionalism to masquerade any longer in the place of definite Christianity; the war has done many things for us already, and this has been the first discovery of the trenches.

Let us pass into the New Year with a new hold upon the old religion:—

Our world has passed away
  In wanton wars o'erthrown;
There's nothing left to-day
  But *steel and fire and stone.*

There must be steel and fire and stone in the religion of the future, and the sooner we incorporate these strong elements into the nation that we love, the quicker we may "shorten the days."

Story of the Christmas Tree

A Beautiful Legend

ONCE upon a time, long ago, Winifred, an English prince, left Wessex, with a train of followers, to take the gospel to his heathen kinsmen in Thuringia and Hesse. On Christmas eve they arrived at their destination. They found the people gathered around the Oak of Giesman, sacred to Thor. Old Hunrad, priest of Thor, proclaimed the night to be the "death-night of the Sun-god, Baldur the Beautiful. Thor was angry with his people, and demanded the most precious thing in kingdom as a sacrifice, to stay the calamities, which otherwise must come." The people obeyed with fear and trembling. Asulf, the son of Duke Alvold, and the darling of the people, was chosen. The boy consented. Armed like a soldier, he knelt before the great stone altar to receive the fatal stroke. Hunrad's weapon was raised. He was about to strike the fatal blow, when suddenly it was arrested by Winifred, who, from behind, turned it off with his staff. The great axe fell on the stone altar, shattering it, but Asulf was safe. Then Winifred preached Christ to the astonished crowd, and proclaimed the birthright of the Saviour, "fairer than Baldur, kinder than Freya the Good, greater than Odin the Wise." When the crowd was quieted, and still wondering at his words, he hewed down the blood-tree of Thor. Behind it, unharmed by the ruin, stood a young fir, pointing to the stars.

Nunc Dimittis

The old priest raged. The people, seeing their god was powerless, listened. Pointing to the fir-tree, Winifred spoke again: "This little tree shall be your holy-tree to-night. Its wood is the wood of peace, for your homes are built of fir. It is the type of everlasting life, for its leaves are ever green, and see, its finger points to heaven. Let this be called the tree of the Christ-child. Gather about it in your homes, not in the wild forest. There it will shelter no deeds of blood, but loving gifts and rites of kindness."

They took it home. In the great hall of Duke Alvold's dwelling Winifred told the story of Bethlehem and the angels' song. All listened intently. They were charmed to stillness. The boy Asulf, on his mother's knee, whispered into her ear: "Mother, listen now; I hear those angels singing again behind the tree." Some say it was true. Others say it was Prince Gregory, with his companions at the lower end of the hall, softly chanting their Christmas hymn: "Glory to God in the highest, and on earth peace, good-will toward men."

So runs the most beautiful of the legends of the Christmas tree. Whether true or not, it gives new meaning to the trees which decorate our homes and churches at Christmas time. It picks out the most precious lessons of the Christmas-tide, and weaves them into a never-to-be-forgotten picture, both beautiful and real.—*The Lutheran.*

Gleanings From Divers Fields

THE "Stoneman's Fellowship" or "Stone Club" which was started a few months ago in Philadelphia is the subject of considerable discussion just at present. It is not a society of masons, as its name might seem to imply; nor does it consist of those who say (with our Roman brethren) "I am of Cephas," but it is an organization which owes its origin to the Rev. H. C. Stone, of Holy Trinity Memorial Church. Starting as a local men's club last summer, it increased so rapidly that in November it had membership of 100,000 men, including "Episcopalians," Methodists, Presbyterians, Baptists and others; but there was a sort of "No Irish need apply" rule against the admission of Roman Catholics.

* * *

The general object of the fellowship is to help men to recognize that they have religious duties, and there are three degrees of membership. For admission to the first there is renunciation of sin and the pledge to live a clean Christian life, and there is a short Catechism which each must learn by heart before taking the second degree, to which no one can be admitted who has not been baptized. For the third degree everyone must have received the "Laying on of Hands," to be followed by participation in the "Sacred Rite." The former must be given by a Bishop, and the latter administered by an Episcopal clergyman according to the order of Holy Communion in the Prayer Book.

* * *

The danger of this new movement seemed to dawn suddenly upon those who had hoped it was an important step towards Christian union. To their great consternation they realized that week after week thousands were joining an organization which was designed to draw men by subtlety into the Episcopal Church. True to its name, Protestantism began to protest. The purity of religion was endangered by a recognition of episcopacy! It was uncharitable to assume that anything could be essential which Protestantism did not consider essential! In vain Mr. Stone and Dr. George Marton Pepper, the zealous layman who has been associated with him, replied that members were free to stop at the first or second degree if they chose. The whole position is regarded as "a wrong against Protestant Christianity and a sin against God."

* * *

It is a regrettable thing that there should have been any occasion for strife among the members of the Evangelical Alliance at Halifax which of them should be accounted the greatest, but it is difficult to see how the Under-Secretary of State was to blame. He himself is a man under authority, and if he took it upon himself to exceed his instructions laid down where was he to draw the line? It would hardly be satisfactory to recognize the various religious bodies according to their size. Some are much stronger in one section than in another. The most popular preacher and one of the leading men, in a particular community, might be a Unitarian or a Universalist; both he and his people then might feel slighted if others were preferred before him. The Bishop of London and the Archbishop of Canterbury frequently sit on the same platform with Dr. Clifford, Cardinal Bourne and the Chief Rabbi, which is very right and proper; but the state has nothing to do with it, and why should we burden the officers of the state with deciding between us? Happy is the man who is content to sit down in the lowest room.

* * *

"Is the Church of England worth preserving?" was the question asked by the Bishop of Oxford in his diocesan magazine a few weeks ago, and in answering it he pointed out that the Church, while it is truly Catholic, stands in need of reform to bring it to what it was intended to be. It needs stricter discipline, and this calls for self-government under a more truly representative convocation than it has at present. The Dean of Durham, who seems to have a constitutional objection to accepting anything which Dr. Gore says, criticizes the Bishop as unhistorical and illogical and unable to grasp the true Protestant position of the Church. He scouts the idea of Catholicity and takes his stand for Erastianism pure and simple. It was the king and parliament, according to him, which made the Church. "The final authority was no longer Catholic but National" and "the national authority was essentially also a lay authority." Hence it follows that to make the Church more democratic by reforming Convocation so that it would be more truly representative, would be contrary to Reformation principles. If Dr. Hensley Henson's idea is correct our Anglicanism in Canada and the United States is an illogical development, without the Judicial Committee of the Privy Council as a final court of appeal. But there are few who would deem such a Church of England as the dean depicts worth preserving.

EUSEBIUS.

Peterboro Cathedral, England

"Passed By Censor"

The Deep Things of a Soldier's Heart

IN a recent issue of *Church Times* the Rev. J. C. V. Durell, B.D., Rector of Rotherhithe, contributes the following interesting article:—

There are probably few of us now who are not accustomed to receive letters from across the Channel with the postmark of an unnamed field post office and a triangular blue stamp bearing the legend, "Passed by Censor." The censor has read the letter, and he has blotted out from it all news that military exigencies cannot allow to be published. But he has not concealed from us what those letters reveal so wonderfully, the deep and earnest thoughts that are stirring in the hearts of our men. From the reading of many hundreds of such letters one rises up with a profound impression of the deep religious conviction in the strength of which our lads are facing the horrors of war.

Take the following letter, which, with all the *naiveté* of its religious expression, shows so exactly the true Christian spirit. There is the feeling of duty to be done, the spirit of cheerfulness in the midst of hardships and peril, the thought of co-operation with God, God's help being given to those who help themselves and are doing their best. "The weather," my friend writes, "is very broken out here, but we stick to our task with smiling faces and hearts full of happiness. We mean to win with our strength and God's help, for which I know that He is helping us with all His might, and we still keep praying to Him to bring us out of the great ordeal victorious. And I say that it is up to every young man to come forward and do his share and help to take some of the burden off me and my comrades' shoulders, which we are bearing with so much cheerfulness, and to help to wipe the 'kulcher' out of existence, and that it may never come up to try and slay the Lamb of God any more, as I think. We shall need all the help we can get, and with that, I am certain, we shall win this great battle. I have heard our men singing hymns when they have been making a charge, so you may be sure that we are always in touch with the Lord out here, just the same as you are in England, and that He is always in our minds. I see by the papers that the young men of England are rallying round the flag as fast as they can enlist them. That is what we want, and it will give our men more heart to fight when they see that everyone is doing his bit to help the Motherland and our Allies. I am very tired to-night, so I must draw to a close."

There is something very moving in the thought of the tired soldier, in the dim light of his bivouac close to the firing line, sitting down to write his letter home late at night after the hard day's work, and allowing us to see so simply and so genuinely his absolute confidence in the power of prayer. Surely the "White Comrade" is not far from such men! Need we wonder that some should have seen Him?

The following letter comes from one who had just been through the fighting at Loos: "Our men out here have been doing splendid work this last week or so, and I pray to God that we shall soon be able to bring this terrible struggle and awful war to a close. I must tell you about the officer we were under. He was a real gentleman, and before me and my comrades went into the trenches we were told all to kneel down and say the Lord's Prayer with him, but now I am sorry to say that officer has been shifted away from us, but all the same we say the Lord's Prayer every night now since that officer has been away from us."

There is repeated evidence of the earnestness of the prayers of our men in the face of danger. "I am very pleased," writes a private in "The Queen's," "to say that our fellows and myself give our first thoughts to prayer, thanking the Lord for His great mercy, in guiding us through each passing day, and praying for the wounded and the dead. It gives us fellows, one and all, the greatest of pleasure to answer your letter, because we know and feel that the Almighty is ever with us in our great cause, and is inspiring us with great courage and fortitude to endure the severe hardships that are in our path. We are beginning to feel the cold at nights now, and we are preparing ourselves for the winter campaign. But we are cheerful and full of spirits, which is so characteristic of the British Tommy. I am pleased to say that we are very proud to have struck a blow at the enemy in the British advance, and hope and trust before long to have repaid them for their great crimes and the havoc they have wrought throughout the land."

The same indignation at the ruthless methods of the enemy appears in another letter. "I must say that those who have seen villages that have been completely wrecked and ruined by the Germans can say to the men at home, 'Come and do your little bit'—I mean the men who do not intend to enlist. I always say a prayer of thanksgiving to the Lord after I have been under fire, as I think that every right-thinking man should do. I hope, dear sir, that you will look after the women and little ones we have left behind, and also that in the time of air raids the men at home set a good example to the women."

Many things in the soldiers' letters show how their thoughts go back to the dear ones they have left at home, and how they value letters from them. "I am always pleased," writes a member of the armed guard of the A.S.C., "to hear from anybody that remains in the good old country. I have plenty of letters from my dear wife, and she tells me that everybody in the family at home are well and hearty, and that makes me go on with my toil out in France with a heart as big as two of our wicked enemy. The troops here have a religious service every week in the Y.M.C.A., and a little sing-song now and then. Little things cheer you up."

But indeed cheerfulness is not lacking in our men. "I pray to God every night," writes a jolly, light-hearted lad, "don't matter where I am, which everyone ought to do in these terrible times. I am quite happy, don't matter where I am; just the same whether in the trenches or out. I should like to come home for a few days, but we must be contented and wait!" And another shows the same spirit, though with a deeper sense of the awfulness of war: "This terrible war has afflicted a vast number of people, and many a home has a vacant chair. Yet there has been one great lesson: it has set every heart in prayer. We must fight the great fight with a courageous spirit, leaving our lives in the care of God as a soldier should. I have borne my hardships with a cheerful spirit. Certainly, I could grumble, but grumbling does not make it any better!"

What a fine spirit it is that leads our wounded to look forward to recovery, so that they may go out again to strike another blow for the old country! "I have just arrived in Aldershot," writes a wounded soldier, "after undergoing a painful operation. But, thank God, I am now quite well again, and hope with God's help to return under better circumstances. I have had a fairly good time during my convalescence, and as the winter is now here, I suppose I must take the rough with the smooth! This is a terrible war; what with the Balkan affairs, things appear to be worse than ever. It makes one wonder where the whole thing is going to end. But we must keep praying, and trust to our dear Captain Mighty to pull us through victorious."

And these lads, whom the stress of war has taught to pray, as perhaps they never prayed before, are asking for our prayers at home. One of our sailors writes: "I am proud to think that you pray for my mother and brother as I do every night. I can tell you it would make everybody pray when we are out at sea in a gale. I hope you will pray for me and my fellows. I can hardly write, as the ship is rolling, and I have to go on watch at midnight."

This was from a gunboat; but the next letter comes from a mine-sweeper, once a peaceful trawler on the Dogger Bank, now rated as H.M.S. for its dangerous work in the North Sea and the Channel. "The terrible things we come across at sea," my friend writes; "no one ever dreams what is going on a few miles out of England. What with submarines and mines and zeps, we are having quite a lively time, our boats going out every day and no one ever hears anything of it, being so small a crew. Thirty of our boats go out of this harbour, two days English waters, two days French waters, and two days' rest. There are sixteen of us in the crew. Fourteen belong to the fishing crew and there are two of us from the Navy to fire and look after the two guns. The work is much more dangerous and trying than with the main fleet, and most of us are married men with large families. You can imagine how much we are in need of warm woollen clothing for the winter months. We should be very thankful if the public, what are so generous in contributing, knew that the trawlers are left out of those things, when so much goes to the Navy! I hope that the God above will look after you all at home and soon bring this terrible waste of human life to a finish."

Danger as well as hardship has been met to the full by our Rotherhithe lads. One of them writes: "Your letter, in which you tell me to lift up my heart to God for a moment in silent prayer when danger is near, recalls a terrible experience I had when in the trenches. It happened this way: When the Germans first used gas it caused all the troops on our left to retire, and somehow our trench escaped the full force that was intended for us and the outcome was we were surrounded and for twelve days and twelve nights we were fighting for our lives. We could not get any supports up. Our food supply was cut off and our water ran out. And I think the only thing that kept us alive was muddy water, and how we got that was by digging a hole and waiting for it to fill, and at one time we were bombarded for sixteen hours without a stop. And what a sight it was, the men properly exhausted and on either side of me my chums were getting blown to pieces and yet I remained untouched! Just fancy high explosives and bullets flying all around me! This I know: I had God's protection, and during that terrible time I went on my knees every day and said my prayers. And when on the last day we got retired, what a sight it was, the trench full of dead and dying! I then got a bullet and shrapnel in my arm. And when I think of it, what a price we paid for that victory! Out of a whole battalion that went in them trenches about a hundred and twenty of us returned. We got congratulated by Sir John French for holding such an important position."

Our men know well that it is no easy enterprize that lies before them, but their cheery confidence never seems to fail. A sailor in the Grand Fleet writes to me: "As you say, the task before us is a long and arduous one. Difficulties seem to arise at every turn, and the accomplishment is going to tax the nation's energies to the utmost. But in the end I trust that this devil's doctrine that 'might is right' will be crushed for well and good, and we live to see the real life of peace and good-will amongst all men."

Peace and good-will! It is the Christmas message, and Christmas will be with us soon. It will find a world in arms and, so far as outward warfare is concerned, peace is not yet. But may we not find in these earnest messages from the trenches, where men are standing face to face with death, a call to throw ourselves with renewed faith upon the infinite strength and unfailing love of God in Christ, and so win that true inward peace which the world cannot give and which the world is equally powerless to take away?

New Central Technical School, Toronto

(Contributed)

The New Central Technical School, Toronto

FOR many years the Continental countries of Europe have recognized the fact that some system of education is required standing between the ordinary secondary schools and the universities. A system of technical training was the outcome of this recognition.

Canada has also realized this necessity and the new Central Technical School, just built, stands as a monument to her conviction of the need of practical education. This school cannot be said to compete with either of the two educational systems already mentioned; but rather to provide a supplementary system of training in practical subjects in order to more fully equip young men and women with a means of earning their livelihoods.

Not every young man or woman who leaves school enters the university, and it is to this class of our citizens that the Technical School opens its doors to give them a practical training in subjects non-academic, that they may receive not only a sound general education but also a very practical one.

The present building—the finest of its kind in America—is the result of much patient energy expended by men who had an ideal, men who did not hesitate to sacrifice themselves in order to reach that ideal. But it remained for Dr. A. C. McKay, the present principal, to carry the ideal into a state of practical efficiency, and under his guidance the ideal crystalized into one of the most complete organizations of its kind in the world. All this has developed from the small beginning in 1891 when only a few classes were conducted in the evenings.

To describe at length the building itself and the various courses conducted in it would be impossible, but we might comment on one or two points that a general idea of the institution as a whole should be deduced from them.

The day classes cover all trades open to both sexes and are chiefly conducted for the benefit of boys and girls who have passed the fourth form standard in the public or separate schools. Adults may also attend and the number of special adult students is large. Many men and women who have the necessary time take this opportunity of improving themselves in their peculiar calling.

Taking one specific instance, the course of building construction might be quoted. Not only is the theory and the drawing taught, but there is a large room set apart for the construction of model houses. It is the intention that not only shall the house be built by the students but that the materials that go to make it up shall also be prepared in the school. The architectural student may design it, the builder erect it, the carpenter make the wood work and put it in place, and finally when the shell is made, the cabinet makers furnish it and the arts and crafts students decorate it. In fact, there is hardly any trade that will not be represented in the house.

It can be seen at once that the value to the student of doing something for some definite object is incalculable. So many students of the arts and crafts have either lost interest by having been kept for years merely drawing on paper, or else those who have gone into factories

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The Church in Canada

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MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

Rev. Charles J. Langford, B.A., rector of St. Thomas' Church, Owen Sound, has been presented with a fur coat by the members of All Saints' Church, Wolseley, and St. John's Church, Sarawak, of which churches he is also rector.

SAULT STE. MARIE

One of the most successful gatherings of Indians of the Garden River Indian Reserve took place Christmas night, when a large number of the band drove up from the reserve to the Shingwauk and Wawanosh Homes at the Soo for the annual Christmas entertainment given by the children of these institutions.

When addressing the Indians Archbishop Thorneloe paid high tribute to the self-sacrificing and successful work of Rev. and Mrs. B. P. Fuller, who have charge of the homes, and under whose management they have been placed on a good financial basis, free of debt, a condition which they did not enjoy for upwards of thirty years. His Grace said there was a complete change in the outlook for the Indians.

The program given by the children of the homes was very interesting and showed the splendid work that is being done by those in charge.

The progress made during the past year amongst the Indians of the Garden River Reserve, through the efforts of the Indian agent, A. D. McNabb, has been the most brilliant the Indians of this section have ever known. The Government Department for Indian Affairs has given material assistance in supplying seed grain in the early spring, and by helping to purchase a threshing machine for use by the Shingwauk Home and the Indians on the reserve, which has filled a felt need for the Indians in reaping their harvest, from which they have garnered some twenty-five hundred bushels of grain.

CALEDONIA

On Sunday, Dec. 19th, Bishop DuVernet held an ordination service in St. Paul's Church, Metlakatla, when Rev. James Gillett was advanced to the priesthood. The Bishop was assisted by the Rev. W. S. A. Larter of Seal Cove, Prince Rupert. Before the ordination the Bishop baptized two infants, one the grandson of the highly esteemed lay reader of Metlakatla, Mr. C. F. Morison.

In addition to these two special services, the Bishop invested the three newly elected Church Army officers with the red cord of office.

There were about twenty-five natives at the Holy Communion.

Mr. Gillett is in charge of the Porcher Island Mission and with the "Western Hope," visits the settlers scattered round the coast of this and other adjacent islands. Being a Newfoundlander, he is at home on the sea.

CARIBOO

Acting on behalf of Bishop de Pencier, who is on military duty as chaplain, Bishop DuVernet visited McBride and on Sunday, Dec 12, in the Church here, baptized two adults and confirmed eight candidates (two male and six female). Rev. Frank Eteson, who has been in charge of this parish since last June, presented the candidates. Like many other new towns along the Grand Trunk Pacific Railway, McBride is feeling the reaction after the prosperous days of the construction period.

FREDERICTON

The Bishop has issued a short pastoral in which he endorses the action of the Archbishops of Canterbury and York, and asks all loyal Churchmen to let the passing of the old year be solemnized by penitence, and the coming of the New Year sanctified by prayer. Sunday, Jan. 2, 1916, has been appointed as a special day of intercession, and in preparation for it his Lordship urges that we make New Year's Eve and New Year's day a time of deep devotion and earnest penitence.

Mr. Henry D. Martin, late of Wycliffe College, Toronto, will assist at St. Luke's Church, St. John.

The Bishop recently held a confirmation at Springfield. The Rev. A. C. Fenwick has done wonderfully well in the short time he has been in charge of the parish, and particularly in being able in this short time to prepare and present a class for confirmation.

HURON

ATWOOD

The anniversary services of the church were held on Sunday, Dec. 19th, Rev. W. T. Cluff, of St. James' Church, Stratford, rural dean, conducted the services, while the Rev. J. M. Shaw took Mr. Cluff's services in Stratford.

MONTREAL

MONTREAL

His Lordship Bishop Farthing, assisted by Rev. Dr. Paterson-Smyth, held an ordination service in St. George's Church on St. Thomas' Day, when Mr. Herbert L. Johnson, son of Rev. George and Mrs. Johnson, was ordered deacon. The service was choral, the music being rendered by Dr. Percival Illsley, assisted by a number of the choir boys of the church, in whose ranks the candidate was himself once enrolled. The ordination sermon was preached by Rev. George Johnson, who drew attention to the interesting fact that he himself had been ordained nearly forty years ago, both deacon and priest, in the same church; that he had served as assistant for several years during the rectorship of the late beloved Dean Carmichael, and that his son had grown up in old St. George's. The sermon was an eloquent appeal to the young deacon to uphold the high dignity and tradition of his calling and to hold himself always before the world as the ambassador of his Master.

Mr. Johnson took his training in theology at the theological college, Cambridge, Mass., under Dean Hodges. In addition to his theological studies, Mr. Johnson has been carrying on and has completed with distinction two-thirds of his M.A. course at Harvard. Owing to his desire to carry on certain post graduate study in New Testament subjects, he will not take up parochial work immediately upon his graduation in June next; and for this reason has been forced to decline several curacies which have been offered him, among them the first curacy of one of the leading churches in New York.

At the Church of St. James the Apostle on the fourth Sunday in Advent the Rev. F. Elliott Baker read to his congregation a Christmas message from their rector, Rev. Allan P. Shatford, who is serving with the Canadian forces in France.

Mr. Shatford, in his message, ascribed this terrific war to the want of Christianity. In the trenches men were learning to acquire the Christian spirit again. Most of all in the hospitals was the true Christian spirit being shown. In conclusion he exhorted his flock to take the lesson of the war to heart and mould their lives according to the teachings of Christ.

MOOSONEE

COCHRANE

The Christmas tree of the Holy Trinity Pro-Cathedral Sunday School will be held on New Year's Eve. An innovation this year will be that instead of receiving gifts, the children this year will be the givers. A silver collection will be held for the benefit of the Hospital for the Sick Children in Toronto, and the sympathetic co-operation of the people is requested. It is felt that owing to the many demands for contributions for patriotic purposes the hospitals this year are perhaps a little overlooked, and the children are delighted that they are privileged this year to celebrate the Christmas tree by being donors instead of receivers, an example that might well be emulated by the grown-ups.

A splendid programme has been arranged for, including a cantata, "The Crowning of Christmas," and a little treat will be given the children at the close of the programme.

NIAGARA

Christ Church Cathedral was the scene of an impressive ceremony on St. Thomas' Day, when the Rev. Rhys Curzon Jones, of Fonthill, Ont., and the Rev. E. S. Maunsell, of Palermo, Ont., were ordained to the priesthood by the Bishop of the diocese. The ceremony took place in the chapel. The following were in attendance and took part in the service: Archdeacon Forneret, Dean Owen, Canon Howitt, Canon Daw and the Rev. J. Samuel. The sermon was preached by the Rev. Canon Sutherland.

The Bishop of Niagara visited St. Alban's Church, Homeside, on Sunday, Dec. 19th, when 7 candidates were confirmed. Since last September several important improvements have been made to the interior of the church. Owing to the generosity of several members of the congregation matting for the aisle in the nave, blue Brussels carpet for the sanctuary with hangings to match, have been purchased from The Right House. The furniture in the choir and sanctuary has been stained a dark oak color, the whole effect giving a soft, warm appearance. The congregation is to be congratulated for its energy and enthusiasm.

HAMILTON

A most impressive memorial service was held in St. Luke's Church on St. Thomas' Day, the first anniversary of the death of the former beloved rector of the church, Rev. E. N. R. Burns. There was a large attendance of friends of the deceased and of members of the church at Holy Communion, at which Capt. Rev. S. Daw was celebrant, and the present rector, Rev. C. E. Riley, assisted.

ONTARIO

KINGSTON

On Wednesday afternoon, Dec. 22nd, gift services were conducted in St. George's Cathedral and St. James' Church. At St. George's the members of the Sunday School brought parcels for the Canadian soldiers who are prisoners of war in Germany. In all there were some 200 parcels and these will be duly forwarded to Germany. Dean Starr gave a very interesting address on the Christmas spirit.

At St. James' Church the Sunday School contributed some three hundred parcels, which were distributed among the poor of the city and county.

OTTAWA

OTTAWA

St. Matthew's

The annual "Cosmorama" under the auspices of St. Anna's Guild, which was held during the first week in Dec., was in every particular a decided success. Although the sale was reduced from three days to two, the proceeds were nearly equal to past years, over $500 being received.

His Lordship Bishop Roper and Mrs. Roper were present during the first evening and made the acquaintance of many of St. Matthew's people.

At the special Advent services on Wednesdays his Lordship the Bishop has been the preacher, and his very clear and scholarly addresses on "The Apostles' Doctrine, Fellowship, the Breaking of the Bread, and the Prayers" were much appreciated by all who heard them. On Wednesday, 15th, his Lordship admitted twleve men to the office of lay reader and gave each his license for one year.

On Dec. 13th the Bishop accompanied the rector, the Rev. G. S. Anderson, to St. Luke's Hospital and confirmed four candidates, all of whom were adults in the public ward, and on the evening of the 22nd inst. his Lordship confirmed a class of thirty candidates, fifteen of whom were adults, in the church. The candidates were presented by the rector, and the curate, Rev. R.C. Magee, performed the duties of Bishop's chaplain.

The festival of the Nativity was most fittingly observed by three large congregations. The church was appropriately decorated with evergreens, palms and cut flowers, and the Christmas music reflected great credit upon the choir and their untiring and efficient organist and choir master, Mr. Wallace H. Payne.

The Rev. E. Pick, M.A., assisted at the midday celebration, and the number of communicants for the day was 492, being the largest on record for Christmas, in the history of the parish.

MOULINETTE

This beautiful church has been further enriched by a handsomely carved oak memorial pulpit which on the Festival of the Holy Nativity, was dedicated:—

"To the glory of God, and in loving memory of Agnes G. Eaman, wife of John A. Raymond. Entered into Rest, Dec. 4th, 1914. R.I.P."

This memorial is a perfect specimen of

the excellent workmanship of Messrs. Randall & Co., church furnishers, Montreal.

TORBOLTON

The Opening and Consecration of St. Thomas' Church

Tuesday, Dec. 14th, 1915, will be long remembered by the members of St. Thomas' Church, Torbolton. The opening of a new church is for any congregation an event of more than passing importance. The opening, however, of the new St. Thomas' Church, Woodlawn, in the township of Torbolton, was unique in that the new edifice was free of debt and consecrated on the day of opening. The members of the congregation are indeed to be congratulated upon their devotion and zeal in erecting such a beautiful building to the glory and for the worship of Almighty God, and for their generosity in paying off at once all liabilities.

The offices for the day were performed by the Bishop of the diocese, the Rt. Rev. John Charles Roper, D.D., assisted by the Rev. T. H. Iveson, B.A., of Iroquois, the Rev. R. S. Jones, B.A., of Russell, and the rector, the Rev. Franklin Clarke, M.A.

The service of consecration of the new church was preceded by a very interesting ceremony in the old church. The Bishop and clergy in the robes of their office, together with the congregation having assembled in the old building, the hymn "O God our help in ages past" was sung, after which the Bishop performed the solemn and impressive service of secularization or deconsecration. Having committed the sacred vessels, books, and register to the rector, wardens and lay delegates, the Bishop solemnly surrendered the building to be taken down and the material used for whatever purpose it was required. A procession was then formed with the Bishop, clergy and officials of the congregation leading, followed by the building committee, the wardens and lay delegates of the sister congregations of the parish, the choir and other members of the congregation. All proceeded in this order to the new building where the Bishop received the sacred vessels and books and placed them in their proper places. The hymn, "Pleasant are Thy courts above" was then sung with great heartiness by a congregation which crowded the new building. The consecration service which followed was most impressive. First the petition for consecration was read, signed by the incumbent and wardens of St. Thomas' congregation, after which the solemn prayers of consecration were read by the Bishop from the altar steps. The stately sentence of consecration was then pronounced and the sacred edifice was for all time "set apart from all profane and common uses" and "dedicated to Almighty God for the administration of His Holy Word and Sacraments, and for public worship according to the rites and ceremonies of the Church of England and no other, by the name of the church of St. Thomas the Apostle." The sentence sealed with the episcopal seal was signed by the Bishop upon the altar.

The office of the Holy Communion then followed with the Bishop celebrating, at which over 100 members made their communion. It was indeed a joyful Eucharist, offered up by the congregation in humble thanksgiving to Almighty God that He had put it into their hearts and enabled them to erect and offer up for His worship such a beautiful House of God. The Reverend T. H. Iveson, a former rector under whom the work was started, was the special preacher. He chose his text from Ezekiel 47: 9, "And everything shall live whither the river cometh." In eloquent and impressive language the preacher showed how there would flow from the House of God, through the sacraments and services of the Church, a stream of living water, refreshing and consecrating the lives of all faithful members of Christ's Body.

The service ended, an excellent dinner was served in the basement to which all were invited. The after dinner speeches were much enjoyed by all. His Lordship in a brief address congratulated the congregation upon the beautiful and artistic church which they had erected, drawing attention to some of the beauties of the building. He especially complimented the people upon the fact that they were opening the building free of debt and said that it was the first time he had opened a church and consecrated it on the same day. The Rev. J. S. Williams brought the greetings and congratulations of the Methodist congregations. Rev. R. S. Jones spoke in a very pleasing and earnest way and expressed his pleasure at being present. Reeve W. J. Armitage brought greetings from the municipality and complimented the rector and people upon their beautiful church.

The church was again crowded in the evening when a confirmation was held, and twelve adult members of the congregation were presented for the apostolic rite of the Laying on of Hands. The service was most impressive and the Bishop's earnest remarks on the sacramental principles were listened to with deep attention. The service and a very happy and successful day were brought to a very fitting close by the episcopal benediction. The offering for the day amounted to over $115.00.

A very pleasing incident occurred at the beginning of the evening service when the Bishop called the rector to the chancel steps, and, in a few well chosen words, expressed, on behalf of the congregation, their appreciation of their clergyman's labours in the work of erecting the new building. The Bishop then presented Mr. Clarke with a purse of money containing $162 collected on that day from the members of the congregation. The rector was deeply touched by this token of good will and appreciation of his flock. In thanking them he spoke with sincere gratitude of the ready and generous support which the congregation had always given him in this great work and expressed his satisfaction that rector and people had been able to work so harmoniously together with mutual trust and confidence.

It is worth noting that the new building is complete in almost every particular, with furnace, gasoline lighting system, new altar, reading desk and pews to match, all in plain oak. The east and west windows in painted glass, the artistic work of J. C. Spence & Sons, of Montreal, were much admired by all and add much to the beauty of the building. The subject of the east window is "The Crucifixion," and was erected to the glory of God and in memory of the veteran churchman of Torbolton, the late John Hedley, by his widow and daughter, Mrs. James Brown. The west window is a representation of our Lord blessing the little children and was "erected by the children of the Sunday School and dedicated to the memory of the patriotism and true Christian fortitude of Edith Cavell." Another beautiful memorial window has been given and will soon be placed in the side chancel in memory of the late Thomas Dolan and his wife, erected by their children.

The design of the new building, which is so much admired by all, is the work of Mr. J. W. H. Watts, R.C.A., of Ottawa, and was carried out under his direction by Messrs. Bradford & Serson, contractors, of Arnprior. The total cost of the building including furniture and labour is about $9,000.

RUPERT'S LAND

A delegation of 11 parishioners of Christ Church, Selkirk, waited on their late rector, Rev. W. W. H. Thomas, Winnipeg, Friday evening, December 17, and presented him with an address which was accompanied by a large leather case containing a silver communion set. A very pleasant hour was passed, partaking of the hospitality of Mr. and Mrs. Thomas. As is well known Mr. Thomas resigned his parish at Selkirk to take up permanently the work of the General Missionary of the Diocese.

TORONTO

The missionary campaign is being prepared for the diocese as is usual at this time of the year. The campaign will be conducted during two weeks of January.

TORONTO

The Bishop preached at St. Alban's on Christmas Day from the text, "We know that the Son of God has come and given us an understanding that we may know Him." The text, the Bishop said, was an answer to all enquiries concerning the existence of the Church, the continuity of the ministry, the character of the service of the day, and the ground of the spirit of joy and thanksgiving which belonged to Christmas time. Speaking of the Incarnation the Bishop said one of the things to marvel over was its power to transmute everything that was base in man to noble and spiritual ends. The fact of the text was corroborated by predictions, promises and prophecies of the Old Testament and by a four-fold parable in the New Testament covering periods between the years 39 and 97 of the first century, and with this knowledge there came the understanding and a thorough comprehension of what Christ is in the truth. The practical lesson of the Nativity, was to listen to the advice of our Lord, "Abide in Me and I in you," as contained in the parable of the vine and the branches. The Bishop also preached on Sunday at St. Paul's and St. Alban's on the Christmas anthem, "Glory be to God in the highest, on earth peace and good will among men."

Enlistment of the eligible young men of St. Chad's, Earlscourt, has caused the abandonment of several young men's societies within the church.

The Rev. A. E. Bruce, assistant Priest at St. Barnabas' Church, has resigned, and will enter upon his new duties as assistant at St. Stephen's Church at the beginning of the year.

KING

All Saints'

Crossley's Hall was comfortably filled on the evening of Dec. 20th, the occasion being the S.S. tea and concert. Early in the evening the children enjoyed games, etc., followed by a tea which adult assistants shared with them.

At 8 p.m. an interesting programme was rendered by members of the choir, and others, assisted by the rector, Rev. P. W. Richardson. Towards the close, the prizes were distributed among the pupils of the school and a very successful entertainment was brought to a close by singing the National Anthem.

YUKON

DAWSON

A special service was conducted in St. Paul's Church, Dawson, Y.T., on Sunday evening, Oct. 31st, in memory of John Watt, who was killed in action in Flanders on Oct. 4th, and Charles Philipps who died in East Africa on Sept. 3rd. Both were members of St. Paul's congregation ere they left Yukon to go to the front. Sergeant Philipps was for some time an honoured member of the R.N.W.M.P.

A very successful bazaar was held in connection with St. Paul's Church on Wednesday, Nov. 17th, by the members of the parochial branches of the Women's Auxiliary. After defraying all expenses the members of the W.A. were able to vote $500 towards rector's stipend, $100 to the Canadian Red Cross Fund, and $100 to missionary and other objects.

At the evening service on Nov. 28th, Bishop Stringer dedicated the following articles of church furniture which have been donated by members of the congregation and the W.A.—Bishop's chair and prie-dieu, chancel chair and chair for reading desk, of unpolished oak, brass cross, vases, book rest and alms bason.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE GREAT CALL TO PRAYER

To the Editor, Church Life:

As the Church and the State hand in hand have set apart the first Sunday in the New Year as a special day of Intercession and Prayer, how great is the responsibility that rests upon the clergy, to see that every member of each church in every diocese in Canada from ocean to ocean shall be in the attitude of prayer next Sunday. But, perhaps, even more important is the desire of the Archbishops that the last Friday in the old year should be utilized as a day of national repentance, when the nation through its representatives should actually go down upon its knees and honestly rend its heart, and not its garment, and turn unto the Lord our God. In this connection might one offer two or three suggestions:—

First—That the spirit of the three great penitential chapters of the Old Testament, Ezra 9, Nehemiah 9 and Daniel 9, be the spirit of the day, and that each person, each parish, each prayer-gathering enter into the intensity of conviction of our national coldness, our national neglect of prayer, our national offences with regard to opium, strong drink, impurity, neglect of the Church and Bible and Lord's Day.

Second—That in the prayer effort, especially of Friday, we should pray, as it were, vicariously, each one, each petitioner, each praying congregation, or circle, assuming, as it were, the attitude of responsibility for the vast multitude of those, who are for various reasons unable to pray, or, perhaps, unwilling to pray. One member of the family praying for the whole family, one member of the Church for the whole Church, one Church for the whole community, and each and all for the great world, for the great multitude of the workers of the State and Empire. Think, for instance, of the multitudes that have no time to pray. Think of the soldiers in the trenches, and the busy men and women performing the myriad duties of daily life, and let those who can be inside the church take up into their intercessory arms all these, and pray for them sponsorially, personally.

Third—That as far as possible the idea of a chain of prayer be adopted on Friday. That is, that in our Church from ocean to ocean there be a little body either of units or of two or three gathered from hour to hour in penitential petition, and so keep intact the volume of prayer from morning to midnight. As to forms, the clergy might supply the individual groups or bands with the prayer-cards issued by authority, or ask them to pray through the Litany, or to pray through the prayers in Ezra 9, Nehemiah 9 and Daniel 9, or to follow the line of the most excellent quarterly papers on intercession issued by the W.A.

Toronto — Dyson Hague.

PRAYERS FOR THE DEPARTED

To the Editor, Church Life:

The letter of "Enquirer" in your last issue in reference to prayers for the departed, raises a question that I am sure was in the minds of many members of the General Synod when the revision of the Prayer Book was under discussion. It would, indeed, be an "enrichment" that many would welcome; but it was quite apparent from the principle laid down by the Primate that had such an enrichment been proposed it would have been considered an enrichment different in principle to the present Prayer Book and therefore outside the scope of the work of the Revision Committee. Had it been proposed it would have started a new discussion on a matter which had not been considered by the Revision Committee. This would have been unfortunate in many ways.

It is hard to understand how any Christian, with any true love and affection for the faithful departed, can fail to offer a heartfelt prayer that they may rest in peace; "that the Lord grant unto (them) that (they) may find mercy of the Lord in that day."

To pray for the faithful departed does not necessarily involve a question of doctrine, much less does it commit us to any erroneous doctrine about purgatory. It is a Christian duty and privilege granted to us, and it is almost impossible to understand how any one losing father or mother, husband or wife, or child, can fail to express by definite prayer petitions for them. "Likewise the Spirit also helpeth our infirmities for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

L. H.

A CHURCH GUILD

To the Editor, Church Life:

Sir,—I believe there are many—priests, laymen and laywomen—who would welcome the opportunity of fellowship in a Church Guild or Union. In the Old Country the English Church Union is a power for good. Why shall we not have an English Church Union in Canada? Would you, sir, invite your readers to consider the matter and write to you. If a sufficient number of names are sent to you of those who would like to see the matter taken up, organisation could be proceeded with.

I am, sir, your obedient servant,
A Member of the E. C. U.

COMFORTS FOR THE SOLDIERS

Letters from the Front

To the Editor, Church Life:

Dear Sir,—I thank you and your readers for the generous gift of £15 for our sick and wounded men. I will hand it over to one of our ambulances here where men are taken in to recuperate after being in the trenches. Our men are doing their bit gloriously, and after this war Canada will have the place of honour on the North American continent.

Yours faithfully,
F. G. Scott, S.C.F.

Dec. 7, 1915.

No. 1 Canadian Field Ambulance
9th December, 1915.

From:—C. O.,
No. 1 Canadian Field Ambulance.

To:—Major Chaplain F. G. Scott,
1st Canadian Division.

Reverend Sir,—I beg to acknowledge the receipt of one hundred and eighty-five (185) francs, being the sum allotted to this unit from Church Life fund for Christmas Comforts.

These extra Christmas Comforts are very much appreciated by the men and I shall be glad if you will convey to the subscribers of Church Life on behalf of the men and myself our warmest thanks.

I have the honour to be, sir, your obedient servant,

N. P. Wright, Lt.-Col.
C.O. No. 1 Canadian Field Ambulance.

December 10th, 1915.

Received from Church Life, per Major Scott, 1st Canadian Division, the sum of one hundred and ninety francs, to be expended in providing comforts for sick and wounded.

With many thanks.

J. A. Gunn, Lt.-Col.
O. C., No. 3 Canadian Field Ambulance.

CANDIDATES FOR THE MINISTRY

To the Editor of Church Life:

With reference to your article on "candidates for the Ministry," in your issue of 9th inst., it would be interesting to know how many clergy of the United States have been drawn from England and Canada.

At the Pan-Anglican Congress, if I remember correctly, an American Bishop stated that "nearly one-third of their clergy came to them from various denominations," and probably nearly another third are imported. If the American Church could supply its own candidates for the ministry we would not have to complain of the dearth of clergy in this country, and it would be unnecessary to pray for our missionaries in the United States and other foreign countries.

Presbyter.

Personal Mention

The Rev. Dr. T. Stannage Boyle has been elected president of King's College, Windsor, Nova Scotia, and it is understood that he will accept the position. This is the oldest Canadian university and one which has exercised no small influence in the making of Canada. In its long history of considerably more than a century, the University has numbered some eminent men among its Presidents and has made for itself a record to be proud of. That Dr. Boyle will prove himself a worthy successor in this line of illustrious men, no one who knows him well can doubt for a moment. His acceptance of the presidency will mean a serious loss to Trinity College, Toronto, which he has served with marked ability and success during the past five years. Appointed professor of Church History in 1910, he was made also Dean of the Faculty of Divinity two years later, and both of these offices he has filled with distinction. As a preacher Dr. Boyle is well known throughout Ontario, being much sought after in both town and country, and showing a commendable readiness at all times to extend a helping hand to his brother clergy. He will be greatly missed from many pulpits.

The Rev. T. Stannage Boyle, D.D., Dean of Divinity, Trinity College, Toronto, who has been elected President of King's College, Windsor, N. S.

The president-elect took his arts degree in the University of Trinity College, Toronto, in 1898, and his Divinity course in the Diocesan Theological College of Montreal, returning later to his *alma mater* in Toronto for his Divinity degrees, which he took in regular course, the B.D. in 1904, and the Doctorate in 1910. Ordained by the Bishop of Montreal in 1900, he was appointed to the curacy of Christ Church Cathedral in that city. After some five years of work in Montreal, he removed to the diocese of Huron where, as rector of Wingham first and afterwards of Chatham, he continued his parochial labours for five years more with great acceptance, resigning the latter cure in 1910 to accept his present professorship in Trinity College.

The University at Windsor is to be heartily congratulated on securing the services of a man so eminently qualified for the presidency; and Dr. Boyle, too, may well be felicitated on being the unanimous choice of the Board of Governors of this ancient foundation.

* * *

Community life of the Church of England has lost a remarkable personality and a great spiritual force in the death of the Rev. Gerald Spears Maxwell, superior-general of the Society of St. John the Evangelist, Cowley. Fr. Maxwell graduated at Oriel College, Oxford, in 1880, and was ordained in the following year. He was chaplain of St. Mary's Home, Wantage, for many years and had also been sub-warden of the community of St. Mary the Virgin, Wantage, when in 1896 he went to Cowley.

* * *

Announcement has been made of the recent appointment by the Bishop of Niagara of Rev. C. E. Belt of Ancaster as Canon of Christ Church Cathedral, Hamilton. Canon Belt is widely known throughout the Niagara diocese and will receive the congratulations of his friends on his elevation.

* * *

We regret to announce the death of Mrs. Henry D. Alexander, of Kincardine, Ont., which took place on Tuesday of this week. Mrs. Alexander, who was in her seventy-first year, had been ill for some weeks. Besides her husband there are left four daughters: Mrs. Stringer, wife of the Bishop of the Yukon; Mrs. Waters, wife of Dr. Waters, medical missionary in Central India; Mrs. Trail of Hamilton, and Mrs. Needham of Missouri.

* * *

The Archbishop of Nova Scotia admitted four deacons to the priesthood at All Saints' Cathedral on the 4th Sunday in Advent: D. J. Macdonald, of St. Peter's, Charlottetown; A. C. Silverlight, of Glace Bay; C. H. Garland, of Falmouth; and E. P. Brown, of Gunning Cove.

* * *

The parish of Kingston, N.B., has elected as successor to the Rev. C. Gordon Lawrence the Rev. H. Waterton, at present in charge of the mission of Ludlow and Blissfield. Mr. Waterton has proven one of the most successful missionaries of the diocese. The St. John *Telegraph* says: "Kingston is certainly to be congratulated in securing so eminently a fitted man to continue the great work of that important field. Mr. Waterton will be the first rector of foreign birth since he who first began the church's work there. Kingston in this respect is departing from its traditional course. But we feel that no mistake has been made in their choice."

* * *

Mr. Douglas M. Wiswell, B.A., of Halifax, has been appointed Rhodes scholar from King's College, Windsor. Mr. Wiswell graduated in 1914, and has since been taking the divinity course at the college, expecting to pass his finals next spring. His term as Rhodes scholar will begin in the summer of 1916.

Mr. Wiswell is a son of Mr. A. B. Wiswell, of Halifax, a member of General Synod and a well known worker in the Brotherhood of St Andrew.

* * *

It is said that Rev. R. W. Norwood, rector of Cronyn Memorial Church, London, will be the chaplain of the 70th Battalion, now in training. He is preaching to the men every Sunday morning in the Church and is extremely popular with them. According to the new rule, chaplains are not appointed until the battalion is practically ready for overseas, but it is probable that Mr. Norwood will be gazetted shortly. He volunteered some time ago.

* * *

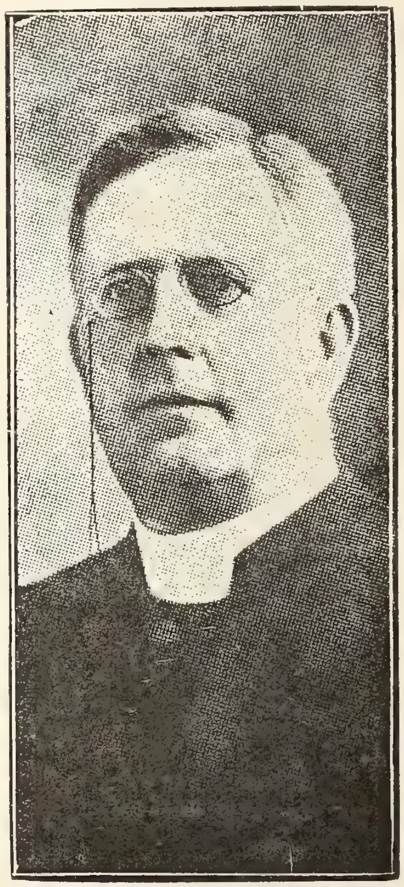
The Bishop of Ottawa has appointed Rev. Mr. Arnold, of Massena, N.Y., rector of the church at Winchester.

* * *

The Rev. Frs. Talbot and Fitzgerald of the Community of the Resurrection are serving as chaplains in France.

* * *

The death at Southport of the Venerable T. J. Madden, Archdeacon of Liverpool since 1906, is announced. Archdeacon Madden was Vicar of Christ Church, Southport, and was in his 63rd year. He is well known in Canadian Church circles having visited Canada on more than one occasion, the last time being about three years ago when he was one of the Mission of Help to the Church in the West. His only son, who was mentioned in despatches, was killed at Givenchy in March last.



The Ven. Archdeacon Madden

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Women's Work and Social Service

SOME two or three years ago on the occasion of a visit to this country, Mr. Alfred Noyes was reported as expressing to an interviewer the opinion that

> "the present unrest is leading nowhere; we must get down to essentials, to religion, to respect for law and authority."

Rev. H. S. Woolcombe, writing of his experiences in Australasia, which he had been visiting in behalf of the C.E.M.S., and speaking of the "large proportion of people, many of them by no means the worst in their community, who are quite out of touch with organized religion," records this remark made by a man passing him in the dark on the deck of the homeward bound vessel—

> "Look here, padre, I'm not over much of a Christian, but I wanted to wish you Godspeed in the work you are doing. I know men of all sorts all over the world, and I believe that to-day men are just longing for God."

G. E. Hadow in the London *Guardian*, about the same time, commenting on the disappearance of religious conventions from the daily routine, suggests that notwithstanding this fact,

> "Never has there been an age in which the quest for God has been more passionate and intense. . . . Are we not awaking to the fact that religion is so real and vital that we dare not make it a matter of convention?"

And Bishop Chandler, of Bloemfontein, in similar vein—

> "The instinctive desire for God is a disquieting force which refuses to allow us to rest until the idea has been realized, disproved or substantiated. The restlessness and dissatisfaction which characterize life to-day are just a sign that this volcanic idea of God is at work, producing disquiet everywhere."

* * *

These utterances and many others like them, all spoken before the war, were signs, and there were other signs—signs of need, signs of longing and unrest, and signs, too, of a return to the "freshness of the early world," with its vivid realization of God and of the unseen. A movement was even then beginning, and notable signs of it are found in the records of the war contained in soldiers' letters which revealing this same sense of need, reveal faith in God's power to meet the need.

> "There is hardly a man of us who does not put up a prayer at night,"

occurs in one of the early letters written by a member of the original British Expeditionary Force, and in similar strain, a few weeks ago, writes another thus:—

THE GREAT
WANLESS
SALE
IS IN
PROGRESS
DON'T MISS IT.

> "There is not one of us who is ashamed to drop upon his knees and pray at any moment, for we face death all the time."

An officer wounded at Neuve Chapelle, after quoting the "horrible figures" of the killed and wounded in his own regiment, adds:—

> "There is only one thing that can possibly make one rise above these surroundings—faith that the spirit goes to a higher life, and though I'm afraid my religion has been rather patchy, this thought kept me perfectly calm and steady."

While "a very gallant officer," killed at Loos, writing just before going into action, speaks as follows:—

> "It is wonderful how peaceful one feels amid it all. That quiet time alone with God at the Holy Communion was very nice and solemn and most comforting."

In the course of a remarkable letter, a soldier *From the Fighting Zone* after referring to the cheering signs of reorganization and renewed effort at home, writes thus:—

> "Many of us are convinced that there remains one supreme factor without which neither arms, ammunition nor strategy can be decisive, namely, the spiritual outlook of the whole nation. When one returns home after ten months in France or Belgium, the magnificent courage of individuals amazes. but the lack of spirituality of the people as a whole, alarms. . . . Lack of faith and spiritual insight is, to my mind, the key to the present pessimism. (Written in July.) Can it be that the hellishness of battle, the wearing down of the spirit induced by trench warfare, the moments of loneliness which every soldier has to bear, strike right at the soul and enable him to realize the nearness of the spiritual world? Yet, as a nation we are certainly growing humbler, and through much individual adversity we are beginning to realize the need for something more effective than material force. Men of excellent courage and intelligence are beginning to admit to themselves that they are losing faith in human power and especially in their own judgment. They would like to cry aloud for help if only they were sure of being heard. That is not an unhealthy sign. It is exactly what men who are constantly standing in the presence of death invariably feel. The only difference is that at the front many of us have already been forced to a certainty that there is something stronger than material force. So in desperation we have called on the Name of God. We have not called in vain. We who survive can testify that in the spiritual valour, the scorn of death that has characterized so many of our fallen comrades, we have had irresistible proof of invisible power. I was talking lately to a dying Irishman. He had deliberately returned to the region of poisonous gas, and brought back the machine gun on his shoulders. 'Prayer is the foundation of all grace,' he quietly concluded. Some of us have realized what individual prayer has done for us, but we should all like to feel that the whole nation was testing the value of spiritual power."

Rev. R. F. Horton quotes a letter in the same strain:—

> "From one of my young men, who had been under shell fire for three months practically without intermission. . . . He describes the extraordinary effect of this experience in eliciting the faith in Christ which in the majority of Englishmen is latent, and in producing such faith where it has not existed. 'As a stretcher-bearer,' he says, 'I see and hear enough to make the heart cry out to God for strength to endure. It requires all one's faith, and throws one back *absolutely* on God to live through the continual apprehension of what the next shell will compel one to witness.' I had asked him and others if they had seen the White Comrade. 'No,' he says, 'I have not seen Him, but I believe in Him. Nothing is impossible, for the unseen becomes seen in times like these. . . . Yet out of this time of trial I can already see coming a time for *triumph*, a fuller, deeper peace of soul, and a sweeter, more intimate consciousness of the love of Christ."

The same kind of testimony is borne by letter after letter and by the experiences of chaplains and doctors, as well as by the Bishops of London, Birmingham and Pretoria, and others permitted to visit the men at the front.

Rev. E. A. Burroughs, of Hertford College, Oxford, whose striking letters to the *Times* have done so much to unseal our eyes and hearts and open them to the meaning of events, suggested the question at this time last year, whether

> "A speedy peace as things are now would not be a moral catastrophe; a sacrifice both of our past sacrifices and of the ultimate good which alone could make them seem to be justified? If indeed our moral life is worth more than the physical, we must remain in the fire till we have learned to cry, *I have sinned* If we are to sound the advance for the re-taking (of that first elevation of spirit), it will be done, if done at all, by the individual efforts of us millions at home, working out our own salvation with as much fear and trembling and agonizing and tears, as it costs the millions in the fighting line to do their part in the same great enterprise, and we shall find neither desire nor strength for the task except by the full and frank recognition of the spiritual factor, which is only another name for repentance and faith towards God."

* * *

But are we doing it at all? Or are we allowing all our energies to be absorbed by the material needs, by the need for recruits and munitions, for comforts and relief supplies, for money and labour? When our men first marched away we used to pray that "they might be made worthy of their inheritance," and that prayer has been and is being abundantly and gloriously answered. Do we not need to pray that *we* may be made worthy of our inheritance, and worthy too of the men who are defending it with their bodies, and who in the self-sacrifice of that defence are learning the power of discipline and freedom, the possibility of international understanding through sympathy and brotherhood, the reality of God, and of His ability to hear and answer prayer.

The authorities of the Church are calling us to special prayer in the days which will close this year and usher in its successor. They are summoning us to make the effort of approach to God in penitence, in intercession, in communion, in thanksgiving, and that not merely as an isolated act, but as a model for the days and years to some.

* * *

Rev. E. A. Burroughs, to quote his letters again, says:—

> "Far more of us than know it are living by faith. Yet with most of us the faith which supports us in secret, is kept for secret use. For the 'spiritual factor' let us substitute the idea of a personal God and act accordingly. The first function of Christianity is to present God as the most natural, most accessible, most inspiring object of human love, and that from a man's realization of God as such in Christ, flows the motive power that regenerates him, and this is the motive power we need. . . . Could not the believing part of the nation surrender its cherished reserve in spiritual things? Could not we more often give one another the benefit of our faith as well as of our doubts? True corporate life and feeling can only be built on the freest interchange of personality between individuals, deliberately surrendering their right to spiritual isolation, and admitting to one another their common indebtedness and devotion to the common source of their spiritual life. According to our faith—our demands upon ourselves, our neighbours, our God—it shall be unto us. . . . The opposing majority, which so many of us now make way before, or reluctantly swell, will prove to have been largely composed of equally unwilling followers, who failed of a better lead."

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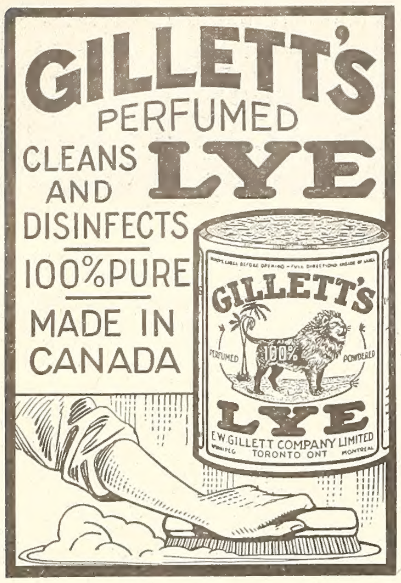
> "Every Christian," he continues, "is called to be a leader, to give a lead in his own surroundings. In family and business life and in small problems of personal action, in the casual intercourses of street or train, the spiritual man will find abundant opportunity. . . . Only he must subdue his horror of 'giving himself away.' . . . That God could and did die, that man can and will live again, these thoughts for millions have come down from the clouds of theology to be part of their armour. It only remains to live as believers in these first principles."

The soldier ***From the Fighting Zone*** in his letter of last summer already quoted, makes a special appeal to "the men and women who though nominally Christian do not regularly attend any place of worship, to join in one united act of fealty to God," and Mr. Burroughs commenting on the idea, said:—

> "There is room for a real and long overdue sacrifice of self on the part of the non-attendants at church, who do at least feel the need of something more effective than material force, 'by a definite waiting upon God' in public at some time during the day. . . . In proportion as men throw down the long undermined defences of their scepticism, declaring themselves believers in at least the root fact of all religion—in proportion as they see others around them making the same sacrifice for the same cause—the desire to pray will develop and the volume of prayer grow. . . . What we need is not so much that those who have some faith should have more, as that those who have any at all should show it. *It is as unpatriotic and selfish to hoard faith as to hoard gold, especially when we are so short of the former.*"

In the soldier at the front "the latent but universal human interest in God has been at last thoroughly awakened [in a way that has not yet happened at home" (April)]. . . . "Can we not so prepare and make ready God's way in our parishes and congregations and in our own hearts, that when our men come back, they may find in us a people prepared for the Lord, a people and a spirit that will not chill the soldier's faith, and a practising faith that will help to stablish, strengthen and settle it, so that the faith new-born in him by the



war may not only survive, but may go from strength to strength?"

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Dramatic Art and National Life

Miss Lena Ashwell on the Artist as a Human Being

MISS LENA ASHWELL, the distinguished actress, and who was at one time a pupil at the Bishop Strachan School, Toronto, recently delivered an intensely interesting and suggestive address to the members of the Student Christian Movement at University College, London, Eng. We are indebted to *The Challenge* for the following report.

Miss Ashwell started by asserting her qualification to deal with the subject of the artist as a human being, for was she not an artist and a human being as well? She then proceeded to search for a definition of the word artist, which was a very general one, and was used about almost everything that exists. In this machine-driven age it was cheering to think of any effort to try and express something a little better by calling things that were really not artistic, and mostly very ugly, artistic and trying to label them as something beautiful.

The Need of Right Standards

The artist was one who set himself to create something. One of the most interesting things at the present day in the state of destruction which we are going through was that the whole point of view needed reconsidering. It seemed to her that our education had mostly been wrong, our standards wrong, the things we admired were wrong. We admired most the acquirer, the collector, the person who succeeded in having more possessions than anybody else. But if people could deliberately set their hearts and minds towards finding right standards they might be able to build something. Because now was the time for builders. In history the people who really were of importance to the rest were the teachers and the artists. And now that we in this particular century were making our tiny bits of efforts it was a good thing to look back on what was done by the great artist workers of the Middle Ages. Such great works as the wonderful cathedrals of Lincoln, Durham, Ely, were the efforts, not of individuals to leave their name and personality on the race, but efforts to make some great offering to the best and highest instincts that were in them. If we could at this moment of building—because as swiftly as the war destroys so swiftly should we try to begin and build again—arrive at a more impersonal attitude towards art and build for the sake of building, and believe it was possible to make something worth while to help the future, we should be doing a very great thing.

False Gods

Miss Ashwell illustrated this thought by a personal confession. "In my own experience I was and am an immensely ambitious person, and at one period of my career I found that instead of trying to do a thing because it was worth doing, because I very much wished and desired to express the very best that was in me, I had turned aside and followed the false god and tried to do things because I wanted to succeed, because there was an immense amount of financial security behind what I was doing. Having discovered that I was doing this—I found it out through the words of a friend—it seemed to me that at that moment I must drop it and do something else. Because the moment you turn aside and leave the pure expression of yourself with the idea of expressing it in the best manner, without any consideration of anything else, that moment you are killing the thing that is worth while in you. . . What we are here for is not to conform to what has been done before, but to make something new and better."

Wanted a Better Theatre

Turning to "her own special job"—the theatre—Miss Ashwell said the English nation had the proudest thing that was in the history of the world. It had Shakespeare. What did the English nation do with Shakespeare? It applauded his name, but it didn't want him or use him or take the slightest interest in him. English people preferred revues, musical comedy, anything that would prevent them thinking about anything. She had the very great joy and happiness of working several times with Sir Henry Irving. He stood for the beautiful in the theatre, for the real spirit of the theatre. The theatre, if it were anything, ought to be a religion; it arose from the very finest thing that any art could rise from. It arose from the great inspiration of the churches. The first plays were miracle plays. And the theatre ought to be an expression of the best and noblest faculties of the nation, and not merely a way of passing the time. It ought, too, to be an amalgamation of all the artists of the time. It ought to contain the expression of the painters and the sculptors in their transitory way, the expression of what art is at the moment. It should be the expression of the whole nation, and not the expression of revues. Her point was that it was a thing to cry over and bitterly regret, because the theatre at present was not leading us anywhere. It was simply a waste of time and energy, stupidity even. People always put the blame off on to somebody else. They said, "It has nothing to do with me. I do not go even to revues." But if the nation was going to have any expression of art—and the doing of it belonged to every single human being in the nation—they must see to it that they got a better theatre. "You get what you want. The nation gets the theatre it likes. I am earnestly devoted to the theatre—I think it is a very transitory thing, and that is one of its great values—but it is the most powerful thing that a nation can have to use in opening up doors of knowledge. And it is only we artists who can by desiring and wanting and insisting upon it obtain a better theatre, and we shall eventually make this nation want and ask for and insist upon it too."

In conclusion Miss Ashwell said that out of the war was coming a great, great change, and many great people. We might not have out of the war another Shakespeare, but just as important things were coming out of this destructive moment as a Shakespeare or a Michael Angelo. They were coming, and we should so desire and want them that they would be ready to welcome them when they came. They should desire them, because really and truly she found in her own life that if you desire a thing and want it with all your heart you get it.

Dramatic Artists and the Church

A number of questions were put to Miss Ashwell, one of which was an inquiry as to what those who are artists in the dramatic world think of the Church. Did they think it very dull?

In reply she said: "Well, I am here to tell the truth, and I am afraid we do, and I think this is one of the things which the war is going to alter extraordinarily." After speaking of her experiences as a member of a concert party who went out to one of the base hospitals in France in connection with the Y.M.C.A., she continued: "I believe we shall have a very much finer Church after the war. There is an intensely strong religious feeling over in France. The whole of the Army vibrates with a desire to have a religious conviction, a sureness that what they are fighting for is really worth while, that there is something invisible, and, therefore, indestructible, behind us. Ordinarily we are apt to think it rather bad form to refer to religion or to talk about the Bible. We think it almost bad manners to talk about God. But as you go through the things every human being has to go through you come to find that there is only one thing that really matters—a sure conviction of an eternal and indestructible and invincible, invisible God behind you."

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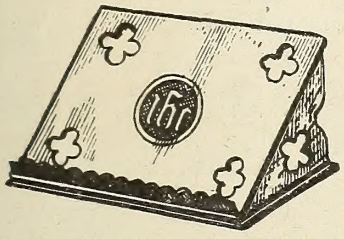

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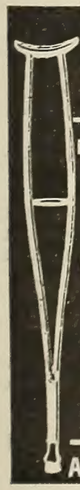

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That they have done so is entirely natural. Those who have ever set before them the highest ideals of living, are always the first to make the ultimate sacrifice in their defence. The Clergy, and pre-eminently they of the Anglican fold, have been among the first to feel the impulse, and their influence is a perpetual feeder of the patriotic spirit. What more natural than that those of "the sons of the prophet," who share with them the Vision Splendid, but are not as yet bound by vows, should fly to the defence of our menaced ideals?

But yet the question must be asked, is it a wise thing to do? It is certainly not wise to put off the asking of it, because the action will be misunderstood, and wrong motives attributed,—that would be to confess cowardice—or because in the light of hope for a short period of conflict, it does not seem worth while to raise the dark question. To do that is to acquiesce in some of the popular misconceptions of the Church and Her mission.

Accordingly, when we find a philanthropist of world-wide renown, declaring that "if Christ were on earth to-day, He would be found fighting for the cause at the front in khaki,"—when the secular press deafens the clergy with its reproaches that more if not all of them do not follow the lead of those others of the Order who have shouldered the rifle,—when, too, organizations with the same object as our Divinity Students' Fund decide not to give financial assistance to any more able-bodied candidates for the Ministry, we cannot but take their viewpoints as a challenge to us to establish our position in contradistinction to these specious pleas.

No candidate who has realized his vocation would be deterred from this by the unpopularity of his task. Nor will he allow himself to be overcome by the glamour of military life, with its special and splendid opportunities for that self-denial to which he is no stranger and so unfit himself to follow the Gleam in his quest for spiritual service. Neither will he be disarmed by the contrast between the great deeds of our fighting men and his own failure to be true to his ideal to walk in the pathway of the *via crucis*.

He will clearly see that the issues of this war must depend, in the end, upon spiritual conditions, and that the labour of creating, or fostering these conditions, is greater here, at home, than in the field of combat.

Our leaders in the State urge us to unity and perseverance,—the King bids us "Hold on, for the last lap wins,"—We look forward to victory, and remember the moral shock that will come with it. In every case the crying need at home is Faith and the steady growth of those spiritual forces which are the ripe fruits of the ministry in holy things.

If spiritual weapons then, are indispensable, in our wait for that we hope will prove a new advent,—the ringing in of The Christ that is to be, then this is, above all, the time for God's people to awake to the need of more, and not fewer recruits for the ministry, and their better preparation for their work,—the object sought in our Embertide prayers and offerings.

It always required faith and courage to enter this Holy Order. The times call for a fuller measure of this grace and virtue. Christ's servants of to-morrow will reflect the strength and sincerity ot the life ot to-day. There is a ringing challenge to the faithful—to their courage that they may embrace the whole width of this opportunity, and to their faith in this hour of dominant passion to uphold The Cross.—*Church Work.*

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(*Continued from page 705*)

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In closing these brief remarks it might be well to mention what is called "The Opening Exercises." These are very simple and consist of the reading of a passage from the Bible, the singing of a hymn and the repeating of the Lord's Prayer. For this also is the school very practical, for no better way of starting the day has yet been found than that of "Praise and Thanksgiving."

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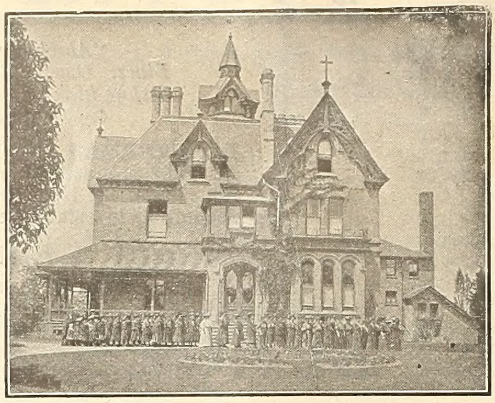

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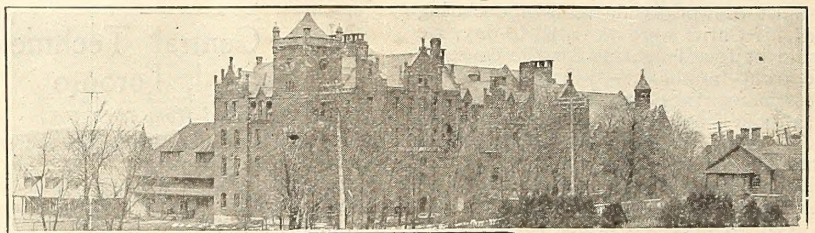

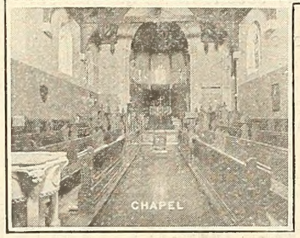
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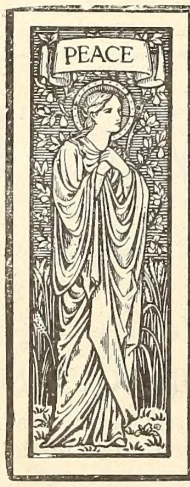

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